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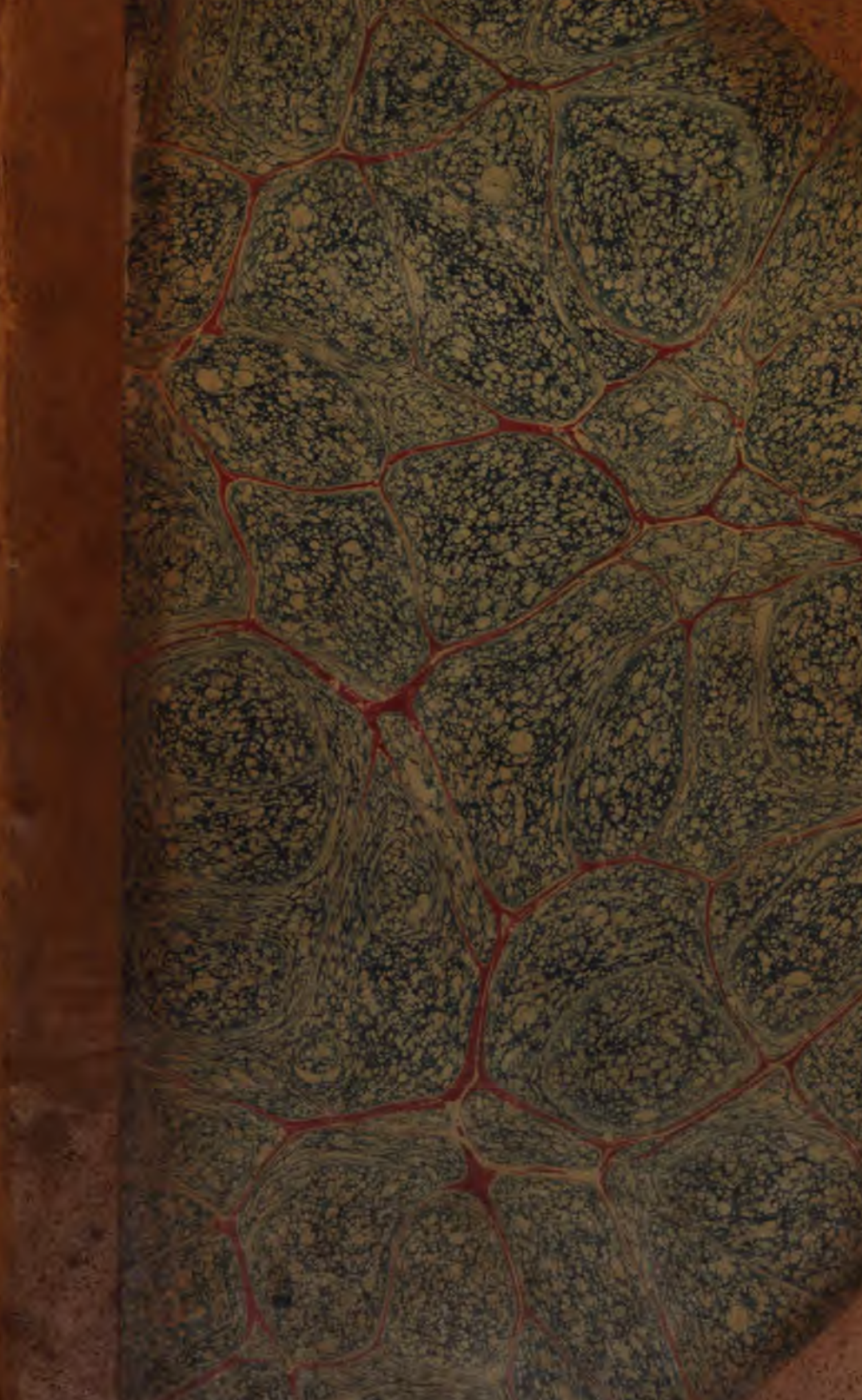
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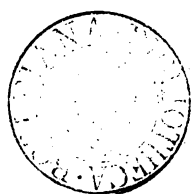
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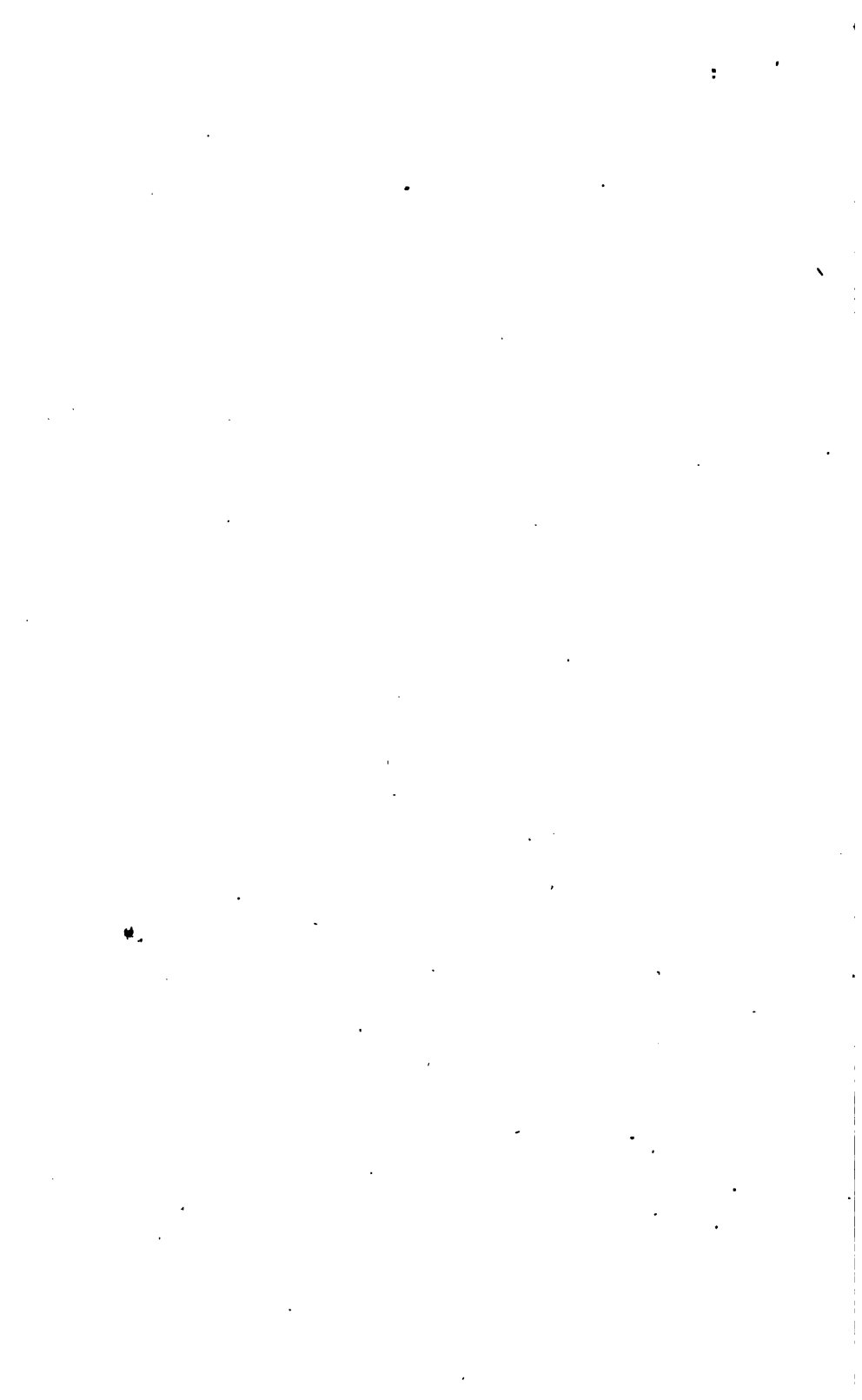


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THE
QUARTERLY
THEOLOGICAL REVIEW

AND
Ecclesiastical Record.

Ὡς ὄφελόν γε καὶ ἡμεῖς ὁ Χριστοῦ
μελίσσῶν καὶ τοιοῦτο λαβόντες σοφίας
καὶ φιλοπονίας ὑπόδειγμα.

GREG. NAZ. ORAT. XLIII.

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THE
QUARTERLY
THEOLOGICAL REVIEW.

JUNE, 1826.

The United States of America compared with some European Countries, particularly England, in a Discourse delivered in Trinity Church, in the City of New York, October, 1825. With an Introduction and Notes. By the RIGHT REV. JOHN HENRY HOBART, D.D., Bishop of the Protestant Episcopal Church, in the State of New York. 8vo pp. 56. 2s. London. Miller. 1826.

WE are most reluctantly compelled to believe that England has given some irreparable offence to America; that all our old habits of friendship, our ties of blood, our mutual public interests, our common language, freedom, and faith, are but bands of flax; and that genuine reconciliation is impossible.

Something of this might have been allowable, while the British sword was yet scarcely sheathed. But it has been now laid up in the rust of ten years; our navy on the lakes is turned into fishing boats; our garrisons are recruited by veterans from Chelsea; and the high road from London to Quebec is through New York.

Dr. Hobart's pamphlet is, we will acknowledge, our strongest ground for this painful conviction; for we can account for the existence of such a document from such a person, but on the supposition of a national antipathy equally melancholy and irreconcilable. We have here a man of gentlemanlike habits,—nay, of considerable intelligence,—nay, of the sacred profession,—nay, of Episcopal rank, actually signaling his first appearance in the American pulpit, on his return from the hospitality and marked attentions of the British Clergy, by a laboured, most unmeasured, and most unfounded attack on the established Church of England.

We can account for this extraordinary proceeding on no other principle, than that of some of those stern public necessities to which all the minor morals must now and then give way. If Dr. Hobart has been unhappily placed in the formidable alternative of sacrificing the conventional honour of society, and the still more delicate honour of his cloth, to the sovereign mandate of his majesty the mob; we must lament that he should have been so tried. But still more repugnantly should, we believe, that Dr. Hobart had *volunteered* this offensive publication; that he had been thinking only of a vulgar flourish to announce his arrival in America; and that any unfortunate eagerness to grasp the contemptible popularity attached to libelling England, should have betrayed him into a flimsy and fantastic declamation, stiffened out with charges, which, if he had not examined, it was rashness and presumption in him to mention; and which, if he had examined, and even found to be true, he should have been the last man to mention.

Things like this may do well enough for the regular trading politician, the struggler for some paltry name to be held on the wretched tenure of popular caprice, the thorough tool of rabble tyranny, exhibiting his fitness for servitude by his suppleness of prostration; for men like Mr. Walsh, who finding that the public feeling is against the truth, wrest the truth to the public feeling, not merely swallow their words, but substitute others in their room, and with true party devotion discover the moment that they have reached their own side of the Atlantic, that England, their once lauded and magnified England, is a nation of paupers and pretenders. But why this humiliation might not have been escaped by a Churchman is beyond our conjecture. To have sold a few more copies of a sinking journal, or even to have been carried on the necks of a rabble from the hustings into the Congress, to have had thenceforth the licence to make a three days' harangue against every other nation of the civilized world, and dream of such immortality as awaits the civic virtues of a Jefferson or a Monroe, may be potent temptations to the New York soul. But we are not aware that those temptations, resistless as they are, lie exactly in the way of a Protestant Episcopal Divine. Visions of political glory may flit before his eye, but the vista of possession is too remote to be reached in the present generation; for sale he has nothing but his sermons; and as for the immortality of such men as Jefferson and Monroe, their bankruptcy and obscurity in this age must be felt by a man of Dr. Hobart's sagacity, but ominous evidences of their heirship of honour in any age to come.

Or, was this depreciation of our Church, designed for the pastoral edification of his own, as his pamphlet seems to say? Here again we find ourselves utterly at a loss. The *cul bon* rises up in our way. Did he find his congregation becoming migratory and transmitting itself by the packet to the fancied superiority of the English Establishment? No. Or, did he discover that the spirit of Episcopacy in America would derive new purity from the announcement that, the great parent Church in England had fallen into gross decay? Impossible. Or could he have conceived, that, in the midst of his crowd of native sects, all fiercely jealous of the Church, the declaration that the principles of Episcopacy were fallible, worldly and incapable of resisting rapid and rancorous corruption, would tend to raise them in the American eye? None of those suppositions will release him. He lies under the painful responsibility of having done, in his gravest mood, an act which nothing but the hottest partizanship could palliate; or of the still more painful charge of ignorance, where truth lay before him; and of thoughtlessness, where the natural movement of the mind would have been kindly recollection. But where was the necessity for this topic at all? Here is a man returning to his country after an absence of years. We greatly question whether among ourselves the most inveterate public haranguer, the most vigorous trafficker in political verbiage, the most bowed down lover of popularity, would not, at his first step on the threshold of his home, have found a hundred topics that flung politics aside. The "*Domus et placens uxor*," might have harmlessly withdrawn the most devoted of patriots from the grand duty of enlightening the populace on the crimes of "Church and State;" and even if no natural and sacred gratitude for preservation in distant lands, or in the world of waters that lay between—in escape from the common hazards of life and climate, "the arrow that flieth by day, and the pestilence that walketh in darkness," had formed his first feelings, he might have given himself the indulgence of a momentary respite from the passions and exasperations of party oratory. Yet we have in Dr. Hobart, a clergyman stepping from the very shore to the pulpit, brimfull of the most unfortunate opinions on our affairs; laying upon his cushion, for a sermon, a political pamphlet; and calling upon his congregation to rejoice in the superiority of their obscure Church over the fallen and decrepit grandeur of the mighty Church of England.

What we may think of the preacher who could thus employ

himself, we need not say; but we are intitled to draw from it a higher moral, and thank heaven, that we are not yet the slaves of democracy.

Democracy is, all over the world, the most jealous of masters; the despotism of the mob differs from the despotism of the individual only in its being more intense and inevitable, in its deeper ignorance and its more remorseless execution. What it is in its day of angry power we have seen, and possibly must be prepared to see again. We are no panegyrists of the offences of thrones, yet we cannot but remember that even the Bastille, odious as it deservedly was to every friend of the common rights of our nature, contained at its fall but eight prisoners, and in its whole duration but three hundred! The single year of mob government and Robespierre threw two hundred and fifty thousand *families* into prison, from which the noblest, most sacred, and most learned, were released only by proclaimed and open massacre!

This was the power of the multitude, undegraded by the pomps of courts and establishments—when the red cap and the sabre outblazed the old glittering abominations of crown and sceptre; and atheism, equality, and bloodshed sat upon the popular throne, like three Fates spinning and cutting off the threads of empires.

In the almost boundless world of America this influence may not have been yet compressed into ruinous energy. The population is yet a scanty stream in a mighty bed, and all its foamings and swellings are but wasted on its interminable shore. It is a potential agency, that requires resistance for its vigorous display, and can do nothing when its realm is emptiness and solitude. Its emblem might be found in the "evil spirit" of Milton, partially forgetting his fixed evil and native hostility when once loose on the wing among the endless bowers, and purple mountains, and fresh streams of the new creation; but when the hour of this vagrancy was done, and he was again within his narrower world, bursting out into his old malignity, burning with his inveterate passions, and marshalling his legionary strength against the peace of God and man. Yet the influence of this formidable power in America has already gone the length of placing every public man under mental *duress*. It is painfully obvious, that to please the populace is the high road to authority. The honourable minds in its legislature are rendered impotent by the most trivial displeasure in the streets; and from the highest reputations to the lowest, (a few excepted) there is a readiness to abandon declared opinions.

previous rules of conduct, and all that we understand by the name of public pledges, strange in our eyes, and unaccountable on any other principle. Popularity is there the supreme good, the twenty thousand of the wheel; that "richest and golden merchandize," that justifies every man's venture and submission to all the capricious fluctuations of the public wave and wind. It is this that has compelled so respectable a man as Dr. Hobart to consult its will, even in his absence, by gleaming up "abuses" palatable to the popular taste, and by employing his first moment of return, to assure his countrymen that he is just the same man, as when he first placed his foot on the deck; that his native prejudices are not diminished by a grain; and that neither the brilliancy of France, nor the classic glories of Italy, nor the hereditary wisdom, power, and prudence of England, have shaken his inborn admiration of the land of swamp, the yellow fever, and universal suffrage.

But the main effort is to prove that he is not *Britishised*; and for his proof he has given the "*experimentum crucis*," the irresistible evidence of an ultra American zeal; by an attack upon that Protestant Establishment, which *he* might be expected to deeply venerate; and which is, of all our great national institutions, the most endeared and hallowed to us by time, by its connexion with our freedom, and by its solemn accordance with the faith in which we live and die.

It would be a curious speculation to enquire why this anti-English feeling should be the hire of popularity. But the subject does not lie in our way, and it is not worth while to pursue it among the underwood and weeds of faction. We are concerned only with the fact, that the living generation of the United States have been pleased to adopt a very fretful temperament in all that touches on England. This runs through all the gradations of public utterance. The President's annual exposé, long enough to take a year to compose and another to understand, omits no opportunity of querulousness; even in its best temper it is decorously angry and pacifically quarrelsome. But when an occasion can be made; the whole virtuous vigour of the trans-atlantic soul is poured out at once, the diplomatist swells into the orator, and his eloquence is a perfect Niagara, a foaming flood of indignant grief and turbulent patriotism. The Reviewer, Quarterly, Monthly, or Weekly, canvasses for readers on the same principle, and woe be to the English authorship that falls under the indigenous pen. The newspaper placards itself into reputation on its righteous horror of the "tyrants of the seas." Without England the whole school of American rhetoric would lose its liveliness, its pabu-

lum vitae, the very marrow of its metaphors.—It would perish like a mouse in an exhausted receiver; or die like a gentleman of fashion, of having nothing to do.

Why this formidable distaste to us and ours should exist, we dare scarcely ask. In what part of our settled opulence, or generous and vast supremacy, or acknowledged literary pre-eminence, or free constitution, alike superior to individual tyranny, and the rashness, sullen absurdity, and wild and implacable domination of a mob; the fatal fount of those waters of bitterness lies, we must leave to the Americans themselves to say. Some part of it has been attributed to our tourists. But this we cannot comprehend: they were the very men after the transatlantic heart, the elect, to whom the call of the land of republicanism and cheap legislation would have gone forth, and plucked out of an unregenerate and peerage-burthened realm. They were no highborn personages, no hereditary haters of rabble presumption, and likely to be shocked by the easy familiarity of the land where the footman disdains every thing but his wages, and the scavenger shoulders the president from the wall;—no English ecclesiastics, accustomed to the grave decorum and temperate doctrines of the Established Church, and liable to be startled by the miserable mixture of ignorance and folly, gloomy ferocity, and giddy rant that characterize fanaticism by law.—No fastidious men of literary name, accustomed to the requisitions and refinements of English lettered society, and alienable by the perversion of our language, and by a perpetual, indigent imitation of our authorship, furious at being found out, yet compelled to live on this clandestine plunder, or die of inanition.—They were no English gentlemen, men of feeling and delicacy, accomplished in the knowledge and graceful habits of English life, and repellant by the tavern existence of America; by captains and colonels serving out their own gin; by judges of the land relaxing from their professional labours, in rifle practice for their next duel; by the public slave markets; by the gougings, scalpings, and other abundant and brilliant proofs of the forest blood and Indian inheritance of the virgin soil of *Liberty*!

Quite the contrary. They were, to a man, Reformers of the first water, pure Republicans, shrinking in every fibre of their enlightened sensibilities from the inveterate *despotism* of the British Constitution! Men starting up from the depths of life, unpolluted by aristocratic contact, and unstained by the knowledge of any Church beyond a Conventicle; any authorship beyond Paine; or any society beyond that of the cellars and shops of the Whig metropolis of Manchester; the true opera-

free of muscular discontent and democracy resolved to "die or be free," the vigorous sons of the mire, loathing their own republican nudity better than the imperial purple!

But, to come to individuals. Who were Fearon and his followers? Actual missionaries from a band of "patriots," who, hating England, determined to set up their rest in the world of innocence and equal rights beyond the seas. If America were on her trial, she would have packed those men for a jury. What they wrote or reported of the United States is not worth our repeating. Yet, fully acceding to all that can be said of their innate vulgarity, we must give them credit for sincerity. And it would be wiser in the Americans to refute than to rail; and wiser still to reform at home before they began to gather abuses abroad. Those men saw much; they may not have found their way into the very narrow circle of the very *highest* society; which, notwithstanding the boasted national equality, is as much more inaccessible than that of Europe, as the pride of money is more arrogantly exclusive than the pride of birth; but, to the great mass of American society they had complete and constant access. The *elegantes* of New York, or the cabinet coterie of Washington, make but minute fragments of the national physiognomy. It is the tavern, the forge, the forest village, the rude and clamorous seaport, that in a new country are the true locations of the national character, the little camps by the desert wells, the spots of life in that huge map of the wilderness yet only dotted with civilization. Those men pursued it wherever it could be found; they traversed British America length and breadth; by kingdoms of forest and kingdoms of waters; they swept it by circles of longitude and latitude; and as the fruit of their traverse they brought back a variety of local knowledge which not one in a million of the natives could ever have attained or dreamed of attaining, and of which, however it may be prudent to avail themselves for future change, all contradiction is now impossible.

Dr. Hobart's pamphlet opens with a dedication to an English gentleman. This profound civility, which in its first half dozen words acknowledges that it must be unacceptable; "I knew too well your attachment to England, to suppose that you will approve of all the sentiments expressed in this Discourse," will doubtless be valued by that excellent and genuinely patriotic individual just as it deserves. Yet it is, by no means clear that the doctor might not owe much of the English publicity of his pamphlet to the name of his English entertainer.

Pamphlets are with us, like Homer's flies, a troublesome and short-lived race, perpetually recurring and rapidly brushed away. Even Dr. Hobart's labours might have shared the common fate, and his virtuous indignation have been lost to mankind, but for the happiness with which he consigned it over to that individual; and thus luckily discharged at once the parental duty of protecting his offspring, and the debt of gratitude for introductions and hospitalities had and received.

In every page of the work, there is that palpable consciousness which always implies something wrong; that restless eagerness of apology which shews a feeling of being without excuse; that assumption of lofty motives, which leaves no doubt on the mind that the writer would find it difficult to clear himself of some of a different species. What is the very first page of this performance? Actually, a culling and blazoning of all the passages in which he has condescended to speak civilly of England. It is by this pleasant device that he is to lead us on into the full castigation reserved for our atrocities in his book; those are the roses and blossoms that are to strew our path till we reach the pitfall; it is by those calls to our giddy vanity and English predilections that we are to be entrapped into the American ambuscade, and come within reach of fire!

"The author of the following Sermon is extremely solicitous, &c. &c. that he should *not be supposed to undervalue* the institutions of England, nor be deemed *deficient* in the acknowledgment of the debt of gratitude which is due to England for the civil and religious blessings which his countrymen have derived from the land of their fathers. To prove that these *imputations* cannot *with justice* be fixed on him, he begs leave to collect from his sermon the following passages."

He then proceeds to soothe us with half a dozen passages of panegyric, toilsome and repugnant enough, and which we should be so far from exacting from any foreigner, that we should instinctively turn away from the man who offered it, as trifling with us, and from the praise, as overloaded flattery. However, Dr. Hobart makes ample amends in his further pages for any false elevation of our national self-importance. We have heard of letters of the bitterest wrath couched in the blandest style; of hostile proclamations in which the "undersigned" professed the "most unextinguishable respect" for each other; of challenges to combat within the next half hour concluding with polite enquiries, and "your most obedient servant." But the doctor has given us the first

instance of a libel for the good of our souls, headed by a frontispiece of panegyrics on our souls and bodies, government and religion, and the whole calling itself a Sermon.

This *Sermon* is a singular compound. Politics; the picturesque; piety; the general chastisement of England, and the general supremacy, dignity, and purity of America, people, faith, manners, and ministry for the time being; are the materials of one of the most miscellaneous compositions that ever issued from the press. Whether England will be more punished or purified by it, is beyond our power to tell; but our opinion is that neither result will occur in any very formidable degree, and that this effort of the travelled pen will less excite the virtue of reform among us, than the sin of something not very remote from utter carelessness of the castigator.

First, of the Dr.'s politics. It was perhaps, not to be presumed that a foreigner coming among us for a month or two, and in that time busied in running through the round of our sights, should have had time to acquaint himself deeply with our polity. A vast quantity of those vague and clamorous fooleries about government and religion, which pass from the lips of noisy ignorance into the ears of ignorance silent and submissive; that kind of disquisition which flourishes in the columns of a newspaper, and gives an hour's importance to the debates of the ale house; or that more cunningly distilled product of bitter prejudice and wilful misconception which sustains the drunken, desperate consistency of an *Atheist Review*, and makes it, in the party phrase, die hard; must have come athwart the stranger's first perceptions. For all this we should make allowance; we should not be too stern in our demands of enquiry; it might be but fair to make a handsome admission for the surprise of faculties new to the topic; for the natural unacquaintance of a man born and bred three thousand miles off, with the spirit, literature and laws of England; and most of all, for the visionary weakness and pastoral simplicity of the gentle shepherd of an obscure flock setting up its little fold on the edge of the wilderness. But we were not prepared for the extreme *peculiarity* of the doctor's opinions. If Jeremy Bentham might boast of him as a disciple in ecclesiastical matters; the Scotch economists seem to have enlightened him on government, and to have completed his knowledge of the constitution. There can be no imaginable mistake in determining in what class to place the politician who asserts the "Sovereign Majesty" of the people thus. "The *people* only are the source of that political power, which when exercised according to the legitimate forms of

the constitution which they have established, cannot be resisted, but under the penalty of resisting the ordinance of God." We are to remember that in America the *populace* carry all before them. Well may he say, and thankful are we for the fact, that "in those respects the American governments differ from that of England." He next tells us that "in England the principle of representation is only partially carried into practice." He next takes a more ample leaf from his authorities, and tells us, that "It is impossible not to form a melancholy contrast between the power, &c. &c. of the classes of rank and political consequence, *with* (and) the dependent, and often abject condition of the lower orders and ———, not to draw the conclusion, that the one is the *unavoidable result of the other*." Here he goes beyond his code, and Smith would have told him, that nothing could be more fantastic than to suppose that, the title or opulence of a man of rank had any thing to do with public depression: that, on the contrary, so far as manners went, the higher the rank the greater the urbanity, for the obvious reason that men are punctilious only about disputed dignity; he would have further told him, that the higher the rank and opulence of a landlord, the better for those under his protection and on his estate; and that the possession of extensive property is, when rightly administered, one of the greatest possible advantages to society, inasmuch as one man with ten thousand a year, can do more in the way of patronage of the arts or agriculture, or of individuals, or of the general benefit of his neighbourhood, twenty men of a thousand a year each, whose income must naturally be absorbed in their immediate expenditure. The man of wealth has a reserve for public service, the man of mediocrity has none.

He next tells us in the same unhappy spirit that "the hereditary elevation of one small class of society *must* produce, in all the noble qualities which distinguish independent freemen, a corresponding depression of the great mass of the community." Here again he plunges deeper than his masters, who would have told him that, if in America the elevation of a man's neighbour is supposed to degrade him, in England the feeling is different, and at once more dignified and more true. Can there be too many stimulants to public exertion? Or is there to be but one distinction, the gross one of money. Or shall a nation be deprived of at once the cheapest, the most generous, and the most animating of all rewards, to the highest order of minds, personal and hereditary honours? Or, so far from "the degradation of the qualities of independ-

but "freemen" must not general society be elevated by the consciousness that so splendid a prize is within its reach? No man of a rightly constituted mind who has seen the operation of this principle of prospective honours, can doubt that in it is to be found a most vigorous and redundant source of that spirit of manliness and dignity, which distinguishes general and professional life in England. There is no individual among us who may not, at some time or other, if he have powers deserving of rank, hope to obtain it; no barrier rises up against the march of genius and labour; the peerage abounds with names that have started from even the humblest ranks of society. The most impoverished student in his college, the most struggling barrister, the most obscure country gentleman, conscious of powers for the public service, may contemplate his reward in the founding of a family; and the very possibility must constantly have the double and admirable effect of stirring him up to the full exertion of his powers, and of preserving him from those degradations, which to the hopeless are without regret, as without shame. Yet this obvious and incomparable excitement to public exertion America flings away in republican jealousy; allowing the existence of titles to the full extent of breaking through her principle, (for "excellencies," and other trivial and temporary distinctions abound, and are guarded with bitter punctilio,) but stopping short at the point where public utility begins. There are two kinds of equality in the world, the one, which drags down every one to the same level, by rendering elevation impossible; the other which mentally raises every one to the same elevation, by showing that it is free for all. In England we prefer the latter equality; and leave the other to the republican independence that can find no dignity but in dollars.

And after this political lecture we absolutely find the doctor suddenly turning round upon us with the firm assertion: "*Brethren, I am not the political partisan! You know that I have never thus sunk in this sacred place my high office!*"—What conceptions he may have of his office, it cannot concern us much now to define; but it would deeply concern us to hear *his* opinions yet adduced by some travelling nuncio from the Irish convention now laying down the law of Church and State by right divine of faction; or professor of the New London University, fresh from the land of Hume, and delivering his Inaugural oration before "the committee;" or Westminster candidate creeping into the caresses of shiftless and mazy radicalism.

But we hasten to his attack on the Establishment. This could have proceeded from no man who had enquired into the subject; and we have already observed, that under any circumstances it must have come unhappily from the present monitor.

Dr. Hobart talks lavishly of the kindness of our dignitaries and other clergy. This mode of expressing his gratitude is certainly not of the most classic order, and he has showered his personal panegyrics with profusion. "Genius, learning, eloquence, primitive principles, zeal and piety," form the simple tribute to one. A repetition of those costly attributes consigns another to the world stamped with the imprimatur of the doctor's praise; and in this strain he proceeds through the ranks, prodigally bountiful in his passports to immortality. But we cannot refrain from giving his catalogue raisonnée of our clerical merits in his own words. Beginning with a character of that able and eminent man the Archbishop of Canterbury, and oppressing him with a weight of homage, which no individual would more sincerely decline than its subject; he thus pursues his laudatory career.

"I owe the same acknowledgments most particularly to the prelate (Dr. *Honley*), whose exalted learning, and worth, and devotion to duty, are of such great advantage to the diocese of *London*—to the Bishop of *Llandaff* (Dr. *Van Mildert*), whose extensive and deep theological attainments are always actively employed in the defence of primitive truth and order—to the Bishop of *Peterborough* (Dr. *Marsh*), and the Bishop of *Salisbury** (Dr. *Burgess*), whose critical acumen and learning, though sometimes exerted in defence of opposite points of classical or theological speculation, are so great an honour to the church—to the Bishop of *Durham* (Dr. *Barrington*), who, in a long life, has munificently applied his patronage to the most useful and benevolent purposes—to the Bishop of *Litchfield and Coventry* (Dr. *Ryder*), whose exemplary piety and episcopal activity are so generally acknowledged—and especially to the recently appointed Bishop of *Chester* (Dr. *Blomfield*), who, distinguished by the highest classical reputation, promises, in his theological and episcopal career, to attain the most elevated station of honour and of usefulness. From these, and from some other Bishops, especially the excellent, and learned, and active Bishop of *Limerick* (Dr. *Jebb*), I received, as far as opportunity offered, the kindest attentions." P. 22.

* We are not quite convinced that the Doctor's gratitude has been always founded on very particular attentions. We believe that we are correct in stating, that the only time of his meeting with the Bishop of Salisbury (for instance) was casually, and for a few moments in the House of Lords.

A traveller was once loading Johnson with some such admiration. The doctor bore it for awhile; but human patience could endure no longer, and he turned upon his worshipper with "Sir, when you attempt to cram your praise down my throat, you should first consider whether it is worth my swallowing."

Yet in the midst of this rapture there is the native sting, the little thorn, "*quod in ipsis floribus angat*," and he makes the discovery, that "it may be doubted whether, eminently, most eminently worthy as these prelates are of their exalted station, if they had not been of noble birth or alliance, or possessed from their connection as tutors with noble families, or *from some other cause*, of what is called interest, they would have filled the high stations which they now adorn."

It might, we think, have struck the Doctor in all this, that the mode of preferment which secured individuals "eminently, most eminently, worthy of their exalted stations," could not be very culpable; and as the great point was to have prelates worthy of their rank, it need not be a matter of much melancholy that the object was accomplished even by other means than an American popular election. Those who know more than could be expected from a sojourner, of the connections of the prelates in question, will be at ease on their nobility of descent, and even on their tutorships in noble families; though, we will confess, that we know no more legitimate source of ecclesiastical distinction than that arising from, in the first place, the literary merit which points out the student for selection by a noble family; and in the next, that decorous, temperate, and honourable course of life under their eye, which makes the great take an interest in his future fortunes. We are aware of the flippant things that have been said by novelists and romancers on the matter; but this connection has been the old custom of our country, and its continuance is a proof of its fitness and wisdom. It has been tried on the largest scale, and it has worked well. No slight portion of the hereditary respect of the chief English nobility for religion and literature, may be traceable to the services of clergymen.

Of the value of this intercourse we can quote an opinion at least as high as any living one. The immortal Burke, in speaking of the importance of an Established Church, thus settles the question of clerical tutelage:

"Our education is so formed as to confirm and fix this impression. Our education is, in a manner, wholly in the hands of ecclesiastics, and in all stages from infancy to manhood. Even when our youth, leaving

schools and universities, enter that most important period of life, which begins to link experience and study together; and when, with that view, they visit other countries; instead of old domestics, whom we have seen as governors to principal men from other parts, three-fourths of those who go abroad with our young nobility and gentlemen, are ecclesiastics; not as austere masters; nor as mere followers; but as friends and companions of a graver character, and not seldom persons as well born as themselves. With them, as relations, they most commonly keep up a close connection through life. By this connection we conceive that we attach our gentlemen to the Church, and we liberalize the Church by an intercourse with the leading characters of the country." *Reflections on the French Revolution.*

Dr. Hobart begins his inquiry into the Establishment by a general charge on the mode of dispensing patronage; he thus classes her livings: "The livings are in the gift of individuals, of the government, or of corporate bodies." In this enumeration, he makes the extraordinary omission of the whole patronage of the bishops and the universities; as we presume that neither of those can be meant by "individuals" and "corporate bodies," expressions habitually attached to laics and the city and country corporations. He then ventures farther, and boldly asserts that "in the Church of England the connection between the pastor and the living is *absolute property*," and that the livings can be and are bought and sold like any other property." On this point we must ask the enquirer whether he has ever enquired, or has not been content with taking his knowledge wholesale out of the lucubrations of unauthorized writers? We ask him distinctly, whether he will desire to say, even at the distance of America, that any English Bishop is chargeable with this sale? yet the Bishops have the patronage of thirteen hundred livings! or will he throw it on the Deans and Chapters? yet they have the patronage of nine hundred and eighty two; or will he fix it on the university and collegiate patronage of seven hundred and forty-three? Thus, in nearly three thousand livings, his charge has not the shadow of reality. Of the numerous livings in the hands of Corporations, we have no doubt, we might say the same. Even with respect to the advowsons, common knowledge, any thing but the unfortunate haste to make out a case, might have prompted him to state the peculiar and anxious precautions of ecclesiastical Law against abuse. Yet, by what stretch of language shall we call that "*absolute property*," for which the regular qualifications of the priesthood are required, and from which the possessor may be ousted on the common proof of misconduct? This too Dr. Hobart strangely denies; say, de-

claims "that common and even serious clerical irregularities are not noticed;" and props up his assertion, by a case, in which, from some obscure point of law, a Bishop was unable to supersede a refractory incumbent. After laying down as a general principle, the want of discipline, or of the power of enforcing discipline in the English Church; Dr. Hobart's other statements might be safely given over to neglect. But, allowing for the moment, that no discipline was exerted, or possible; of what singular virtue must that Church be composed, which abounds in men worthy of such boundless panegyric from its accuser?

But we must spare ourselves the further task of pursuing this questioner through his detail; merely throwing together the heads of his discovery, and leaving them to confuse themselves. The tythe system has been too much the regular theme of faction and ignorance, to be suffered to escape in this pamphlet; and we have accordingly the advantage of the Doctor's unfavourable opinion; while in the same breath he declares, that "perhaps as part of the original tenure of property, they were neither *unreasonable* nor *oppressive*." We shall postpone this topic for a few moments. But we must transcribe the sentence which follows. "Indeed even where clerical duty is conscientiously discharged, the state of things does not invite that kind of intercourse subsisting among us, which leads the pastor into every family, not merely as its pastor, but as its friend." We fearlessly leave this to common experience. What may be the nature of the intercourse between an American pastor and his people is not expressed, nor perhaps worth our ascertaining. But if the meddling and officious supervision; which some of our sectaries call clerical duty, be in his contemplation, we freely disclaim it for the English clergyman. Neither the genius of our religion requires, nor the habits of our people would admit, that sort of troublesome dictation, little better than pious tyranny; nor that restless inspection, little more palatable than direct espionage; which pass for sacred discipline among certain of the dissentient forms. But we speak with the whole feeling of the nation to support us, that there is no man more venerated than the clergyman whose clerical duty is conscientiously done. He obtains that true respect which cannot be given to extravagance; and that true confidence which is the natural result of a life regulated by truth, soberness, and sincere doctrine. The gentlemen of England are an honourable and generous race; but there are situations and circumstances without number where the clergyman is the only resource; where there is neither protector, friend, phy-

sician, nor adviser, if he is none; and where he is found fulfilling the duties of all. This American prelate, dispensing his Sunday Sermon to his city congregation in his fashionable chapel, little knows the life of the measureless majority of the clergy of England; the seclusion in the remote village, the separation from the habitual excitements of life, the humble toil, the unvaried and uncheered consignment to a rank of society from which nothing can be learned but resignation; and all this not merely borne with patience, but turned into the nutriment of mental vigour, and Christian zeal. Men "of whom the world is not worthy," exiled into utter obscurity; the scholar giving up his literary ambition for the labours of his cure; the man of genius thwarting the fine flights of his mind for the nameless and monotonous service of paupers and peasants; and those things often done with the purity, and energy, the solemn sense of obligation, and the inflexible resolution of the apostolic age. If such men are not objects of respect and love, they are not to be won by man. But human nature is neither a stock nor a stone; and such men invariably secure the hearts of their people. In the most revered sense the pastor, and in the most affectionate sense the friend; they are the very "salt of the earth," that preserves the mass from sudden corruption; the true lights of the national mind; when the wisdom of this world is darkness; the secret and solid pillars of the national prosperity, unshaken when the glittering superstructure seems giving way; and, even in the last extremity, forming a mass of strength on which a new constitutional fabric might be planted to the honour of God and the security of the people. Take away the ten thousand parish priests of England, and we leave a great gulph in the national morality, order, and patriotism, which nothing could fill up. There might be attempts at substitution; because the heart of man demands some religion, and because human legislation feels itself powerless to penetrate the depths of society without religion. But all would be false and hollow. We might have some chimerical and vapourous temple of imposture and enthusiasm rising to fill the chasm, some half-visionary, half-revolutionary worship, glittering with the false lights, and pompous with the evil ceremonies of perverted philosophy; some Pantheon, or Pandemonium; but, with the Established Church would have perished, what could find no substitute; that mighty Memorial, not merely of the piety of our fathers, or of their heroic blood, or of their resolute, sincere, and sacred wisdom; that great concentration of the trophies and reliques of our ancient days of constitutional hazard and glory; yet standing before us in the still nobler character of a holy

pledge for our future grandeur ; erected on our Zion, at once for the gathering of the people, and for the bulwark of the state ; a magnificent sign that the glory of our latter day shall exceed that of the brightest of the former, and that " the Lord shall suddenly come to his temple !"

Knowing the habits and impulses of our time, we can feel no surprise at the childish yet bitter hostility with which the Establishment has of late been arraigned. In all ages, the possession of property, knowledge, or rank, is an object of envy ; and where the peculiar principles of the possessors make retort and resistance least probable, envy will assume the bolder post of defiance, and start from the whispered insinuation and the sly surmise, into the haughty calumny and the loud voiced and frontless charge. But, in our day the general habit of subjecting the highest things to the lowest discussion ; the prone sycophancy of political candidates for the favour of the mob ; the fierce and hungry irritability of that, so called, philosophy, which, by defamation, strikes the double stroke of, profit for its pen, and public spoil for its more remote ambition, all combine to make the assault more rancorous and stubborn. The Church is the first object of this hostility ; because, to the coward it is the safest, to the public sycophant the most palatable, to the periodical pamphleteer the most capable of his easy virulence, dashing postulates, and rhetorical display. A thousand common places will not exhaust the novelty of the subject ; nor ten thousand calumnies overload the appetite of the rabble. The libeller is but the dutiful servant of the public, and his conscience must find " ample roof and verge enough" for all.

A curious book might be written on popular convictions, and the arguments by which the multitude were convinced. The old puritans asked " what was prelacy but lawn sleeves, and where were lawn sleeves commanded in Scripture." The argument was irresistible and prelacy was abolished. The French Convention declared that, a " king was nothing but a well bred profligate in a laced coat." The argument was received as an axiom, and the monarch was led to the block. Paine, among ourselves, pronounced that a " king was a decorous gentleman who sat twice a year in a chair at the end of the House of Lords." The country was then in a highly reasoning condition, and the argument was infinitely applauded, though the consequence was escaped. In later days, Napoleon pronounced, " L'etat, c'est moi," and that the " throne was nothing but four boards covered with velvet." It was

held by the million for irrefragable doctrine. What may be believed by the same profound and dispassionate judges touching the errors of the Church of England, is, perhaps, to be found in some future convulsion; but we may rely on it, that the more extravagant the better, as the more native to the spirit of its calumniators, and the more amusing to the drowsy ignorance that must be fed with some stimulant, or it falls asleep, useless to the grand cause of "subversion all over the world."

In England, of all countries, we must be prepared to expect those attacks. Our vast and restless population, the trade of the pen, the habit of party, the general struggle and conflict for life, arising out of the public pressures; the very crowding of a multitude twice the number of the whole population of the United States, in an island not exceeding one of its provinces, must engender an immense quantity of that heated and perilous spirit which endangers the quiet of society. There will be many discontented with fortune, and not a few desperate against the law. Possession without labour is the great revolutionary prize, and the tickets will never want claimants. There will be many to whom religion is a dead letter; and some to whom it is a scorn; many who wish for change through mere restlessness, and some who contemplate secure revenge and profitable plunder. Among those the banner of revolt will never want followers; but the direct attack on the Constitution is hazardous, and the scaffold lies in the way. To lead the "Federes" against the Church is a safer warfare, and it is equally sure of reaching its true point at last, the Crown. Sap the great, antique circumvallation of the state, and the open assault is not far off, the march will be easy over the ruins, and the triumph will be final. But, besides the random politicians and the obscure philosophists, there are those who hate religion for its own sake; a banditti of deplorable and sullen outcasts, blinded to the perception of truth, and leagued by a sworn hostility to the hope of a hereafter. Shall we presume that those who would trample out the slightest seed of Faith, should reverence the spot where its protected verdure makes the glory of the land? Satan roaming round the wall of Eden, might as soon hold compact with its guardian spirits for its security.

It had been our purpose when we began these pages to give some general view of the principles and constitution of the establishment. But other matters make it now impossible. The time for that too will come. The subject is extensive; but none can be more cheering, clear, or important to public

knowledge. We have adverted to Dr. Hobart's errors necessarily, but reluctantly. His profession, his place in that profession, the very name of 'Episcopacy' would have of themselves made us anxious to receive him with the right-hand of fellowship. We have not lost sight of the feeling; but there was imposed upon us the stronger duty of defending the truth.

"Here is one of yourselves, even a Bishop, loading you with accusation," must be the language of the first libeller. It was essential to shew that the accuser was mistaken, or prompted by the impulse of an unwise popularity. But no man can be more easily answered out of his own mouth. What are we to think of the consistency of his opinions, who thus winds up his censure of the Establishment.

"In her doctrines, in her ministry, in her worship, she is all glorious within; and thanks to the sound and orthodox and zealous Clergy, who have been faithful to her principles, she is still the great joy and the great blessing of the land. It would be impossible to sever the Church from the State, without a convulsion which would uproot both, and thus destroy the fairest fabric of social and religious happiness in the European world." P. 35.

We can easily pardon native partialities. Yet we have never met a tourist so resolutely determined to discover every perfection of all countries in his own homestead as the Dr. He absolutely urges this to the highest point of human endurance. He travels through the finest countries of Europe, and after some lines given "to radiant skies, and breezes that bear health and cheeriness to the decaying and languid frame," nay, after the compulsory acknowledgment, that it would be "absurd in America to urge a superiority over these lands, or altogether an equality with them," he turns to comfort the men of New York, the denizens of the yellow fever and ague, with "all is less adverse to our own claims than I had supposed." He thus proceeds, plucking away the feathers of Switzerland, &c. &c. to cover the naked wing of the "States." If they have alps, the States have ridges of hills, if they have "stupendous castles crowning mountain passes," "interesting ruins," large and imposing edifices of religion, splendid palaces filled with works of genius; magnificent libraries, &c.; Let America still console herself: she has something that may remind her of them all; she has a state prison, and a philosophical hall, and a landscape cut out into square inches, with every ploughman a lord of the soil. If she have not "the public squares, or fountains, or magnificent Cathedrals of Europe," she may feel with becoming

pride that she can build as spruce a Chapel as any of them; and that no Ebenezer in the City Road does more honour to modern bricklaying than the Ebenezer of New York. Our readers will forcibly feel how far the "*Natale Solum*" can fill up a man's comprehension; when this patriot, after his Swiss, French, and Italian ramblings, with Lausanne, and Naples, and a hundred others before his memory, writes down, that, "*perhaps* no city can boast of a promenade *superior, if equal*, in point of prospect, to the *battery of New York!*" P. 9.

Dr. Hobart came to England under peculiar circumstances. We must acknowledge that, whatever may be the labours or the learning of the Episcopal Church in New York, it had hitherto much escaped notice in England. Whatever may be the merit of its virtues, it had lost none by a too ambitious publicity. We hear a good deal in the Dr's. pamphlet of the literary education of its pastors. But their literature had confined itself to the modest but doubtless meritorious cultivation of the native mind; and content with fame on one side of the Atlantic, it apparently scorned the clamorous competitions of European theology. Dr. Hobart was an invalid, a man of pleasing manners, and, above all, an Episcopalian clergyman. Through the introduction of the amiable and active individual named in the preface, he found easy and generous access to the English divines, and even received personal attentions of a marked nature from some of them, whose high public occupation considerably precludes those things. We had no secrets to conceal; he looked about him freely, and at length took his departure under many declarations of respect and grateful remembrance.

We can assure this gentleman that it is with much more pain for him than for ourselves, that we have at last his own evidence of his employment while here.

Of all trades that of an abuse-hunter is the surest to enjoy employment. The determination to find things wrong can never be disappointed. The Jew salesman is not surer of finding every thing convertible into his traffic: the gipsy is not more expert at deciding on the property of all that can be turned into possession. An eye thoroughly yellow will see the world yellow from the sky to the ground. Investigators of this order are to be met with in all countries; we have them among us in abundance, accurate and investigating as the fly on the pillar in St. Paul's, shooting out their minute feelers on every thing, and finding all roughness, intricacy, and decay. The grandeur, the proportioned beauty, the awful magnifi-

cence of the whole are nothing to this keen tribe, while they are fixing their microscopic vision on some hair's-breadth crevice, or struggling over some monstrous projection the hundredth part of an inch high. Our true surprize is, that Dr. Hobart did not contrive to find ten times the abuses. With all his borrowing from report, his assortment is still meagre, and we can well understand the compatriot disappointment, that when he had risked so much to carry out his cargo, he had not made it better worth the voyage!

We confidently hope that this gentleman will feel the suitableness of henceforth abjuring politics, and be content with the popularity for which he has paid so hard a price. We shall probably hear no more of him than we have heard of his associate Theologians. His faculties may be well occupied in America; for, after all, it is from Episcopacy that we must expect whatever of religious decorum and sound doctrine is to be the portion of the Western world. All things there are too much tossed about in the yeasty ocean of Republicanism. The religious chart of America is still the melancholy counterpart of its physical one; here and there little traces of life among endless sweeps of sectarian barbarism; the land overspread with Dunkers and Thumpers, and Memnonists and Jumpers, enthusiasts gay and gloomy, beyond all counting; the slaves of strange and unscriptural folly, or giddy and presumptuous ignorance, or reckless and revolting passions; a vast hilarious and holy rabble, drugged by the cup of Fanaticism. Among those orgies Episcopacy sits, like the virgin of the poet, pure yet bound, still repelling the evil enchanter, and, we should trust, long disdaining his draught of licentiousness. To uphold this little Church in the midst of licensed extravagance, is among the most honourable of all duties; and we must hope, that its pastors will long be found worthy to transmit to posterity the faith of their righteous fathers and our own.

A Sermon preached at Lambeth, May 21, 1826, at the Consecration of the Right Reverend Charles Richard Sumner, Lord Bishop of Llandaff. By the Rev. J. B. SUMNER, M.A. Prebendary of Durham, &c. 8vo. Pp. 22. London. Hatchard.

THIS sermon, which was published by command of the Archbishop of Canterbury, is a manly and intelligent exposition of the text.

“Take heed unto thyself and unto thy doctrine, continue in them: for in doing this thou shalt both save thyself and them that hear thee.” 1 Tim. iv. 16.

The occasion was unusual, for the preacher was the brother of the Right Reverend prelate, and personal feelings might be presumed to have given an additional interest to the exhortations of the accomplished divine.

The choice of a Bishop is among the most important events of the Church, and is, perhaps, not inferior to any of the duties of the crown. Upon the vigour, learning, and purity of one man, the most extensive results have depended; and we have not to look back far into English history to know that to a Bishop may be due the fall or the safety of a Constitution. The late reign made it one of its proudest boasts that the Episcopal Bench was the object of its pious care; and the present Monarch has signalised his reign by equal and patriotic diligence in the selection of the most distinguished for literature and virtue among the clergy. The peculiar situation of the present Bishop of Llandaff gave his Royal Master opportunities of close investigation; no man in the realm is perhaps better able to judge of the qualities for high office, whether in Church or State; and we believe that, whether on the ground of learning and ability, of amiable manners and temper, or of Christian piety and knowledge, it would be difficult to point out a more popular promotion than that of the late Librarian to his Majesty.

An English prelate has before him a career that might stimulate the noblest and holiest ambition. A member of the great council of the nation, and a peer of England, he has the most conspicuous field that the world ever offered, thrown open to his public talents, and constitutional knowledge;—a Bishop, he stands in the highest rank of the most illustrious and purest Church of Christianity; the guardian of its interests, the assertor of its doctrines, the director, guide, and governor of its clergy.—As a member of general society, he has all the influence attached to rank and revenue, with a degree of respect

and consideration seldom granted to the highest of both in other hands. He has, in fact, a vast mass of capable and honourable efficiency deposited with him, for its employment in the cause of private and public religion and virtue.

But his responsibility is heavy. Abstaining from all individual allusion, and certainly having no idea of offering any advice of ours to a prelate who has, doubtless, duly pondered all his duties, we repeat, that to a conscience alive to the responsibility of the mitre, we can conceive no trust that might demand more anxious and solemn deliberation. According to the general way of estimating those matters, there might be but few men who would hesitate a moment on the subject; nor should we praise a timorous and nervous hesitation. But perhaps of all the forms in which duty has ever been laid, or can be laid, on the human heart, the conscientious obligation of Prelacy is the most various, stern, and formidable. The thirst of wealth, the thirst of power, partiality and favoritism, personal indulgence, and the whole tribe of purposes and passions which pass so venially in the estimate of men of other classes, become in him offences of the deepest dye. But his positive duties are still more trying;—Energy, holy zeal, profound professional acquirement; an utter devotedness of his means, his mind, and himself, to the cause of God; a total abjuration of all the little, creeping motives of the world; a perpetual sense of living and acting in the presence of the supreme Judge; an unsleeping struggle against his human infirmity, a burning and angelic zeal of holiness, and a spirit like a flame of fire on the altar of the Lord. Those must be his personal virtues, the springs and impulses of his conduct in his high station. What that conduct should be, we shall not attempt to define; the dignified kindness, the decent hospitality, the generous and graceful intercourse, have too many exemplifications on the English Bench for us to dwell on them here.

The vigilant and just distribution of preferment is among the very highest public duties of the prelate. Upon it, if we are not deeply deceived, may turn the whole question of the advance or the decline of the true faith in England. The Establishment has already bitter enemies; they are adding strength to strength: they must be resisted; but by no other weapons than those of the understanding. Those enemies have the activity that so habitually belongs to the evil cause: they have learning and acuteness; a vast portion of the common literary acccesses to the public is in their hands: they have what is still more formidable, a great ally in the prejudice, angry ignorance, and political inflammation of the populace. Against all those

the Establishment must make her stand boldly and triumphantly, or perish pitifully, and without the hope of restoration. There will be no alternative of lingering and lazy neutrality; no easy truce of indolence on the one side, and harmless contempt on the other. The preparations for the assault are gathering before our eye; and no long period may elapse before we shall find its whole completed strength bursting upon us without restraint or relaxation. It would be madness to attempt to compromise with this desperate and implacable hostility; but it would be folly and crime not to prepare; and the true preparation is to be found in the talents of the Clergy.

Mr. Sumner's sermon gives an eloquent general view of the impressions of the pastor, the necessity "of taking heed unto himself," and the double and cheering result, the "saving himself and those that hear him." We have, unfortunately, room but for one passage as a specimen of his graceful style. He thus speaks of the pastoral appointment:—

"Indeed it is not the least among the many blessings conferred upon the world by Christianity, that it provides for a succession of men set apart from others by character as well as station, and furnishing to all a perpetual admonition, that there is a world to live for beyond the present. Fleeing from those vain pursuits and superfluous cares which encumber and perplex the multitude, they live as *men of God, thoroughly unto every good word and work: and follow after righteousness, godliness, faith, love, patience, meekness.* They are *the light of the world: men see their good works,* their uncorruptness, their gravity, their disinterested benevolence, and are thus led to *glorify their Father which is in heaven.* They are *the salt of the earth,* to save it from corruption. Their influence is like the influence of the Sabbath, which preserves a spirit of seriousness and piety among the individuals and the nations that keep it holy. Take away the Sabbath from the year, and all would become, as those became who in times not long past, tried the perilous experiment, *covetous, proud, boasters, blasphemers, unthankful, unholy.* And so if there were no examples of piety and self-denial, of men who living in the world are not of the world, the manifold engagements and conflicting interests of the present life would conceal severity from view: *the lust of the flesh* would betray, and *the lust of the eyes* would deceive, and *the pride of life* would allure, and none would be reminded that *the world passeth away, and the lust thereof: and he alone that doeth the will of God, abideth for ever.*"

A Letter to Charles Butler, Esq. on his Notice of the Practical and Internal Evidence against Catholicism. By the Rev. J. BLANCO WHITE, M.A. of the University of Oxford. 8vo. pp. 136. London, Murray. Price 6s. 1825.

The Papal Supremacy, with Remarks on the Bill for restoring the Intercourse between the See of Rome and the United Kingdom, passed by the Commons and rejected by the Lords, in the Year 1825. By JOHN CROSS, Serjeant at Law. 8vo. pp. 112. London, Murray. 1826.

A Defence of his Royal Highness the Duke of York, and of the Sentiments delivered by him in the House of Lords on the Question of the Catholic Claims, May 25, 1825. With Strictures on the Conduct of the Body calling themselves the Catholic Association, and of the Popish Clergy of Ireland. By an IRISHMAN, a Student at the Bar of England. 8vo. pp. 96. London, Rivington.

Let us suppose a traveller suddenly dropped into the centre of Spain. He sees a noble country, full of the bounties of nature, a luxurious climate, a landscape covered with spontaneous fertility; and of this he sees three-fourths a solitude, or traversed but by beggars and banditti, and, of the remainder, the people broken and powerless; or distracted with civil discord, alternately flying from vengeance and seeking it in the blood of their fellow subjects; a throne without security, a population idle, ignorant and insubordinate, and a priesthood lazy and corrupting, or busied in active partizanship, and paralyzing at once the influence of the government, and the improvement of the nation.

What would be the feeling of that traveller suddenly conveyed into England, and left to draw his conclusions. Populosity, industry, intelligence, an unexampled freedom of thought and action, general comfort, a solid government, an unobtrusive and unostentatious priesthood, an opulent and instructed nobility, and a total absence of all those impediments that time or tyranny lay on the progress of a nation to knowledge, purity, and power, would make up the natural impressions of the stranger. How this mighty difference came to exist, how the whole munificence of nature seemed unable to give in the one country, what was wrested from its reluctant hand in our narrow spot of humid skies and tardy fertility, is a question that the Spaniard and the Englishman might answer in the same words. The distinction is not be to sought in climate, for there the Spaniard has the obvious superiority, nor in early freedom, for

he was our predecessor in a constitution. It is something more influential still, which has cast down Spain from the throne of Europe, and fixed England supreme.

We should remember that the fall of Spain and the rise of England were contemporaneous. As if some great final Judgment had sat upon both nations at once, the glory that was taken from the head of the one, was in the same hour transferred to that of the other; and from that hour their progress has been divided, there has been a great gulph between them, the obscurity has deepened, and the splendour has received increase, till even now they stand, the most striking spectacle of contrasted power and ruin ever offered to the contemplation of man. Nor was this result the work of mutual war; for the conflicts of Spain with England were few, and comparatively remote and trivial. But the period at which England started into her career of national grandeur, was the reign of Elizabeth. The reign of Philip the Second, her rival, was the downfall of Spain—we may come still closer to the cause. In the reign of Elizabeth, the Protestant religion first became the secure and authorized faith of England. In the reign of Philip, popery first became completely paramount in Spain. The Reformation which had partially made its way under the disturbed and anxious reign of Charles the Fifth, was totally crushed by the first approach of Philip to the throne. Even the confessors of Charles were thrown into the Inquisition, on suspicion of having been tainted by the Reformation during their residence in Germany. Murder and torture were the heralds of the young monarch, as he advanced through his kingdom. His first solemn celebration was an Auto da fé, at which a number of miserable victims were burned before his court; and the remainder of his long and wretched reign was conformable to its beginning. Before he died, Spain was completely Roman Catholic. Before Elizabeth died, England was by constitution, habit and principle, thoroughly Protestant. The countries are now the antipodes of each other. The conclusion on the unprejudiced mind is irresistible. Popery has been the ruin of Spain, Protestantism the salvation of England!

But if the history of our country were laid open to the stranger, and he were shown the total and essential repugnance of our constitution to Popery, the bitter vicissitudes and sacrifices that Popery cost the founders of our freedom, the innumerable plots and treasons; from the assassination up to the formal conspiracy, from the riot to the rebellion, a disputed succession, civil war, invasions, exiles, confiscations, the blind fury of a faction, groping round its cavern for opportunities of

vengeance, or roaming round Europe in sanctified mendicancy, and begging a Crusade against England. What could he pronounce, but that, as it was wisdom to exclude Popery, it would be madness to suffer its return into the constitution. Or what language could express his astonishment on learning, that the descendants of that heroic and faithful ancestry, the men whose property, freedom, and civilization, are held only in right of the struggles and blood of that ancestry; the boasted champions of the Constitution, the patriots who shrink with nervous sensitiveness from the *tyranny* of a British sceptre, and obtest heaven and earth against the *superstition* of a *British* priesthood, are the very individuals who demand that the gates of our citadel shall be thrown open for the triumphant entrance of the hostility and the corruptions of Rome!

This has been reasoned against, but hitherto chiefly by laymen. Let what will be said of polemical zeal, the Clergy of our day are unwilling controversialists, and nothing but the palpable necessity of self-defence has led them to descend into the arena. Among the most remarkable of those, both from ability and personal circumstances is the author of the pamphlet at the head of this article, the Rev. Blanco White. His interesting history, wrung from him by circumstances, is well known to those who take an interest in virtue and feeling severely tried, and most honourably coming out of the trial. To this Spanish gentleman, scholar and divine, we already owe a quantity of valuable information on foreign Roman Catholicism, which no other could be so competent to give. We regret that we can now no more than *notice* his present publication. It is a succession of brief, but forcible replies to Mr. Butler's remarks on the author's excellent "Practical and internal evidence against Catholicism."

We all, by this time, know Mr. Butler's *forte*. It is to bring in every thing by insinuation. He always prefers a sneer to an argument, and seems to feel nothing a crime but a direct allegation. His language is the true vehicle for his principle; smooth and studied, its perpetual effort is to seem without labour, and its most fatiguing affectation is anxious simplicity. The consequence of this is like that of all affectations, an humbling opinion alike of the temper and the taste of the individual; and we know no writer of our day whose open violence and sincere rage, is not more creditable, than the rancorous civility, and rabid moderation, of Mr. Butler.

This pamphlet gives a conclusive instance of Mr. Butler's real conception of the limits of controversy. A meeting of the English Roman Catholic Association was held some short time

since, at which that gentleman was present. We need scarcely inform our readers that Mr. White's contributions to the cause of truth, have excited a corresponding fury in the friends of superstition, and that he, who in Spain would have been stretched on the racks of the Inquisition for daring to revolve the Scriptures and think for himself, is, by the champions of freedom of thought, and abhorers of all restrictions here, vilified and maligned in the bitterest manner. From every thing beyond a "sigh or a smile" over human infirmity; Mr. Butler thanks his stars that he is free. But it appears that he can endure, nay, sanction and applaud the display of much more vivid modes of expression. A regular agent and orator of the Irish Romanists, was the secondary instrument on the occasion; and a more vulgar and foolish harangue was probably never concocted even in the Popish convention. Low virulence, and nonsensical allusion, bitter personality and desperate ignorance, made up the discharge, and Mr. Butler had the enviable satisfaction of hearing his absent adversary loaded with ribaldry, without hazarding the immaculate courtesy of his public pen. We shall certainly not transcribe the record of this vulgar and miserable revenge: it was worthy of a son of Loyola, and we have no doubt was rewarded with that ancient son's most livid smile.

But we must let Mr. White give his own impression of this meeting. No one can do it with more contemptuous and more justified sarcasm.

"Yet, not content with so much vantage ground, I find that you come against me supported by the *Roman Catholic Association*; and that the abuse, the insult, the slander, from which you so carefully abstain in your remarks on my book, had been abundantly bestowed upon me by your allies and friends, a short time before those remarks were given to the public. Sir, do not claim henceforth that moderation of language on my part, which your courtly phrases demand. You must (by me at least) be considered a compound character, made up of what you do yourself, and what you let others do for you. It is preposterous to expect that I should address you as it is fitting for but one half of my antagonist: that I should have you always before my eyes as you appear when alone upon paper, and lose sight of you when you choose to mix with a riotous crowd. No, Sir; that must not be. You cannot expect a return for your personal moderation, in full: we must certainly deduct from it your share in the unbounded indignation which your joint-stock company of insolence and libel, deserves.

"As a member of an *Association* which musters its forces to fall upon me with all the rage of an infuriated mob, you could not escape the charge of trying to overpower me by means of your friends, even

if you had been absent from the meeting. Your absence on that occasion would have all the appearance of Jesuitical caution. Nothing but a serious and indignant opposition to the conduct of your associates; nothing but a direct reprobation of the vile means which they employed in *assisting you*, could free you from the strong *suspicion* that they acted in concert with you. Yet, far from thus preventing the charge of gross unfairness which now lies against you, you, Sir, appear to have been present at the meeting, where filth and slander were heaped upon my name. On what principle of conduct you acted on that occasion I am not able to guess. From the idea, however, which your works have given me of your mental character, I have no doubt you acted with the *utmost precision*, according to some *previously settled rule*. I myself am no good judge of such *highly drilled minds*. I was born under warmer skies, and do not pretend to such *exquisite judgment*; such a well trained set of *obedient feelings*. I know, that had you been treated in my presence, with half the indignity that fell to my lot in *yours*, I should have found it impossible not to protest against the *treachery* of insulting my opponent in his absence. I should have blushed at the idea of having afterwards to contend with a man whom I had allowed to be hustled, and pummelled, and mauled by a mob of my own party.

"But judgment and coolness, though very enviable, may be carried too far. In the case of which I speak, *one grain of mere feeling* would have done you and your cause a most material service. Indeed, though the golden opportunity has irrevocably escaped you, I cannot help experiencing that kind of uneasiness which follows an escape from danger. A single remonstrance, a mere cry of 'order' from you, when my name was bandied from mouth to mouth in scorn, would have brought more credit and weight to your bad cause, than it can expect from all your knowledge and ingenuity. I have, Sir, to thank you for nothing but your *silence* on that occasion." P. 103.

Mr. Serjeant Cross's performance is a valuable compendium of the principal facts in the history of the Catholic question. He goes through the whole subject, giving under separate heads, with professional exactness, the distinct features which make the *facies Hippocratica* of the controversy. We thus have, Sect 1. Catholic Emancipation.—2. Attributes of the Papal Supremacy.—3. Its Origin and Growth.—4. Its Political Influence prior to the Reformation.—5. The Supremacy in the Sixteenth Century.—6. Its First Expulsion.—7. Its Restoration.—8. Its Second Expulsion; the Oath of Supremacy.—9. Series of Attempts for its Restoration.—10. The Whigs.—11. The Revolution.—12. The Coronation Oath.—13. Events since the Revolution.—14. The Present State of the Papal Supremacy.—15. Ireland.—16. The Irish Associa-

tion.—17. The Irish Evidence.—18. The Rejected Bill.—19. The Catholic Question.

This work is valuable from its being a view taken by an intelligent individual peculiarly accustomed to examine into facts and reasonings. It contains little that is not directly limited by some document; and requires nothing of the reader but to use the evidence of his own eyes. It is as much an authentic and direct refutation as could ever be founded on documentary proof. The learned writer first states the objects of the Roman Catholic Bill of last Session.

The oath of supremacy is the stumbling-block of the Roman Catholics. They refuse to take it, as cutting off their acknowledgment of the Pope, as their spiritual head. The Protestant demands this as the only security for the British constitution; declaring that spiritual allegiance to a foreigner, whether priest or potentate, and peculiarly where he unites both characters, essentially implies a *temporal* allegiance, from which, however, in quiet times it might be harmless; yet, if public trouble were to come, or if it should please the Pope to exert his influence against the peace of England, either in his own behalf, or in that of foreign sovereigns to whom he was subservient, the most formidable consequences might ensue. The Roman Catholic on the other hand broadly denies that the Papal supremacy is any thing temporally effective or hazardous, and on this the whole question turns. Now, for the purpose of showing that the papal supremacy, spiritual as it may be, is yet capable of exerting a most fearful influence over the temporalities of nations, Mr. Serjeant Cross gives the statement of the Papal supremacy as it stood in the commencement of the English Reformation.

In the commencement of the sixteenth century the dawn of our glorious reformation, the pope, exercised by virtue of his *spiritual* supremacy, we must observe, the most boundless and tyrannical *temporal* supremacy over Europe.

The Papal supremacy was abolished by Elizabeth, and the kingdom once freed from this restless and ambitious interference of a foreign power, became rapidly flourishing and secure. But a melancholy change was at hand, constituting of itself irresistible evidence of the true working of the papal *spiritual* supremacy. On the demise of Edward VI., Mary, fatally notorious in our history, ascended the throne. She married Philip of Spain, and treachery, tyranny, bloodshed, and *papal supremacy* came in upon the nation together, like a great plague.

The Protestant requires no man to give up his opinion even on the point of supremacy. But he demands that before he

puts an individual in a situation where public injury may be done, he shall have some pledge against that injury. The constitution is *essentially Protestant*; he has every right to demand of those who solicit to be put into its administration, that they shall divest themselves of what he considers and can prove from history to have been already eminently dangerous to British freedom of thought and action. The Roman Catholic spurns at all conditions, and demands that our welfare should be subjected to him on his own terms.

If it be in the competence of man to make himself master of any public question, it must be in England. The truth may lie concealed in Spain, or Italy, or France, or Austria, or in any country where men are prohibited from *enquiring* for themselves. But in England, if thorough and endless discussions can detect its shape, it will be seen in all its dimensions. We have had the "Catholic question" before us for almost three hundred years; it has been sifted and searched completely if ever question was, yet the "spiritual supremacy" of the Pope has been always the declared point of danger! Is it to be presumed, that considering the superior rationality and intelligence of the British nation, they should have been so long totally mistaken in the object of their alarm. We have a succession of statutes disabling Papists from sitting in parliament, and each with some added safeguard, down to the period when the constitution was finally established in 1688. And in that moment of our settled and completed freedom what was the first step of the enfranchised parliament? Why, an embodying of all the old precautions against foreign interference under spiritual pretences; the substance of our forefather's wisdom concentrated in the formal "oath of supremacy."

"The very first Act of Parliament * under the new dynasty, and which may, therefore, be considered *the fundamental article of the Constitution, as then established*, enacts that in *all future Parliaments*, the oaths of allegiance and supremacy, and the declaration required by the Act of the 30 Car. II., "*for disabling Papists from sitting in Parliament,*" shall be taken and subscribed by every Member of either House of Parliament, as by that Act is ordained; that is to say, "That no person who now is, or hereafter shall be, a Peer of this Realm, or Member of the House of Peers, shall vote, or make his proxy, in the House of Peers, or sit there, during any debate; nor any person that now is, or hereafter shall be, a Member of the House of Commons, shall

* 1 W. and M., c. 1.

vote in the House of Commons, or sit there, during any debate, after their Speaker is chosen, until such Peer or Member shall, from time to time, respectively take the said oaths, and subscribe and repeat the declaration therein mentioned.”

And the same are required to be taken and subscribed in each House respectively, before a full House, with the Speaker in his chair; and any person offending herein incurs a penalty of 500*l.*, and is disabled to sit in either House, or execute any public office, civil or military.

“ After thus excluding the subjects of the See of Rome from the two Houses of Parliament, equal care was taken to exclude them from the Throne. For by the 9th section of the Act *, commonly called the *Bill of Rights*, it is enacted, ‘ That all and every person or persons that are, or shall be, *reconciled to, or shall hold communion with*, the See or Church of Rome, or shall *profess the Popish religion, or shall marry a Papist*, shall be excluded, and be for ever *incapable to inherit, possess or enjoy the Crown and Government* of this Realm and Ireland, and the dominions thereunto belonging, or any part of the same; or to have, use, or exercise any regal power, authority, or jurisdiction within the same; and in all and every such case and cases, the people of these realms shall be, and are hereby *absolved of their allegiance*; and the said Crown and Government shall, from time to time, descend to and be enjoyed by such person or persons, being Protestants, as should have inherited and enjoyed the same, in case the said person or persons so reconciled, holding communion, or professing or marrying as aforesaid, were entirely dead.’

“ And by the 10th section of the *Bill of Rights*, every King and Queen of this realm, who at any time hereafter shall come to and succeed in the imperial crown of this kingdom, are required, on the first day of the meeting of the first Parliament, next after coming to the crown, setting on the throne in the House of Peers, in the presence of the Lords and Commons, or at his or her coronation, to subscribe and audibly repeat the *declaration* required of the members of both Houses by the last-mentioned Act.

“ Thus was the Church of England made the sanctuary of the Constitution, of which the first principle is the exclusion of the Papal Supremacy, and the second the exclusion of those who submit to it, from all participation in the functions of government and legislation.”—P. 51.

Our limits prevent us from observing on the third pamphlet further than that it is spiritedly written, and exhibits considerable humour, and evident personal knowledge of “ Popery in Ireland.”

* 1 W. and M., st. 2. c. 2.

The Ecclesiastical History of the second and third Centuries illustrated from the Writings of Tertullian. By JOHN, BISHOP OF BRISTOL, Master of Christ's College, and Regius Professor of Divinity in the University of Cambridge. 8vo. Pp. 608. 12s. 6d. London. Rivingtons. 1826.

ON few subjects have the opinions of the learned in modern times been more divided than on the authority of the ancient Fathers. Roman Catholic writers lavish unbounded praise upon their merits, and appeal to them with a respect, and even reverence, but little inferior to that which is paid to the inspired volume. Some among the Protestants, on the other hand, disparage them as if they fell below the common standard of human intellect, and disdain their decisions, as the decisions of the weakest and blindest of men. The truth, as often happens, lies between both extremes. To inspiration they have no claim; and as men they were not exempt from the infirmities of our fallen state, exposed likewise to some errors arising from the then state of letters and of society, and from the peculiar circumstances in which they were placed; yet they had some advantages from living in ages so near to the origin of the Christian faith, when the stream of traditionary truth was flowing in its purest channel; they were men of unquestioned piety and integrity; and therefore unexceptionable witnesses to the primitive faith. Some there are too ignorant to consult them, too insolent to peruse them, or too presumptuous to listen to the dictates of the recorded wisdom of antiquity, but to despise the authority of writers so well situated for the acquirement and transmission of truth, is not the part either of a candid or a sound mind. Granting them to be only men of common sense and common honesty, and their authority as witnesses to the Apostolical doctrines and practices is undeniable; an authority which would be scarcely affected if we were to allow most of the charges preferred against them by a Whitty, a Daille, a Barbeyrac, and a Rosenmüller.

In regard to the history of the Church their testimony is essentially important, and some even of those who spurn their authority in matters of doctrine, nevertheless pay due respect to their attestation in matters of history. Without their aid it would be impossible to compose any thing which would deserve to be called an ecclesiastical history. But it is an assertion which hardly admits of doubt that their writings have never yet been so carefully examined, with a view to this particular

subject, as their importance demands. Such a task, indeed, is almost beyond the reach of any single mind to accomplish; those learned men, therefore, who search the volumes of any ancient Father for the purpose of so applying them, are performing an acceptable service to the cause of letters and theology. Among writers of this description, the Right Reverend author of the work before us holds a conspicuous rank. His design was to illustrate the ecclesiastical history of the second and third centuries from the writings of Tertullian, which he has accomplished with great ability and judgment, and has thus brought the testimony of this Father to bear upon the history of this period in a manner the most full and complete.

The scattered hints relating to the biography of Tertullian, preserved in the ancient writings have been collected by the assiduity of Du Pin, Cave, Tillemont, Lardner, &c.; and in a preliminary chapter the Bishop of Bristol prefixes an account of the life and writings of Tertullian. No precise information can be obtained respecting the date of his birth, or any of the principal occurrences of his life; it is certain, however, that he flourished during the reigns of Severus and Antoninus Caracalla, or between the years 193 and 216. Lardner places him at the year 200. He was married, as appears from two Treatises among his works addressed to his wife, and it is asserted by Jerome that he was a Presbyter of the Church.

The most remarkable incident in Tertullian's life was his adoption of the errors of Montanus, which Pamelius and others have imputed to disappointed ambition, in being defeated in his pretensions to the see, either of Rome or of Carthage. But probably the true cause, as the Bishop of Bristol observes, must be sought "in the constitution and temper of his mind, to which the austere doctrines and practice of the new prophet were perfectly congenial, and of which the natural warmth and acerbity were, as Jerome informs us, increased by the censures, perhaps by the misrepresentations of the Roman clergy." (P. 36.) Be this as it may, his attachment to the doctrines of Montanus is evident from his works; for he often uses the authority of the new prophecy, enforces the necessity of frequent fasts, condemns marriages, or at least gives a decided preference to a life of celibacy, proscribes second marriages, and recommends a severe and ascetic course of life. To this defection from the Church is to be attributed that dissimilitude among the treatises, those different representations, and those contrarieties of opinion which it is not difficult to discover in the works of Tertullian.

In considering these circumstances in the life and writings of

this Father, an objection naturally occurs against his authority. What reliance, it may be asked, can we place upon the judgment of one who could be deluded into a belief of the extravagant pretensions of Montanus? What credit is due to the testimony of so violent a partisan of that heresiarch? Or what advantage can be derived from studying the works of so credulous and superstitious an author? This is an objection lying at the very groundwork of the Bishop of Bristol's inquiry in the volume before us, and it is thus excellently rebutted by his Lordship :

" These are questions easily asked and answered without hesitation by men who take the royal road to theological knowledge ; who either through want of the leisure, or impatience of the labour, requisite for the examination of the writings of the Fathers, find it convenient to conceal their ignorance under an air of contempt. Thus a hasty and unfair sentence of condemnation has been passed upon the Fathers, and their works have fallen into unmerited disrepute. The sentence is hasty, because it speaks great ignorance of human nature, which often presents the curious phenomenon of an union of the most opposite qualities in the same mind : of vigour, acuteness and discrimination on some subjects, with imbecility, dullness, and bigotry on others. The sentence is unfair, because it condemns the Fathers for faults, which were those, not of the individuals, but of the age ; of the elder Pliny and Marcus Antoninus, as well as of Tertullian. It is moreover unfair, because the persons who argue thus in the case of the Fathers, argue differently in other cases. Without intending to compare the gentle, the amiable, the accomplished Fenelon, with the harsh, the fiery, the unpolished Tertullian, or to class the spiritual reveries of Madame Guyon with the extravagancies of Montanus and his prophetesses, it may be remarked that the predilection of Fenelon for the notions of the mystics betrayed a mental weakness, differing in degree, rather than in kind, from that which led Tertullian to the adoption of Montanism. We do not, however, on account of this weakness in Fenelon, throw aside his works as utterly undeserving of notice, or deem it a sufficient ground for questioning the superiority of his genius and talent ; we regard with surprise and regret this additional instance of human infirmity, but continue to read Telemachus with instruction and delight. Let us shew the same candour and sound judgment in the case of the Fathers ; let us separate the wheat from the tares, and not involve them in one indiscriminate conflagration. The assertion may appear paradoxical, but is nevertheless true, that the value of Tertullian's writings to the theological student arises in a great measure from his errors. When he became a Montanist he set himself to expose what he deemed faulty in the practice and discipline of the Church ; thus we are told indirectly what that practice and that discipline were, and we obtain information which, but for this secession from the Church, his works would scarcely have supplied. In a word,

whether we consider the testimony borne to the genuineness and integrity of the books of the New Testament, or the information relating to the ceremonies, discipline, and doctrines of the primitive Church, Tertullian's writings form a most important link in that chain of tradition which connects the Apostolical age with our own." P. 37.

The works of Tertullian are commonly distinguished into two classes, namely, those which he wrote before, and those which he wrote after, he became a Montanist*; but the Bishop of Bristol more accurately arranges them into four classes—those written while he was a member of the Church—those after he became a Montanist—those probably written after he became a Montanist—and those respecting which nothing certain can be pronounced. Of the genuineness of the works ascribed to Tertullian there can be no reasonable doubt, being ascertained by the testimony of writers in succession from the times in which he lived. Yet a chain of testimony so abundantly satisfactory did not satisfy the sceptical mind of Semler, who, in a dissertation inserted in his edition of Tertullian's works, endeavours to prove that they, as well as the writings of Justin Martyr and Irenæus, are spurious. This theory, so evidently wild and preposterous, and built upon grounds equally subversive of all historical testimony, is combated, and solidly refuted by our learned author. (P. 71—90.)

It is well known to every reader of Mosheim, that, in imitation of the Centuriators of Magdeburg, he divides the history of the Church into two branches, external and internal; and he has been partly followed by the acute, but fanciful Semler. Indeed all ecclesiastical historians have attended to these branches, but no one has kept them so distinct as Mosheim, whose outline it is the object of the Bishop of Bristol to fill up from the writings of Tertullian.

Agreeably to this plan the Right Rev. Author commences the second chapter with the external history of the Church; and, after shewing the explicit testimony which Tertullian bears to the wide diffusion of Christianity in his day, proceeds to consider the question, whether the exercise of miraculous power existed at that period. Few of our readers can be ignorant of the controversy carried on in the last century on this subject by Dr. Middleton and his opponents; a controversy which excited much curious research and learned discussion, and which would have been productive of very beneficial results had it been conducted with more temper and moderation. Our

* The notion of Hoffmann that all the works of Tertullian extant were written after he embraced Montanism, is refuted by the different characters discoverable in the works themselves. See Jablonski *Inst. Hist. Eccles. Secul. ii. cap. ii. §. 4.*

author's opinion is that the power of working miracles was confined to the Apostles and to those on whom they laid their hands*, and that they consequently ceased when the last disciple on whom the Apostles laid their hands expired. This opinion is certainly as probable as any, and agrees remarkably well with the language of the ancient Fathers on the subject; but to decide with undoubted confidence on a matter involved in so much mystery would be a mark of equal folly and presumption†.

The accusations, the calumnies, the opposition, and the persecutions to which the Christians of that age were exposed are next touched upon with a masterly hand; but we shall pass over this part of the work to the third chapter, which, according to the order of Mosheim, treats of the state of letters and philosophy in that century.

The Right Rev. author collects and discusses at length Tertullian's notions concerning the Deity, concerning the nature of angels and demons, and concerning the origin, nature, and destiny of the human soul; but the most important part of the chapter perhaps is that in which he comments on the prevalent disposition to undervalue the argument *a posteriori*. Every attempt to prove the existence and attributes of God from the visible works of creation, is treated by many as vain and idle, nay, even as presumptuous, and almost impious. The assertion of such persons, that man never did by reasoning *a posteriori* discover the existence of God, may be admitted without much danger, for the question is, not whether man has ever so discovered the existence of a Supreme Being, but whether, if he had so reasoned, he would have reasoned correctly. Now that such arguments are not fallacious appears from this, that, allowing the knowledge of a God to be derived from revelation, yet the arguments for his existence and attributes derived from the course and constitution of nature, are no sooner proposed, than they command the assent of the understanding: and, as his lordship observes, "the same series of proofs by which we establish a known truth, might surely have conducted us to the knowledge of that truth." (p. 185.) This is the only way by which a sceptic can possibly be convinced of the existence of a God. Denying as he does the authority of Revelation, we have no other arguments to oppose to him, than those which

* Acts vi. 6. (compared with vi. 8. and viii. 6.) viii. 17, 18. xix. 6.

† Yet Semler, speaking of miraculous powers in the second century, says, "Nos quidem talibus narrationibus, etsi olim forte fuerunt satis probæ, atque recentiores earum non defuerunt amatores, nihil hodie historiam Christianorum adjuvari statuimus." Hist. Eccles. Select. Capita. secul. ii. cap. 2. Such is the pert and contemptuous language of the rationalizing divines!

the natural and moral phenomena of the world abundantly supply of an all-wise and all-powerful Creator.

"Men, it is true, have not unfrequently been induced by the love of paradox, by the desire of obtaining a reputation for superior talent and acuteness, or by other motives of a similar description, to assert the all-sufficiency of human reason, and to deny the necessity of a Revelation. Hence many good and pious Christians have run into the opposite extreme, and been disposed to regard all, who have recourse to reason and the light of nature in the investigation of religious truth, as little better than infidels: puffed up with a presumptuous conceit of their own knowledge, and sitting in judgment on the fitness of the divine procedure. Yet what just ground is there for these heavy accusations? Is not reason the gift of God? Does not the light of nature emanate from the author of nature; from him who is the fountain of light? In what then consists the presumption of endeavouring to trace the divine character and operations, by means of that light, which God has himself supplied? The knowledge of divine things which we acquire by the proper exercise of our various faculties in the phenomena of the visible world is as strictly the gift of God, as that which we derive from the perusal of his revealed word." P. 188.

In a treatise of so much merit it would be ungenerous to carp at little inadvertencies, but we are sure the author's liberality will not be offended by our pointing out one into which he has been betrayed in p. 176. He says "Although the writings of Tertullian afford us no assistance in filling up the outline sketched by Mosheim of the state of learning and philosophy in the second century, an examination of his own philosophical and metaphysical notions will, we trust, supply some curious and not uninteresting information." A knowledge of the philosophical notions of an eminent writer must contribute to the knowledge of the philosophy of his age, inasmuch as an acquaintance with an integral part conduces to our acquaintance with the whole.

Following Mosheim's arrangement we come to the government and discipline of the church illustrated from the writings of Tertullian, which forms the subject of the fourth chapter. It is satisfactory to find that Tertullian bears testimony to the existence of a distinction between the Clergy and the Laity, and also to the existence of a distinction of orders among the Clergy. In the Tracts de Baptismo and de Fuga in Persecutione, the three orders of Bishops, Priests, and Deacons are enumerated together; and in the former the superior authority of bishops is plainly asserted. That the Episcopal office was of Apostolical institution he likewise unequivocally asserts; yet clearly as he

declares a distinction of orders among the Clergy; he affords us but little assistance in ascertaining wherein this distinction consisted. With this testimony, however, the advocates of Episcopacy may well be content. No one is foolish enough to maintain an exact parallel between the ancient and modern Episcopalian church-governments; what is asserted is, that the orders of Bishops, Priests, and Deacons did exist so anciently as necessarily infers an Apostolical appointment, and of this distinction of orders among the Clergy, Tertullian affords convincing evidence.

In the fifth chapter his lordship comes to a more important and more extensive branch of the inquiry, to the information which the writings of this father supply respecting the doctrines of the Church in his day. The course he adopts in treating this part of the subject is, to consider the different doctrines in the order in which they occur in the articles of the Church of England. This plan is certainly judicious, and the Right Rev. author pursues it with all the diligence of an antiquary, and with all the sobriety of a learned and orthodox divine. Without attempting to epitomize the whole contents of this long chapter, we shall present to our readers a few selections from it, which will afford a specimen of the author's judgment and manner; and we begin with his illustration of the sixth Article of the Church "On the sufficiency of the Holy Scriptures for salvation."

With Protestants this is a subject of vital importance, since it constitutes the ground of the fundamental distinction between the Churches of England and Rome. Other matters in debate between us are interesting, other questions involved in the Roman Catholic controversy are of great moment, but this forms the very basis of the Reformation, and upon which alone that separation from the Papal Church can be vindicated. With Protestants the Bible alone is the sole fountain of Christian faith; with Romanists it is the Bible and Tradition—the former acknowledge only one authority for articles of faith, the latter acknowledge two equal and independent authorities. Till this difference in the foundation of their respective doctrines can be settled, it is in vain to expect any unanimity in the doctrines themselves. The two Churches must continue for ever at variance while they continue to vary as to the sources from which their creeds are drawn. So long as the Bible alone is the religion of Protestants, and the Bible together with Tradition is the religion of Romanists, so long will they remain disunited.

Yet it is not to be inferred from this that Protestantism

absolutely discards Tradition. Some of the Reformed Churches it is true, have done so almost entirely, but the Church of England, with more moderation and more judgment, acknowledges the advantages which may be derived from that source. She ascribes an unrivalled authority to the written word, expressly declaring that Holy Scripture contains all things necessary to salvation, but she nevertheless professes a subordinate reverence for pious antiquity. She regards Tradition as one of the most useful helps to unlock the sacred truths of Revelation. Though her faith is built on the sole foundation of the Scriptures, she deems the decisions of the Primitive Church as the best guide to the discovery of the Christian doctrines, as the best preservative of their purity, and as the best evidence of an agreement with the apostolical faith and practice. "Our national Church," says an intelligent prelate, "inculcates a liberal, discriminative, yet undeviating reverence for pious antiquity: a reverence, alike sanctioned by reason, inspired by feeling, and recommended by authority. This principle is, in truth, our special characteristic; a principle which has ever enabled our Church to combine discursiveness with consistency; freedom of inquiry with orthodoxy of belief; and vigorous good sense with primitive and elevated piety." * To the same purpose speaks the Right Rev. author of the work under consideration.

"If we mistake not the signs of the times, the period is not far distant when the whole controversy between the English and Romish Churches will be revived, and all the points in dispute again brought under review. Of these points none is more important than the question respecting tradition; and it is, therefore, most essential, that they who stand forth as the defenders of the Church of England should take a correct and rational view of the subject—the view in short which was taken by our divines at the Reformation. Nothing was more remote from their intention than indiscriminately to condemn all tradition. They knew that in strictness of speech Scripture is tradition—written tradition. They knew that, as far as external evidence is concerned, the tradition preserved in the Church is the only ground on which the genuineness of the books of Scripture can be established. For though we are not, upon the authority of the Church, bound to receive as Scripture any book, which contains internal evidence of its own spuriousness—such as discrepancies, contradictions of other portions of Scripture, idle fables, or precepts at variance with the great principles of morality—yet no internal evidence is sufficient to prove a book to be Scripture, of which the reception, by a portion at least of the Church, cannot be traced from the earliest period of its history to the

* Bishop Jebb's Appendix to "Sermons chiefly Practical."

present time. What our Reformers opposed was the notion, that men must, upon the mere authority of tradition, receive, as necessary to salvation, doctrines not contained in Scripture. Against this notion in general, they urged the incredibility of the supposition that the Apostles, when unfolding in their writings the principles of the Gospel, should have entirely omitted any doctrines essential to man's salvation. The whole tenor indeed of those writings, as well as of our blessed Lord's discourses, runs counter to the supposition that any truths of fundamental importance would be suffered long to rest upon so precarious a foundation as that of oral tradition. With respect to the particular doctrines, in defence of which the Roman Catholics appeal to tradition, our Reformers contended that some were directly at variance with Scripture; and that others, far from being supported by an unbroken chain of tradition from the Apostolic age, were of very recent origin, and utterly unknown to the early fathers. Such was the view of this important question taken by our Reformers. In this, as in other instances, they wisely adopted a middle course: they neither bowed submissively to the authority of tradition, nor yet rejected it altogether. We in the present day must tread in their footsteps and imitate their moderation, if we intend to combat our Roman Catholic adversaries with success. We must be careful that, in our anxiety to avoid one extreme, we run not into the other; and adopt the extravagant language of those who, not content with ascribing a paramount authority to the written word in all points pertaining to eternal salvation, talk as if the Bible—and that too the Bible in our English translation—were, independently of all external aids and evidences, sufficient to prove its own genuineness and inspiration, and to be its own interpreter." P. 297.

But does Tertullian hold the same language? This question is of importance, inasmuch as the Roman Catholics constantly appeal to this father as favourable to their notions about tradition. He certainly does often appeal to tradition in defending doctrinal points, and even goes so far as to assert, that no reasoning from the Scriptures ought to be used in arguing with heretics, who are to be refuted by ascertaining the tradition which has been preserved and handed down in the Apostolic Churches. (*De Præscrip. Heret.*) But this is merely an *argumentum ad homines*, for, as the heretics did not acknowledge all the books received by the Church, had corrupted those which they did acknowledge, and would admit only their own interpretations, the only mode of refuting them was by enquiring what doctrines are held, and what Scriptures are received by the Apostolic Churches. And what fully confirms this representation is, that Tertullian, when he comes at last to examine and confute the heretical doctrines, he appeals to the Apostles.

tolical writings. Nothing, in short, can be more unfair than to claim the sanction of Tertullian's name in favour of the Roman Catholic doctrine of tradition. He never represents it as of co-equal authority with the sacred Scriptures, but as the most faithful interpreter of them. According to him the Church is the witness and keeper of Holy Writ, agreeably to the twentieth article of the Church of England, but he is far from allowing any doctrine as necessary to salvation which is not contained in Scripture. He every where ascribes a paramount weight and authority to the inspired records. Nay, he even goes the length of denying the lawfulness of any act which is not permitted therein, (De Corona, c. 2.) and even of asserting that whatever is not there related, must be supposed never to have happened. (Ib. c. 4.) "We mean not," says the Bp. of Bristol, "to defend this extravagant language, but produce it in order to shew what were his opinions on the subject." P. 290.

With equal accuracy and clearness the learned author examines the attestation of Tertullian as it bears upon all the Thirty-nine Articles, with the exception of those which more properly fall under other divisions of his work; concluding this excellent Chapter with a brief comparison of the result of his inquiries with Mosheim's account of the doctrine of the Church in the second century, and with a most able review of Barheyrac's principal charges against the ancient fathers, and of Tertullian in particular. We are compelled, for want of room, to pass over this part of the work without further notice, and proceed to the sixth chapter,—on the ceremonies used in the Church, from which we shall make a few selections.

From his Lordship's investigation it appears that Tertullian connects regeneration with the rite of baptism, calling it our second birth in which the soul is framed as it were anew by water and power from above. He declares the following spiritual blessings to be consequent upon baptism;—remission of sins—deliverance from death—regeneration—and participation in the Holy Spirit. He calls it the Sacrament of washing—the blessed Sacrament of water—the laver of regeneration—the washing of repentance—the Sacrament of faith—the sign or seal of our faith. It is evident from various passages scattered through Tertullian's works, that in his day baptism was administered in the name of the Father, Son, and Holy Ghost; and that the candidate professed his belief in the Three Persons of the Trinity. He alludes, also, to the custom of having sponsors, who made, in the name of the children brought to the font, those promises which they were unable to make for

themselves. But the forms used in administering the rite of baptism shall be given in the author's own words without curtailment.

"The candidate having been prepared for its due reception by frequent prayers, fasts, and vigils, professed in the presence of the congregation and under the hand of the president, that he renounced the devil, his pomps, and angels. He was then plunged into the water three times, in allusion to the Three Persons of the Holy Trinity; making certain responses, which, like the other forms here mentioned, were not prescribed in Scripture, but rested on custom and tradition. He then tasted a mixture of milk and honey—was anointed with oil, in allusion to the practice, under the Mosaic dispensation, of anointing those who were appointed to the priesthood, since all Christians are in a certain sense supposed to be priests—and was signed with the sign of the cross. Lastly followed the imposition of hands; the origin of which ceremony is referred by our author to the benediction pronounced by Jacob upon the sons of Joseph. With us the imposition of hands is deferred till the child is brought to be confirmed; but in Tertullian's time, when a large proportion of persons baptized were adults, Confirmation immediately followed the administration of baptism, and formed a part of the ceremony. It was usual for the baptized person to abstain, during the week subsequent to his reception of the rite, from his daily ablutions. Some also contended that baptism ought to be followed by fasting; because our Lord immediately after his baptism fasted forty days and forty nights. But our author replies that baptism is in fact an occasion of joy, inasmuch as it opens the door of salvation. Christ's conduct in this instance was not designed to be an example for our imitation, as it had a particular reference to certain events which took place under the Mosaic dispensation. In commenting upon the parable of the prodigal son, Tertullian calls the ring which the father directed to be put upon his head, the seal of baptism; by which the Christian, when interrogated, seals the covenant of his faith. The natural inference from these words appears to be that a ring used to be given in baptism: but I have found no other trace of such a custom." P. 430.

With respect to the Sacrament of the Lord's Supper it may be observed, that Tertullian affords no evidence to the monstrous doctrine of transubstantiation. His authority, it is true, has often been appealed in support of it by Roman Catholic writers; and he occasionally used what must be acknowledged to be at least very strong expressions, as "feeding on the fatness of the Lord's body, that is, on the Eucharist," and "feeding on the body and blood of Christ." But when compared with other passages in his writings, these expressions manifestly appear to have been used in a figurative sense; for in several places he expressly call the bread the *representation* of the body of

Christ, and the wine of his blood, as is evident from the citations which his Lordship has given in a note, p. 451. When the different passages of his works relating to this subject are carefully compared, it must be apparent to every candid mind, that the corporeal presence of Christ in the Eucharist was not a tenet of his own faith, nor of the faith of his contemporaries. It may be further observed that the custom of withholding the cup from the laity was unknown to Tertullian; for he repeatedly speaks of both bread and wine being offered to communicants.

Of the five branches into which Mosheim divides the internal history of the Church, the last comprehends the heresies and divisions which successively arose, and which consequently forms the subject of the concluding chapter of the Bishop of Bristol's work. The heresies which were broached, and which troubled the repose of the Church in the second century, were unhappily very numerous: a striking proof of the weakness and the perversity of the human mind which could suffer such corruptions to mingle themselves with the pure doctrines of Christianity so near their source, when some of those who had listened to the Apostles' preaching were yet alive. The great body of believers, however, still continued sound in the faith, and it is probable that the partisans of the different heretics in the earlier ages were only few in number. The illustration of them from the writings of Tertullian is admirably pursued by our author. The subject indeed is but little inviting, but he has treated it with the judgment and discrimination which it so peculiarly requires. We must, however, content ourselves with adverting to a single instance of his lordship's inquiries in this chapter, and we select his account of Tertullian's creed respecting the Trinity, as opposed to the errors of Praxeas and others.

It has been unanswerably proved by Bishop Bull, as well as by our author, that Tertullian maintained a real Trinity, or in the words of our first article, that "in the Unity of the Godhead there be three Persons of one substance, power, and eternity;" and that his opinions respecting the Son and the Holy Ghost essentially coincided with the doctrines of our Church. After stating and fully proving this, the Bishop of Bristol well observes—

"But though we think that Tertullian's opinions on these points coincided in the main with the doctrines of our Church, we are far from meaning to assert that expressions may not occasionally be found which are capable of a different interpretation; and which were care-

fully avoided by the orthodox writers of later times, when the controversies respecting the Trinity had introduced greater precision of language. Pamelius has thought it necessary to put the reader on his guard against certain of these expressions, and Semler has noticed with a sort of ill-natured industry every passage in the tract against Praxeas, in which there is any appearance of contradiction, or which will bear a construction favourable to the Arian tenets. Bull, also, who conceives the language of Tertullian to be explicit and correct on the subject of the pre-existence and consubstantiality, admits that he occasionally uses expressions at variance with the co-eternity of Christ." (after satisfactorily accounting for this by a reference to the peculiar tenets of the heretics of that time, his lordship adds,) "Bull appears to have given an accurate representation of the matter, when he says, that, according to our author, the reason and spirit of God, being the substance of the Word and Son, were co-eternal with God: but that the titles of Word and Son were not strictly applicable until the former had been emitted to arrange, the latter begotten to execute, the work of creation."—"In speaking also of the Holy Ghost, Tertullian occasionally uses terms of a very ambiguous and equivocal character. He says, for instance, that in Gen. i. 26. God addressed the Son, his Word, the second Person in the Trinity, and the third Person, the Spirit in the Word. (Ad Prax. c. 12.) Here the distinct personality of the Spirit is expressly asserted; though it is difficult to reconcile the words *Spiritus in sermone*, with the assertion. It is, however, certain, both from the general tenor of the Tract against Praxeas, and from many passages in his other writings, that the distinct personality of the Holy Ghost formed an article of Tertullian's creed." P. 552.

It is not pretended to be denied that expressions of a loose and indefinite kind on the subject of the Trinity are to be found in all the Ante-nicene fathers. Verbal accuracy is the natural result of controversy, and a more correct phraseology was the effect of the Arian disputes. The strictness of legal phrase has arisen from the attempts of cunning and chicanery to evade the law. And the primitive mode of expressing our faith might have been securely followed in subsequent times, had the Tri-personality of the Deity never been impugned. But that the ancient fathers were orthodox on this fundamental point cannot be reasonably doubted by those who have studied the works of Bull, Pearson, Waterland, Horeley, &c.; and with respect to Tertullian in particular, no one can with any shew of reason deny, whatever loose expressions may occasionally be used by him, that his belief in the Trinity was sound and orthodox, who shall peruse his own creed as set forth in his tract against Praxeas.

"We believe, says he, in one God, but under the following dispensation

sation or œconomy—that there is also a Son of God, his Word, who proceeded from him ; by whom all things were made, and without whom nothing was made ; who was sent by him into the Virgin, and was born of her ; being both man and God, the Son of man and the Son of God, and called Jesus Christ ; who suffered, died, and was buried, according to the Scriptures ; and was raised again by the Father ; and was taken up into heaven, there to sit at the right hand of the Father, and thence to come to judge the quick and the dead ; who sent from heaven, from his Father, according to his promise, the Holy Ghost, the Comforter, the Sanctifier of the Faith of all who believe in the Father, Son, and Holy Ghost." (cap. 2.)

As some relief from these abstruse inquiries, and as a specimen of the ability with which the Bishop of Bristol can handle questions of a practical nature, we shall quote his remarks on the nature and utility of fasting.

" Ecclesiastical history abounds with proofs of the tendency of mankind to run into extremes ; and thus to convert institutions, which in their original design and application were beneficial and salutary, into sources of the most pernicious errors and abuses. Were we required to produce an instance in confirmation of the truth of this remark, we should without hesitation refer the reader to the subject which we have been now considering. Fasting, as it was originally practised in the Church, was regarded as a means to a moral end : as a means, peculiarly fitted both to the circumstances and to the nature of man, of nourishing in him those feelings of contrition and self-abasement, and of enabling him to acquire that mastery over his sensual appetites, which are essential elements in the composition of the Christian character. When, at the season appointed by the Church for the commemoration of the Passion of Christ, its members, amongst other external observances—designed to express their lively sense of their own unworthiness, and of the deadly nature of sin which could be expiated only by so great a sacrifice—abstained also from their customary meals and recreations ; surely the most enlightened reason must approve the motive of their abstinence ; and admit as well its suitability to the fallen condition of man, as its tendency to encourage a devout and humble temper. To these considerations we may add that, from the mixed constitution of man's nature and the intimate union which subsists between his soul and body, the occasional restraints, which the primitive Christians voluntarily imposed upon themselves in respect of food and amusement, could scarcely fail to have a beneficial operation upon their character ; were it only by interrupting for a time their ordinary habits, and reminding them that the objects of sense possessed neither the sole, nor the principal, claim to their attention. A life of habitual indulgence, even when that indulgence leads not to positive excess, is favourable neither to intellectual nor spiritual improvement. It enfeebles our mental powers : it deadens our moral perceptions : it tends especially to render us selfish and

regardless of the wants and feelings of others. But when experience also tells us that such a course of life terminates almost invariably in excess, no further argument can be wanting to prove the reasonableness and utility of occasional abstinence—if used only as a means to an end—to invigorate the moral principle within us, and to promote humility of temper and purity of heart. Unhappily, however, for the Church, from the propensity of the human mind to run into extremes—from an increasing fondness for the tenets of the Platonic philosophy—and an indiscriminate imitation of what is recorded in Scripture of holy men, who, being placed in extraordinary circumstances, were never designed to be held up as examples, in all points of their conduct, to ordinary Christians—from the combined operation of all these causes; fasting, instead of being considered as a salutary discipline, or as a means to holiness, came to be regarded as holiness itself. The piety of men was estimated by the frequency and severity of their fasts. In proportion as they subjected themselves to greater privations and hardships, they acquired a higher reputation for sanctity. A species of rivalry was thus excited; new and strange methods were invented of macerating and torturing their bodies; till at length extravagance in practice led to error in doctrine; fasts and mortifications were regarded as meritorious in themselves—as procuring by their intrinsic efficacy remission of sin and restoration to the favour of God.” P. 418.

We cannot close our remarks without begging the Right Rev. author to accept our thanks for the valuable production before us. In an age of light and flimsy reading, when the public mind seems engrossed with the airy works of imagination and the ephemeral offsprings of the press, his work, much as it deserves, will scarcely obtain an extensive popularity. But however limited its circulation, it will, we are sure, be received with approbation by the learned. It is really gratifying to turn from the light, popular, drawing-room volumes of the day, to a work of deep theological erudition and research. The Bishop of Bristol has not only stamped his own character as a divine by the present performance, but has done good service to the cause of learning by drawing the public attention to the much-neglected treasures of the primitive ecclesiastical writers, and we sincerely hope that his example will be followed by other theologians. When all the remains of Christian antiquity shall have been examined with the same judgment and accuracy which his Lordship has applied to the writings of Tertullian, then, and not till then, may we expect that some writer will present to the world, what it has not yet seen, a full, correct, and impartial ecclesiastical history. We are not blind to the merits of some of those which we already possess, particu-

larly to the valuable qualities of a Mosheim and a Weismann, but we do believe that sufficient materials for such a work as we have alluded to, have not yet been collected; materials too ample and of too difficult research to be brought together by the utmost assiduity of one mind, and which must therefore be accumulated by the united labours of those who, pursuing the steps of the Bishop of Bristol, devote their hours to the study of the precious relics of ecclesiastical antiquity.

Another advantage of such productions as the one under consideration would be, the attestation which would thereby be afforded to the purity of the Established Church, under which we have the happiness to live. The accordance of the Primitive and Anglican Churches in articles of faith has been shewn by many divines; a truth, nevertheless, which would still more clearly appear, if the writings of the Fathers were subjected to a still more accurate investigation. With respect to Tertullian, this has been most ably accomplished by the Right Rev. author of the work in question, from which it may be inferred, without hesitation, that the faith of this Father was, in all essential points, correspondent with the faith of the Church of England. We say in essential points, because a scrutinizing eye may doubtless discover some minor differences. The chief of these perhaps are Tertullian's notions respecting a kind of purgatory (p. 342), and the practice of praying and offering for the dead (p. 345); but the former seems to be a certain philosophical notion, rather than an article of his religion, and the latter may only be the reference to a practice which he thought permissible rather than enjoined. Some lesser differences may be owing to his adoption of the errors of Montanus, which errors, however, did not reach the fundamentals of faith, for that heretic, as Mosheim assures us, "made no attempts upon the peculiar doctrines of Christianity." Certain it is, that Tertullian agrees with our Church in all the great and essential doctrines—the sufficiency of Holy Writ, Tradition being only its hand-maid, the doctrines of the Trinity, the incarnation, death, and resurrection of Christ, the fall in Adam, and the recovery by Christ, the liberty of the will, and the co-operation of Divine Grace. Hence we may place the attestation of Tertullian among other convincing testimonies, that the creed of the Anglican Church is *substantially* the same with the faith of the Christian Church in the second century.

The Book of Churches and Sects; or the Opinions of all Denominations of Christians differing from the Church of England, traced to their Source by an Exposition of the various Translations and Interpretations of the Sacred Writings: to which is added, a brief Refutation of Unitarianism, and an Arrangement of Texts in Support of the Church of England. By the REV. T. CHARLES BOONE, B.A. of St. Peter's College, Cambridge. 8vo. pp. 560. 14s. London. Rivingtons. 1826.

THIS work is avowedly a compilation, but it shews no slight industry and intelligence. It gives the outlines of a great variety of opinions, which must have been sought in an extensive range of research, and however important or otherwise it may become to the general reader, it is at least an unusual effort for a young divine, and does much credit to the author.

In our incomparable Liturgy we pray that, God would "deliver us from all heresy and schism," and we pray rightly. For they are among the most fatal enemies to the truth, the most hazardous to Christians, and the most direct and envenomed of all the instruments wielded by the power of evil against the Church of God. Like the abiding and fated enmity of that old serpent from which they sprang, they have bruised the heel of the Church from the beginning, and shall still wound it, until the period when her warfare shall be done, when power and strength shall be upon her brow, and the head of revolt shall be crushed finally and for ever.

We know that there is a common opinion that, differences in religious tenets are matters of comparative unimportance, that sincerity palliates or purifies all things, and that there is no crime but in known and wilful error.

We live in an age of boundless candour, compliment, and *liberality*. It is the boast of this accomplished and congratulatory time, that the severity of ancient doctrine has been polished down. The blandishments of courts and drawing-rooms have insinuated into our pulpits and closets. The right hand of doctrinal fellowship is to be henceforth held out with equal cordiality to the friend and adversary of the Gospel, and all things are to be admitted among our graceful circle, but the repulsive shape of unbending and uncompromising principle.

Who shall doubt all this, who sees with what easy popularity the most atrocious perverters of the common truths of religion make their way through the world; or knows with what unfeigned and contemptuous astonishment the eyes of the world would be turned on the man who dared to pronounce

the word "heresy," and how rapidly himself and his denunciation would be consigned to "a remote and unenlightened age; the æra of monks and monkeries; of priestly acrimony, and popular ignorance, uncharitableness, and subjection."

But what say the Scriptures? In the clearest language they say, that a man is *fatally* answerable for the error of his *opinions*. Heresy, instead of passing under the specious title of liberty of thought, is declared *damnable*! the work of the "father of lies." "Now the works of the flesh are these—adultery, (the enumeration then proceeds)—HERESIES"—which the Apostle ranks with idolatry, murder, and such like—"of the which I tell you, that they which do *such things*, shall *not inherit the kingdom of God*." Gal. v. 20.

St. Peter marking the approaching calamities of the Church, pronounces of heresies, "There shall be false teachers among you who privily shall bring in *damnable heresies*, denying the Lord that bought them." 2 Pet. ii. 1.

Their very existence is suffered, like that of any other work of the evil spirit, only for the separation of the hypocritical and criminal members from the sound and holy. St. Paul says—"There must be also heresies among you, that they which are approved may be made manifest among you." 1 Cor. xi. 19.

It is accounted among the merits of the early Christian Church of Ephesus, to *hate* the deeds of the Nicolaitans, (heretics who denied the incarnation) which "says the Spirit, I also *hate*." Rev. ii. 6.

In the declaration to the Church of Thyatira, the Gnostic doctrines, the earliest perversion of the Christian faith, are pronounced the "*depths of Satan*." Rev. ii. 24.

The New Testament abounds with similar declarations of the evil, the guilt, and the punishment of *opinion* contradictory of revealed truth. "Their word will eat as doth a canker; of whom is Hymenæus and Philetus; who concerning the truth have *erred*, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them *that are his*." 2 Tim. ii. 17, 18, 19.

"Holding faith, and a good conscience: which some having put away concerning faith *have made shipwreck*: of whom is Hymenæus and Alexander; whom I have delivered unto *Satan*, (abandoned to their error) that they may learn not to *blaspheme*." 1 Tim. i. 19, 20.

"Now the Spiritspeaketh expressly, that in the latter times some shall depart *from the faith, giving heed to seducing spirits, and doctrines of devils* (demons.) Speaking *lies in HYPOCRISY*; having their conscience seared with a hot iron!

If thou put the brethren in remembrance of *these things*, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained." 1 Tim. iv. 1, 2. 6.

"Now as Jannes and Jambres withstood Moses, so do these also resist the *truth*: men of *corrupt minds*, *reprobate* concerning the faith." 2 Tim. iii. 8.

Those texts and a host of others, the whole tenor of Scripture, prove that men are terribly responsible for their *misconceptions* of Divine truth; and ascribe their original error to an *evil influence*, and their obstinacy to *corruption* of heart. They are peculiarly denounced in the Epistles to Timothy, from his being an appointed teacher, the predecessor of the long line of Christian ministry which was to be so grievously resisted by heresy in its shapes of intrigue and power, and in its no less guilty shapes of affected liberality and pretended regard for the freedom of the mind. Those the Apostle commands him to combat; but, in the only spirit that Christianity allows, without violence. "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the *snare of the devil*, who are taken *captive by him at his will*!" 2 Tim. ii. 25, 26.

And the distinction between the faithful and the opponents of the faith is commanded to be marked by more than mere words. The offender is ordered to be publicly excluded, after a due time given for his abandonment of error. "A man that is a *heretic*, after the first and second admonition, *reject*. Knowing that he that is such is *subverted*, and *sinneth*; being condemned of himself." Titus iii. 10, 11.

Against those plain and direct promulgations of the Law of God, there can be no appeal by any man who sincerely acknowledges the authority of the Gospel. But affected liberality will ask, What is to become of the right of choice? Is man to give up his reason? or can he be culpable for following it as far as it will lead him? To this the answer is obvious. The God that gave us reason has prohibited its abuse as much as that of any of his other gifts, health or wealth, strength or power. We abuse our reason when we suffer it to be interfered with by our passions. The pride of novelty, of a name, of a triumph in argument; the shame of acknowledging error; the worldly emolument attached to a peculiar profession of error; the guilty indolence that will not examine; the more guilty corruption of the senses that will not suffer an examination that might disturb its sensuality; the dread of finding

that true; of which a whole life would make the discovery a rebuke and terror; all the shades of human vice and folly, from giddy ignorance up to sullen prejudice and desperate presumption, have made the darkness that shuts out the splendour of Divine truth.

Shall we be told that a man cannot help his convictions! We answer that; God has declared that he has given sufficient evidence of his will for *just* convictions; that spurious convictions are criminal; and that man must, as he values his salvation, look to the sincerity and soundness with which he exercises his understanding in pursuit of the truth as God has already laid its sufficient evidence before him. "If they will not believe Moses and the prophets, neither will they believe though one rose from the dead." Shall we be told that many wise and incorrupt men have doubted Christianity? We answer, that we *altogether disbelieve* the assertion; and that in the habits of all the more prominent examples of this boasted innocence and infidelity, we are authorized in finding causes of their error. Had Hobbes, or Hume, or Rousseau, nothing of party distinction, or personal prejudice or gross indulgence to sacrifice to the truth? It would be, of course, impossible to investigate the private life of all the controversial infidels; but we might safely undertake to show, in every example of their leading names, enough of personal motive to have first obscured their vision against the light of Christianity, and next embittered them against the diffusion of its light to mankind. The process of infidelity in such minds has been often shewn. A chance prejudice of childhood and ignorance has been nurtured by indolence till the age of enquiry; humility is out of the question; the enquirer comes, not to learn, but to teach; to detect the "imposture which has so long deluded his supposed superiors;" and to blaze out before "a priest-ridden world." After having once tasted the sweets of popular applause, perhaps being involved in controversy to sustain his brilliant discovery; what shall extinguish the desire of carrying on his cause to his life's end? Out of obscurity he has started into public observation; out of solitude he has found himself at the head of a party; perhaps, out of beggary he is within sight of opulence. Are those no motives to be felt by the frail heart and unchastized passions of man, nothing but that Gospel which he has abjured can extinguish them.

When Hume first bruited abroad his sophism on miracles, and was hailed by the whole grim and acrid tribe of compatriot infidelity, as their undoubted leader, the legitimate successor to the vacant glories of Collins, Morgan and Tindal; when the

last honours of that lingering and bitter blood of rebellion, which, dreading the wrath of its king, revenged itself by insulting its God, were offered to the obscure champion, and he was saluted ATHEIST, on the bended knee of political œconomists, and politicians, without name and without number; who should expect him in that exulting moment to abdicate his honours, and acknowledge that he had cheated himself? His argument on miracles was an absurdity; if he did not discover its absurdity himself, it had been instantly discovered for him, and his acute understanding must have acquiesced at once in the proof of its absurdity. Yet who ever heard of his giving it up, or who, if Hume had lived a thousand years, would have ever heard of his giving it up? It was among the jewels of his crown! When the Voltaires, D'Alemberts, and Condorcets were riding on the topmost surge of Atheistic popularity, that surge which was to be so soon incarnadined from the veins of king and people; who could have expected from them a sudden return to that shore from which they had parted in early life; who could imagine those proud and presumptuous minds, inflated as they were with national homage, with intellectual distinction, with the grandeur of that evil hope of overthrow which strewed crowns and sceptres as dust beneath their future march; humbly making their way back to the lowly study of the Bible, and content to abandon all things for the truth as it was in Christ Jesus! or, to look to examples nearer home; who was to expect from the author of the Rights of Man, and the Age of Reason, a sober investigation of Christian truth? With fame, public influence, profit, the chance of wealth, perhaps of the highest reach of revolutionary ambition before his eye, who could suppose Paine to sit down dispassionately to the evidences of the Gospel? Starting up from utter poverty and obscurity, into the power of fatal and immeasurable mischief; a minister of contagion, rising from its marsh in darkness to expand and go forth in daylight, and infect whole nations; an agent small and subtle as a drop of poison, but like it, once in the veins, rushing with sudden pangs through the whole mighty frame of empire; was it to be supposed that this being, with this power of evil at his will, would take into his hands, but with revulsion and hate, or with the bitter thirst for more "waters of scorn," that holy covenant, whose truth must be his falsehood, and whose victory must be his shame, nakedness and ruin.

Of such temperaments have our conspicuous infidels been made; and we could pledge ourselves that of some such temperament is every man made who withstands the Gospel. The conscience is seared with a hot iron!

Of the heresies which, acknowledging Christianity, dispute its great doctrines, it is our perfect feeling, supported by our entire experience, that the causes are traceable to the same sources, pride, indolence, ignorance, prejudice, and oppression. We are convinced on the same experience, that such men are not driven by a blind necessity into those bonds—they have their inward monitor—they are, as says the apostle, “*self-condemned*.” The time may, it is true, come, when that self-condemnation is heard no more, but it is only when obstinacy and the world have done their work, and the conscience is abandoned to its final lethargy. “Is Edom gone astray; is Edom gone after idols? *Let him alone!*” The boasted principle that, sincerity in error extinguishes crime, is a palpable fallacy. Allowed in society it would justify the most atrocious excesses; for there is no conceivable crime which has not found some culprit extravagant enough to believe it within his duty. The Italian thinks himself justified to stab his rival. Ravallac and Clement went to regicide with the most unquestioned conviction of duty. It is notorious, that a man may by habit and passion imprint the rectitude of the blackest guilt on his mind, and run wild through the world strong in arguments for its subversion. And why should it be otherwise in divine things? or why are we not to be answerable for the abuse of our reason to God, as to human authority? We can degrade, obscure, and destroy our reason, as we can any other of our powers. But the offender maddened by passion, or besotted by drunkenness, is still answerable for his acts; and while the law passes by the diseased privation of understanding, insanity or idiotism, as the infliction of nature—it unhesitatingly punishes all that can be construed into an abuse of our power of judging between good and evil. What then is to be the standard of Christian truth? Not man. We acknowledge no infallible authority in the human shape. But it is our firm conviction that there is enough revealed in the Gospel to give the great features of Christianity to every candid eye. The Gospel was not given to be broken up into fragments to suit the caprice of every giddy hand that approached it. It is *one*, the express image of the wisdom and benevolence of God, and cannot be that multifarious, heterogeneous, and unlovely shape, which the contending heresies would fabricate. Prophecy declares that the time shall come when all shall be “one fold with one shepherd.” One religion shall be the religion of all then; there can be no diversity in the Truth now.

We shall but touch on another point. It is a favourite subterfuge and solace for heresy, that, whatever may be the differences of men, there is enough of essential agreement for salvation.

We look upon this as among the most perilous delusions of abused reason. There may undoubtedly be matters of discipline, things of mere formality and custom, to which, however idly sectarianism may attach importance, no objection may lie. We may only smile at the solemn absurdity of the Quakers' dialect, retained for simplicity's sake, when it has grown into the very language of pomp and poetry; or at that dubious delicacy which refuses to call any one Mr. while it calls all the world *friend*. Yet those are things which the Quaker would probably maintain at the stake; and they must be left with him for his inheritance, till the followers of Fox have gravely stalked out of the memory of man.

But what claim can those have on the hopes of Christianity, who reject its pre-eminent doctrines? If the atonement of the blood of the Lord Jesus be the true foundation of forgiveness, what claim can those sectaries establish, who directly disown and scoff at that doctrine? If Baptism and the Holy Sacrament be integral parts of the Religion, what claim can they establish who disown both? If the worship of the Divine Trinity be commanded, what claim can those establish, who refuse the worship, degrade the Redeemer into mere man, and deny the influence and personality of the Spirit of God? It is not for us to answer between God and the individual. We must not restrict the mysterious mercy which may overlook this neglect, or ignorance, or defiance of the truth. But we must say, that they cannot be entitled to look for safety to their profession of *Christianity*. If the Religion be true;—and God forbid that we should not feel from the bottom of our souls that it is founded on the rock of ages;—we must pronounce that the situation of those heretics is of the most appalling nature; “professing to be wise they have become fools,” they have refused to worship in the temple hallowed by the presence of God, they have taken away a few of its materials to build a temple of their own, and in the pride of their hardened hearts have worshipped upon Mount Gerizim. But we have no authority for conceiving a right in man to model religion after his own type; nor to take of it what part he will, nor to feel himself entitled to its protection or rewards on this wilful and haughty mutilation of the Gospel. He might as well expect to retain the life, when he had hacked off the limbs. For this wilfulness no homage can be a palliation. Let him remember the sons of Korah; and dread to offer strange fire, though in the robes and censers of the priests, and on the altars of the Lord.

But Heresies have had their benefits to the true Church; they have excited a keener research into the truth; they have

compelled a more vigilant observance of morals, they have even been the cause why clearer and more detailed declarations of some of the leading doctrines of Christianity are given in the New Testament. We might not have had the testimony of St. John in his Gospel so fully to the divinity of Christ; perhaps we might never have had St. John's Gospel at all, but for the heresy of Cerinthus."

Now, even if we were to admit all this; to what does it come, but to the wonder-working and merciful power of God, that out of *evil* forces good. To the crimes of mankind we may owe half the contrivances and protection of civilization; are they less crimes? or does the permission of guilt to exist, imply its final impunity? But what says the Gospel? "offences must come, but woe unto those by *whom they come!*" To suppose that heresies can assume *any* colour of innocence, from the use to which their evil is convertible by the power of the Almighty, is to contradict his express declaration, that they are matters of sin and the work of the enemy of salvation. It is to assume the monstrous and incredible position, that he sanctions that as a convenience, which he reprobates as a crime!

But "what is to become of the freedom of the will, of the irresistible conclusions of man's reason, of the conscientious obedience to conviction; or are we to abide in a new human infallibility?"

We altogether deny that the God of justice and mercy can have given a system of truths, in which the worshipper in the spirit which HE demands, the spirit of humility, sincerity and supplication, will not find full, rational, and soul-felt conviction. It is impossible that the revelation of God should not be capable of full coincidence with the understandings of those beings to whom he has vouchsafed it for their belief and hope. We altogether doubt that, in the great doctrine of a revelation from the Father of light, "in whom there is no variableness, neither shadow of turning," morally more than providentially, there can be that want of light, which would at once allow and justify our wandering in all directions but the true. But it infinitely behoves the heretic to examine into those recesses of his heart where the reason is so easily made captive, whether influences distinct from the love of truth are not keeping that guide of life fast bound. We have already alluded to the force of worldly impressions to incapacitate the reason. But even in the deepest bondage of the intellectual power, there may be tests and signs able to convince the enquirer that his mind is under restraint, if they cannot yet urge him to the noble effort of achieving its perfect freedom.

When the Unitarian takes the Bible into his hand, and finds that he cannot advance a step without being entangled in difficulties innumerable, that he is like an invader in a country where all is in active hostility to him, where right and left he is compelled to be on his guard from surprise and defeat, and where he cannot gain an inch of ground till he has swept and consumed away the whole ancient face of things; what would his common sense conclude from this, but that his religion is *not* the religion of the Bible? When, as a scholar, he is compelled to perpetual subterfuges, that in all other studies he would pronounce contemptible, to strainings of the text, to capricious alterations, to new meanings, to contradictions of the common and authorized values of words—when, as a historian, he shrinks from the public and recognized facts of history, and lurks behind the feeble and dubious testimony of some author whose name has died out of literature—when, as a Biblical critic, he abjures the fathers of criticism, and swears by some perplexed and barbarous pedant relegated into the untroubled dust of centuries; or, when as a divine, he takes upon himself the inconceivable assumption, that “all the texts that make against him are either interpolations, misconceptions, or forgeries!” What can be more melancholy than the sight of such a man? what more obvious and miserable than his struggle of prejudice against truth? or what more terrible than the voluntary state in which such a man stands to meet the day when the guilty and the pure alike shall answer for the “talent” entrusted to them?

When the Roman Catholic finds it essential to his cause, to break down the commandments, and expunge the prohibition of idolatry; can it be possible that he is an idolater with a clear conscience?—when, to establish his doctrines of purgatory and masses for the dead, he flies from the acknowledged Scriptures, and takes refuge in an obscure and disallowed book of the Apocrypha?—when, to justify his doctrine of the worship of the dead and of the intercession of saints and martyrs, he calls in an emblem in the Apocalypse, which he weakly or wilfully misinterprets; is there not in all this isolation of texts, this reluctance to follow the obvious and natural course of discovery, this cautious, anxious preference of peculiar parts to the great general tenor of Scripture; this hiding among the trees of the Garden of God, a conscious doubt of integrity? a reluctant but irresistible proof that there is a stain on their purity which they dare not show to the face of day? They shrink from the presence, because they feel that “they are naked,” and are ashamed.

We may take it as an undeniable principle, that no sect feels

conscious of its Bible truth, that begins by suppressing or by decimating the Bible.

Finally, we disown all pretence of an infallible guide in human shape. But until we shall find a Church that has united the obedience of a greater number of free, powerful, and holy minds than the Church of England; has followed more closely the received interpretations and opinions of the apostolic age; has more openly met, and more nobly triumphed over, objections freely urged by men of all minds; has more sedulously encouraged its people to the examination of the Scriptures for themselves; or has more unhesitatingly, amply and sincerely adopted the largest and plainest tenor of Scripture for its guide; we say, **LET US STAND BY THE CHURCH OF ENGLAND.**

Mr. Boone's volume is formed on the plan of taking the books of the New Testament in succession; and noting down the peculiar texts on which the various heresies rely. Thus, he commences with Matthew i. 17, 18., "So all the generations," and under this gives the Unitarian statement (which, in its own sweeping way, extinguishes the remainder of the chapter and the whole of the second!) He then proceeds, giving the dicta of all the schismatics from the earlier ages downwards, and closes his long and laborious work with extracts from some of the answerers of Unitarianism.

In a performance of this kind, there are so many ways in which the object might be equally accomplished, that the author may be allowed his choice. But, we wish that instead of throwing his defence of the Divinity of our Lord, to the close of his volume, he had found a place at the bottom of each page, for at least so much of it as would set the heretical tenet above in its true point of view. At present Unitarianism and the rest go unobstructed through his work, and the student is bewildered with five hundred pages of error, to be set right by half a dozen, at the end of a month's reading. This may be rectified in another edition.

We give an extract containing the articles of Judaism as it now exists. This, of course, cannot be called a portion of the Christian heresies, but is a document which may be new to some of our readers.

"No. 2. (THE THIRTEEN ARTICLES OF THE JEWISH RELIGION.)

"*Master.* What are those things which the prophets have declared to be believed by us?

"*Scholar.* Truly there are very many; but there are thirteen articles, which it is necessary that every man should believe, that is joined in communion with the Israelites. Moreover, it is necessary, that his belief of these articles be known and manifest to all men; and

whosoever shall deprave but one of them, he is declared to have deserted the synagogue, and to have renounced his religion, neither shall he be any more an Israelite.

“*M.* Recto these thirteen articles; these foundations of pure religion; show plainly what they are.

“*S.* This is the first; That we believe that there is a God, the first efficient cause and the ultimate end of all things; that all things, high and low, were created, and are continually sustained by him; that all things have received their being at his pleasure alone, and at his pleasure alone they perish; and that the divine essence is not diminished by their destruction, nor in the least altered, since its fulness and perfection is of itself alone, neither has he need of any other being: for God is light, power, and eternal life; dominion and empire belong to him alone, because he alone truly is, and enjoys real honour and majesty.

“Another is this; that this God who made all things in heaven above, and in earth beneath, is one, simple, or uncompounded, so that nothing can be found within, nor without * any world; which is simple, or uncompounded, in like manner as God hath the attribute of simplicity; this is that which we find written in Deut. vi. 4. ‘*Hear, O Israel! the Lord our God is one Lord.*’

“The third fundamental article is, That God being one whose essence admits of no kind of multiplicity or composition, is neither a body, nor can be included within any body. Agreeable to this, is that saying which we find written, (Deut. iv. 15.) ‘*Ye saw no manner of similitude.*’

“The fourth is this, That nothing could be before this God, simple, and incorporeal; but that he is the first and the last: as it is written, (Isa. xlv. 6,) ‘*I am the first, and I am the last, and besides me there is no God;*’ which the great prophet thus expounds, (Deut. xxxiii. 27,) ‘*The eternal God is thy refuge;*’ that is to say, the place of refuge, in which the Israelites should acquiesce, and repose all their hopes; and all their possessions, is the eternal God, whom nothing may be compared or likened unto. Hence the same prophet, presently after, pours forth these words, ‘*Happy art thou; O Israel! who is like unto thee, O people, raised by the Lord, the shield of thy help!*’

“The fifth is, That to the eternal God, the only Creator of all things, to him alone is due worship and veneration; and to none besides him, because all things were created, and he is the Creator. That it is not lawful to pray for any thing, to any created nature, but we must still implore his aid, who has the sovereign power and dominion over all things, without exception. Whosoever honours as a God, either by sacrifices or any sacred rites, or by prayers and supplications, any king, or angel, or any power, whether celestial or terrestrial, that he shall be accursed and given up to the most horrid torments.

“The sixth, That the infinitely good and great God, of his singular

* “That there were many worlds created by God, is an assertion common amongst the Jewish writers, which our author here lays down as a thing not to be admitted. Annotante Ludovico de Compeigne De Veil.

benignity and good will, has chosen out of mankind sometimes one, sometimes many fit persons, as it pleased him; them he inspired with the knowledge of his mind, discovering unto them things to come, that by them the desires and actions of other men might be directed to true godliness and honesty.

"The seventh, That Moses did far excel in the gift of prophecy, all the prophets in all ages; that all the prophets that went before him even the patriarchs themselves, and those that lived near the same time, were inferior to Moses in the excellency of prophecy; that he it was, whom the God of Jacob esteemed a fit person, by whom he would give a just law to the Israelites, to cherish and refresh their souls. Moreover, that Moses arrived to that degree of the knowledge of God which no other man could ever approach unto.

"M. Dost thou know how many ways the prophecy of Moses differs from the visions of the other prophets?

"S. In four respects. First, that God spake not to any other prophet, but by an angel, or messenger separate from a body; and he afforded his presence to Moses, when he made known his mind unto him, as we find it written, (Numb. xii. 8,) '*With him will I speak mouth to mouth.*' Secondly, that the spirit of prophecy did take hold of every other prophet in visions by night, or by day, whilst he was in a kind of slumber, that all his senses were, in a manner, stupified, which indeed those words of scripture do plainly declare, (ver. 6,) '*I, the Lord, will make myself known unto him in a dream.*' But of Moses we find it written, (ver. 7,) '*My servant Moses is not so: with him will I speak mouth to mouth.*' Thirdly, that at the breathing of the divine spirit, the strength of the other prophets failed them, and their senses were benumbed with horror; but Moses talked with God, as one man is wont to do with another, without any trembling or sudden decay of strength. Lastly, that prophetic visions were not given to other interpreters of the divine will, at what time soever they were pleased to receive them; but when God, according to his secret will, was pleased to give them, and when they were duly prepared for them; but Moses was always prepared: and when he would, he was inspired with the divine wisdom, which we may clearly understand by that place of Scripture (Numb. ix. 8,) '*Stand still, and I will hear what the Lord will command concerning you.*'

"M. I hear what thou sayest, and do fully approve it. Now I would have thee return to the explication of the other fundamental points of the law.

"S. The eighth is, That all the law, from the first words, '*In the beginning,*' to the last, '*In the sight of all Israel,*' was written by Moses, as God had dictated it unto him; and that there is no distinction to be made betwixt these words, (Exod. xx. 2,) '*I am the Lord thy God;*' and those (Gen. xxxvi.) '*And Timna was concubine,*' or any other of the like kind. That the law is every way like itself; that every verse, and every single word is equally the word of God.

"The ninth, That nothing must be added to, nor diminished from, the Law of Moses; no, not so much as one word or letter, because it

is expressly written, (Deut. xii. 32,) *'Thou shalt not add thereto nor diminish from it.'* For herein consists the perfection of any thing; that nought can be added to it, nor taken from it; but the law is absolutely perfect, which the royal prophet declares in express terms, (Ps. ix. 8,) *'The Law of the Lord is perfect;'* wherefore it does not admit of any addition or diminution.

"The tenth, that the infinitely good and great God doth behold the actions of all men, and his eyes are always upon them, which this divine oracle doth expressly declare, (Jer. xxii. 19,) *'Great in counsel and mighty in work, for thine eyes are open upon all the ways of the sons of men.'* And that other text of Scripture, (Amos iv. 13,) *'And declareth unto man what is his thought.'* For if he knew the thoughts of man, how much more evident is it, that he knows his actions?

"The Eleventh, That God deals with every man according to that kind of life which he leads here upon earth; to those who keep his commandments, he gives great rewards: and inflicts great punishments on those that disobey him; sometimes in this world, sometimes in that which is to come, and sometimes in both; according to their several works, whether good or evil; but that the chief rewards, and the sharpest punishments, are deferred till they come to the other world.

"The Twelfth is, That the Almighty God will send a Messias to redeem his people; and that though you should meet with delays, nevertheless expect him. This Messias shall be of the offspring of David, a branch of the root of Jesse the Bethlemite: he shall establish justice on earth, and judge many nations; righteousness shall be the girdle of his loins; he shall see his seed, and prolong his days over his kingdom; and there will be no other difference between the present state of the world, and what it shall be at the time of the Messias coming; but that the kingdom, as it was originally, shall return to the people of Israel; and they shall inhabit their own land, build their temple and offer sacrifices, as they did in their primitive station: the Priests shall attend their service, and the Levites glorify God in their hymns: the ten tribes carried into captivity by the king of Assyria, and not since known or heard of, shall again be discovered and joined to the tribes of Judah and Benjamin, as you have it in Ezek. xxxvii. 16, *'Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions,'* &c. *'Likewise that all the nations of the earth shall come to Jerusalem yearly to worship God.'* (Zec. xiv.) *'That peace shall reign, and enmity cease, even amongst brute beasts.'* (Isa. ii. 11.)

"The thirteenth is, That at a set time, known only to God, it will come to pass, that all the dead shall live again; that he who does not believe this, has no communion in religion with the Jews; for we have it thus written in the prophet, (Isa. xxvi. 19,) *'Thy dead men shall live, together with my dead body shall they rise. Awake and sing ye that dwell in the dust.'* (Dan. xii. 2,) *'And many of them that sleep in the dust of the earth shall awake.'* But they are righteous men who shall be judged fit for the enjoyment of this so great and desirable good. I pray God we may be of their number; that God may give unto us eternal life, that we may be raised from the dead, and live in his sight." P. 96.

There are occasional references to the worship of the Roman Catholics and other dissenters. Thus—

"No. 2. (THE ROSARY AND CROWN.)

"Towards the conclusion of the tenth century a custom was introduced among the Latins of celebrating masses, and abstaining from flesh, in honour of the blessed Virgin, every Sabbath-day. After this, was instituted, what the Latins called the lesser office, in honour of St. Mary, which was, in the following century, confirmed by Urban II., in the Council of Clermont. There are also to be found in this age manifest indications of the institution of the rosary and crown of the Virgin; by which her worshippers were to reckon the number of prayers they were to offer her. The rosary consists in fifteen repetitions of the Lord's Prayer, and an hundred and fifty salutations of the blessed Virgin; while the crown consists in six or seven repetitions of the Lord's Prayer, and six or seven times ten salutations or Ave Marias.

Mabilton Præf. ad acta S. S. Ord. Bened. Sæc. v. p. 58.

"No. 3.

"The fifteen mysteries to be meditated upon in saying the rosary."

"The five joyful mysteries. 1. The annunciation of the angel Gabriel, and the incarnation of the Son of God in the womb of the blessed Virgin. 2. The visitation of St. Elizabeth. 3. The nativity or birth of our Lord. 4. The presentation of our Lord in the temple, and the purification of his blessed mother. 5. His being found in the temple in the midst of the doctors, after having been lost three days by his mother and her chaste spouse St. Joseph.

"The five dolorous or sorrowful mysteries. 1. The prayer of our Lord in the garden, with his agony and sweat of blood. 2. His being scourged at the pillar. 3. His being crowned with thorns and abused by the soldiers. 4. His carriage of the cross. 5. His crucifixion and death.

"The five glorious mysteries. 1. The resurrection of our Lord. 2. His ascension into heaven. 3. The coming down of the Holy Ghost. 4. The assumption of the blessed Virgin. 5. Her eternal felicity, and that of all the blessed in the kingdom of heaven.

"See *The Garden of the Soul, or Manual of Spiritual Exercises and Instructions for the Roman Catholics.*

"No. 4.

(THE CONFITEOR.)

"I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my most grievous fault; therefore, I beseech the blessed Mary ever Virgin, the blessed Michael the archangel, the blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, and forgive me my sins, and bring me to life everlasting. Amen.

May the Almighty and merciful Lord give me pardon, absolution, and remission of all my sins. Amen." P. 93.

"See *The Garden of the Soul, or Manual of Spiritual Exercises and Instructions for the Roman Catholics.*"

Wesley and Whitefield find an occasional place in this work.

"MATTHEW v. 1, 2.

" 'He went up into a mountain and taught,' &c.

" (WHITEFIELD AND WESLEY.)

" On the 13th Feb. 1739, Whitefield stood upon a mountain in a place called Rose Green, his first 'field pulpit,' and preached to as many as came to hear, attracted by the novelty of such an address.

" 'I thought,' said he, 'it might be doing the service of my Creator, who had a mountain for his pulpit, and the heavens for a sounding-board; and who, when his Gospel was refused by the Jews, sent his servants into the highways and hedges.' Wesley followed the example of Whitefield.

" 'I could scarcely reconcile myself at first,' said Wesley, 'to this strange way, having been all my life, till very lately, so tenacious of every point relating to decency and order, that I should have thought the saving of souls almost a sin, if it had not been done in a church.'

" The next day he observed, 'that our Lord's Sermon on the Mount was one pretty instance of field preaching,' and, he adds, "I suppose there were churches at that time also.' 'On the morrow, at four in the afternoon,' he says, 'I submitted to be more vile, and proclaimed on the highways the glad tidings of salvation, speaking from a little eminence in a ground adjoining the city, to about three thousand people.' " P. 13. *Southey's Life of Wesley.*

A curious instance of the stubborn perversion of an obvious text to suit a sectarian purpose is given by the Quakers.

"MATTHEW xxviii. 19.

" 'Go ye therefore and teach all nations baptizing them,' &c.

" No. 1. (QUAKERS.)

" This passage, as well as Mark xvi. 16. the Quakers apply to an inward and spiritual baptism.

" Mr. Tuke observes, 'that this construction is much corroborated by rendering the former passage as the Greek implies 'into the name,' &c. By this expression, we (the Quakers) understand, the introducing of the believers into a feeling sense of the power of God in Christ by the influence of the Holy Spirit.

" This application of the word 'name,' as symbolical of the Divine Power, (see the Concordances of Cruden and Taylor, under the word, 'name,') is not uncommon in Holy Writ.

" Thus the expressions of our Lord unite with those of the Apostle Paul: 'So many as were baptized into Christ Jesus, were baptized into his death,' Rom. vi. 3. 'As many as have been baptized into Christ, have put on Christ,' Gal. iii. 27.

" That these expressions have no allusion to water baptism, appears to us evident from the context; and particularly from the following expression of the same Apostle, 'By one spirit are we all baptized into one body, and have been all made to drink into one spirit,' 1 Cor. xii. 13.

" The Quakers admit, that the Apostles made use of baptism with water." P. 78.

Another, equally extravagant, is given of the Unitarian perversion of the plain command to baptize in the name of the Trinity.

“ Into the name of the Father, and of the Son, and of the Holy Ghost.
“ Unitarian Version.

“ No. 2. (UNITARIANISM.)

“ As a symbolical profession of that holy religion which originated with the Father, was taught by Christ the Son, that is, the Servant and Messenger of God, and confirmed by the gifts of the Holy Spirit. Some have called in question the genuineness of this verse, but perhaps without sufficient authority. It is, however, evident, that it is not intended to prescribe an invariable formula in the administration of baptism; for the Apostles themselves baptized simply into the name of Jesus. See Acts viii. 16. xix. 5. x. 48. That the Holy Spirit is here named in connexion with the Father and the Son, is no proof that the Spirit has a distinct personal existence. See Acts xx. 32; Eph. vi. 10. Much less can this phraseology be alleged as an argument, that the three names express three Divine and equal Persons. See 1 Chron. xxix. 20. Some would render the passage *upon*, or *concerning*, the name, &c. that is, receiving them to instruction upon these subjects. See Cappe's Dissertations.” P. 79.

“ Note to the Unitarian Version.”

The Theology of the early Patriarchs illustrated by an Appeal to subsequent Parts of the Holy Scriptures; in a Series of Letters to a Friend.
By the REV. THOS. T. BIDDULPH, M.A., Minister of St. James's, Bristol; and late of Queen's College, Oxford. 2 Vols. 8vo. 11. 1s.
London. Duncan. 1825.

AMONG the inventions of modern times may be reckoned the art of making books by the means of a pair of scissors. The ancients could form no notion of a process, which the great value of manuscripts before the discovery of the art of printing rendered utterly impracticable. But in later ages it has made a rapid progress, and is at present carried on to such an extent, that it may be said, without exaggeration, to constitute a large part of the current literature of the day. This mechanical manufacture of books, one might suppose, could not produce anything more worthy the attention of a rational being than the mechanical contrivances of Raimund Lully and Athanasius Kircher, who essayed, by means of moveable circles and a coffer of arts, to construct a logical treatise on any given subject: yet, strange to say, to this manufacture we owe some of the works which scholars are in the habit of regularly consulting,

It were easy to name several of our most useful compilations, to the construction of which little more was requisite than a pair of scissors, along with sufficient skill to write a few sentences in order to groove and dovetail the several pieces together. If we were to place the volumes, of which we are now to give some account, in this class of literary-mechanical productions, we should not greatly err from the truth. On a former occasion Mr. Biddulph has shewn his dexterity in fitting these *excerpts* to his own productions, but he has in the present instance, done it with a more unsparing hand, and, what is praiseworthy, has the honesty and candour to confess it.

"The author, says he, or rather the compiler of the following pages feels it to be a duty which he owes to his readers, to inform them that they have nothing new, either of sentiment or diction, to anticipate. The letters which are put into their hands are, for the most part, a compilation from what had been previously laid before the public by authors who are therein mentioned, though references may not, in every case, have been made to them; but though the subject of the letters has been long before the public, it has not, in the compiler's opinion, obtained due consideration, or he would not again have troubled the world with it. The present volume, then, is to be viewed as a specimen of mental *Mosaic* work, consisting chiefly of quotations, verbally or substantially, taken from a variety of authors. It claims no originality of thought; it offers no novelty of style. The compiler makes no pretensions to depth of learning or science. He seeks not fame, but truth. His time has been too much occupied through life in parochial and domestic duties to have allowed of deep research on any subject; and what is here offered to public attention, having been written during the *scraps* of leisure which an almost unbroken series of imperative ministerial avocation has scantily furnished, pleads for an indulgent regard to its imperfections, and pardon for its errors, should such be found in it. He has collected the *tesseræ* of former days; and if any credit be due to him, it is merely that of a new arrangement, and of fixing them in their present relative position by the cement of a few connecting remarks. He may, however, claim some share of fortitude in venturing to re-edit opinions which have been generally exploded, but which, so far as he knows, have never yet been confuted, unless a sneer is to be considered a sufficient confutation. The *Egis* of Horne, a Jones, and a Horeley, will however secure, in this more candid period than that of the last century, when these opinions were first systematically brought forward, protection from the contempt which was then thrown on their more early advocates." Pref. P. v.

After this candid avowal of our author, it would be unfair to look for any other merit in his performance than that which belongs to a compilation. Are his materials, then, selected

with judgment? And are they arranged with skill? We are much inclined to answer these questions in the affirmative; yet we must honestly declare that we cannot regard his work as one of those compilations which, little as their claim is to literary fame, are to be commended on the score of their utility. Many, perhaps most, of our readers will be of this opinion, when we inform them that the aim and object of these volumes is to recommend to the public attention the almost forgotten system of HUTCHINSONIANISM, that is, as he expresses it, "to re-edit opinions which have been generally exploded."

The founder of this system was John Hutchinson, a respectable layman, who was born at Spennythorn, in Yorkshire, in 1674, and died in 1737. His works, which are numerous, were published in 1748, in 12 volumes, 8vo. and a slight inspection of them is sufficient to show that he was a man of unfeigned piety, possessed of great ingenuity, and of no inconsiderable portion of learning. His *Moses's Principia* which he published in opposition to the *Principia* of the immortal Newton, is a singularly curious production. In it principally is developed that system of opinions which afterwards received its designation from him, and which has been advocated by Bate, Spearman, Parkhurst, Hodges, Forbes, Horne, Jones, and in part by Bp. Horsley. A system which has been adopted by names of such eminence in literature cannot possibly contain in itself any thing pernicious or glaringly absurd, and therefore merits a candid examination. As many of our readers may not be acquainted with the opinions of the Hutchinsonians, we shall not perhaps be doing an unacceptable service if we present a short view of them. Those who wish to see them stated more at large we refer to the writings of Jones, Parkhurst, and the Lord President Forbes, as the best interpreters of Hutchinsonianism.

The supporters of this theory are excelled by no class of writers in deep and reverential respect for the sacred Scriptures. To their authority they bow with the most entire submission. They consider them as the fountain of all divine truth, and as virtually containing in them all physical as well as moral truth. Hence they are to be interpreted with the utmost assiduity and care, and their meaning, whenever it is come at, is to be received as the communication of the Deity to man. Far from taking those liberties with the inspired records of religion, which is so common with the rationalizing divines, they strenuously oppose every attempt to mutilate the sacred text, and aim only at ascertaining its real signification.

1. Such reverence for the holy Scriptures seldom fails of lead-

ing to the belief of those doctrines which are called orthodox, and accordingly the Hutchinsonians are perfectly sound in their faith in the Trinity, the Incarnation and Atonement of Christ; and in the Sanctification of the Spirit. To God, existing in Three Persons and One Essence they give the pre-eminence in every thing. His authority is with them above all authority; his wisdom above all wisdom; his truth above all truth. Being confirmed Trinitarians, they are hostile to Socinians as well as to infidels and atheists. They hold that there is only one way of salvation, a way revealed to man from the beginning of the world, namely, through the redemption of Christ, who made, by the offering of himself, a perfect atonement and satisfaction for the sins of the whole world. They entertain so low an opinion of human nature, under the consequences of the Fall, that they derive every thing in religion from revelation, and contend for the absolute necessity of the influence of divine grace to the renovation of the heart. Thus they believe in the Tri-Unity of the God-head, and to each of the sacred Three Persons they ascribe his proper and peculiar office, in mysterious union, in effecting the salvation of mankind.

They think that the great truths of Christianity are to be found in both Testaments, in the Old as well as the New. What is discovered in the latter plainly and expressly, is in the former intimated by various analogies, foreshewn by the prophecies, and shadowed forth in various similitudes and emblematical representations. Hence in order to come at the mystical and typical meaning of the Old Testament, they deem an accurate study of the Hebrew to be indispensably necessary; of which language they entertain the most exalted notions, supposing that it was the primeval and original tongue, and shewn to be so both by its structure and by its expressiveness beyond any other language. They deem it as peculiarly the language of description and of ideas, and as the vehicle which the Almighty has employed to communicate every species of knowledge, and hence that all knowledge, physical and moral, is to be found in the Old Testament.

This is the distinguishing tenet of the Hutchinsonians. They believe that the true system of physics is contained in the Scriptures; not methodically stated, but in scattered passages sufficiently clear and numerous to enable the humble and diligent inquirer to ascertain what it is; that whenever the Scriptures speak of physical subjects they express themselves with accuracy; and that every mention of physical matters throughout the whole Scriptures is in strict accordancy with

that system of philosophy which is universally adopted by the moderns. They think, too, that there are certain analogies between the works of creation and of redemption, and that these are illustrative of each other. They consider them so interwoven together by the author of nature and revelation, that it is impossible to separate philosophy and theology, without injury to both. Spiritual truth, say they, is illustrated in the Scriptures by allusions to physical subjects, and the Deity, who is the author both of nature and grace, intended that the latter should be explanatory of the former. In both Testaments divine things are explained and confirmed to the understandings of men by allusions to the natural creation. The Scripture is so constant and uniform in the use it makes of natural objects, that such an analogy appears between the sensible and spiritual world as carries with it undoubted evidence of the truth of revelation. The works of nature are adduced in illustration of the works of grace, and natural are made explanatory of spiritual things. "The visible works of God," says Bishop Horne, "are formed to lead us, under the direction of his word, to a knowledge of those which are invisible; they give us ideas, by analogy, of a new creation rising gradually, like the old one, out of darkness and deformity, until at length it arrives at the perfection of glory and beauty: so that while we praise the Lord for all the wonders of his power, wisdom, and love, displayed in a system which is to wax old and perish, we may therein contemplate, as in a glass, those new heavens and that new earth, of whose duration there shall be no end." (Preface to Commentary on the Psalms.) This, they suppose, is asserted by the Apostle when he declares, that "the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made." (Rom. i. 20.) But this analogy between spiritual and natural objects, and the confirmation which the former receives from the latter, in the opinion of the Hutchinsons, will be best illustrated by an example, and we shall take it from the volumes before us.

With respect to the solar system,

"The main-spring is the sun, fixed in the centre of the system, which, by its efflux and reflux, is the cause of all motion, life, and beauty, both in the universe itself, and in all its subordinate parts. Matter therefore consists of two kinds: that which is *passive*, and that which is *active*. The earth and the other planets comprehend the former; and the ethereal fluid is of the latter description.

"The doctrine of gravitation, of attraction, and repulsion, or whatever other terms are used to describe the action of one material substance on another, *without contact*, at least as it is stated by many

modern philosophers, appears to me to be unscriptural, unphilosophical, and dangerous to true theology. The Scripture, I conceive, describes a different kind of agency in nature—an agency that is of itself natural and intelligible. Philosophy has nothing to do with occult and metaphysical causes and effects; and the true philosophy requires that we attribute not to the creature that which belongs only to the Omnipotent. The exercise of influence without contact is peculiar to Deity. You will perceive that the doctrine of a *vacuum* is also excluded from this view of Scripture philosophy. The fluid which occupies the universe, and in which the planets move, is considered as being the cause of motion,—both of their revolutions on their own axes, and also of their circuits round the centre.

“The Hebrew word (אֵשׁ) which expresses the active part of matter, the etherial fluid, describes its office in the great machine. It is generally used in the plural number, and signifies *the disposers*, the triune agent by which the other parts of matter, in all their various orders, subordinatedly and instrumentally, ‘move and have their being.’ The ancient pantheist, when he described his Deity as the *anima mundi*, the soul or animating principle of the world, expressed himself with physical accuracy, but with gross theological error. This triune agent is FIRE, LIGHT, and SPIRIT. It is *fire* at the central orb; it is *light*, when in efflux from its source and centre, and it is *spirit* or *ether*, on its return to it again.

“The stationary and central position of the solar orb is no new discovery of these later ages. For the Psalmist says, that ‘in them,’ THE HEAVENS, (not a *vacuum*, an empty space, but in the etherial fluid) ‘hath he set a tabernacle,’ or pitched a tent ‘for the sun,’ or solar light; which light is ‘as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heavens, and his circuit unto the ends of them, there is nothing hid from the heat thereof.’ In this description the fixed station of the solar orb, the efflux of its light to the utmost extremities of its system, and its return to its focus; the swiftness of its motion, and the vigour of its operations, together with its pervasion of all passive matter, seem to be distinctly affirmed. Whether the solar orb be a globe of fire, or, whether its atmosphere only, as Dr. Herschel supposes, consist of that element, no objection arises from either hypothesis to the scheme which considers the universe as a machine, and the sun as its main-spring.”

“The co-essentiality of this threefold fluid appears in every common candle we use. It burns as *fire*; it emits *light*; and is itself fed by *air*. It is reasonable, I think, to suppose that the same character belongs to the orb of day, as to that which comes under our observation in the instance of a glimmering taper. The latter will cause a vane to turn on its own axis, as experiment has shewn; while the former, by the inconceivable powers of its efflux and reflux, causes the revolutions of planets according to the will and purpose of its Almighty Creator.” (Vol. i. pp. 11—19.)

The doctrine of the Trinity is much confirmed the Hutchinsonians believe by the three principles in their philosophy—fire; light, and air. Nature, they affirm, shews us these three agents in the world, on which all natural life and motion depend; and these three are used in Scripture to signify to us the three supreme powers of the Godhead in the administration of the spiritual world. The heavens thus framed by the Almighty wisdom are an instituted emblem of Jehovah Elohim, the Eternal Three, the co-equal, and co-eternal Trinity in Unity.

To arrive at the conclusion that the natural and visible world is significative and illustrative of the invisible and spiritual world, they have recourse to a mystical and figurative interpretation of the Scriptures. They by no means reject the literal sense; but they agree with Origen and other commentators, that the sacred records likewise contain a spiritual or typical sense. To the types and figures they pay an especial regard; the rites and ceremonies of the Levitical Law they consider as emblematical of blessings under the Gospel covenant; and even the historical parts are to be considered in that light. Thus the Cherubim of Eden, of the Tabernacle, and of Ezekiel's vision are a spiritual representation. The place they had in the Holy of Holies, and their use in the sacred ritual, together with their appellation, *the Cherubim of glory*, and the reasoning of St. Paul from the shadows of the law and the priesthood of Christ oblige us to infer that they were symbolical of the Divine presence. By this mode of interpretation the Hebrew Scriptures are found to testify most fully concerning the nature and offices of Christ, and the great plan of redemption through his atoning sacrifice.

In discovering these mystical and spiritual meanings, they scrutinize the radical signification of the words of the sacred text. Hence they lay great stress upon Hebrew etymology. They suppose that the Scripture names have a recondite signification, and are therefore ordained and intelligible symbols of their several spiritual antitypes. The Hebrew appellations of the Deity, for instance, describe the essence, personality, perfections, and attributes of the Godhead. Thus, the word *Elohim* they suppose denotes the sacred Three Persons entering into covenant for the redemption of man; and refer it to the oath or conditional execration by which the eternal covenant of grace among the Persons in the one Jehovah is confirmed. The word *Berith* they understand to mean, not as rendered in our authorized translation "a covenant," but a "purifier" or "purification," used as a personal title of Christ,

the real purifier and antitype of all the sacrificial ones. Thus many of the capital words of Scripture, in their opinion, contain in their true and radical meaning the greatest and most important spiritual truths.

By the aid of typical interpretation and Hebrew etymology they draw that physico-theology which forms their distinguishing principle. Philosophy is thus brought into alliance with divinity, and the spiritual truths of the latter they deem to be signified and confirmed by the visible realities of the material world. The substance of the heavens in its three conditions of fire, light, and air, signify the Tri-personality of the Divine Essence. The office which each condition of this substance performs in the economy of nature, that does each of the Three Persons in the economy of grace. By the aid of the same means also they draw this conclusion, that the rites and ceremonies of the Jewish dispensation were so many delineations of Christ, in his characters of prophet, priest, and king; and, in short, that the whole of the Levitical ritual, as well as the material world, was designed to adumbrate the spiritual blessings of the Gospel. That some of the Hutchinsonian divines have carried this notion too far, is not denied by the most judicious among them, who nevertheless strongly urge the typical and spiritual meaning of many portions of Holy Writ. Without denying the literal sense, they affix a secondary and spiritual meaning, which they think is confirmed by "comparing spiritual things with spiritual."

Such are the opinions of the Hutchinsonians; and from this short view of them it evidently appears that what is peculiar to them is of an hermeneutic, rather than of a doctrinal kind. They are true churchmen, sound and orthodox in their belief, and their tenets certainly tend to promote a reverential regard to, and study of the Bible, which is the parent of genuine piety. Their tenets, it cannot reasonably be doubted, have some foundation in truth: and that which alone seems justly reprehensible in them is the carrying the typical and etymological interpretation beyond its due limits, and thereby erecting a system of physico-theology, which sober expositors must condemn as fanciful and groundless. Upon the whole we subscribe to the decision of Mr. Conybeare, in his Bampton Lectures: "Upon the obvious defects of this system it is unnecessary to dwell; but it should in candour be added, that to the theological labours of this school our Church is indebted for no trifling or inconsiderable benefits. Its advocates earnestly recommended and diligently practised the study of the sacred language, the comparison of Scripture with Scripture, the investigation of the

typical character of the elder covenant, and the perfect and universal spirituality of the new; that they never lost sight of the soundness of Christian doctrine, or the necessity of grounding evangelical practice upon evangelical principles. It cannot be remembered indeed without gratitude, that their views of the Mosaic and Christian dispensations were the views of men of no common intellects or attainments; that to this source, under one yet higher, we owe the Christian spirit which attracts, and delights, and edifies, in the pure and affectionate ministrations of Horne, which instructs and convinces in the energetic and invaluable labours of Horsley."

To the support and recommendation of this system, denominated Hutchinsonianism, Mr. Biddulph has applied his labours in the volumes before us. As they are, for the most part, a mere compilation from the writers of this school, it would be as wearisome to our readers as to ourselves to attempt a lengthened analysis. The praise of judicious selection and arrangement, to which alone he lays claim, we shall not withhold. He treats in a method sufficiently clear of the various topics upon which the Hutchinsonians principally insist. In the first five letters of the first volume, he discusses the work of creation, drawing from the Mosaic account those inferences which are usual with the writers of his class. From the sixth to the fourteenth he treats of the creation and fall of man, the sentence passed upon him, his creed, and the institution of sacrifice. In letters XV—XXI. he discusses at length the cherubic symbols, as represented in various parts of the Old Testament. The second volume, opening with letter XXII. commences the investigation of the divine titles *ALUM* and *ALUE*. Letters XXIII—XXXII. treat of the history relating to Noah, Babel, Melchizedek, Abraham, Isaac, and Jacob; letter XXXIII. of the patriarchal dispensation; letters XXXIV., XXXV. of the Book of Job; letter XXXVI. of the evidences of the Patriarchal Ceremonial Institute; and the two concluding letters contain a reply to some objections, the motives for publication, and practical inferences from the whole subject.

This short account of the contents of Mr. Biddulph's volumes is sufficient to shew that they embrace the chief subjects in the system he advocates; although those who are conversant with the writers of this school will perceive some topics omitted, or treated only in a cursory way. As, for instance, he does not lay so much stress upon Hebrew etymology as the ingenious founder of the school, Mr. Hutchinson; nor does he dwell upon the mystic and emblematical character of the animal

creation, and their division in the Levitical Law into *clean* and *unclean*, as Jones of Nayland and others. Still he has brought the speculations of the most distinguished of its advocates to bear upon the principal points of the system; and those who wish to take a popular view of Hutchinsonianism may advantageously consult Mr. Biddulph's work. But we should deem it a dereliction of duty to refer students to any of the writings of this stamp without at the same time recommending the exercise of extreme caution, which is particularly requisite in studying works wherein so much is to be admired, along with so much that is fanciful and visionary. The sound and sober-minded scholar cannot meditate in the volumes of the Hutchinsonians without having his piety warmed, and his spiritual views of religion enlivened; but the weak or imaginative will be liable, without the utmost care, to attach significations to Hebrew words which no deep philologist will admit, and to adopt symbolical senses which no judicious interpreter can approve.

The Convert. By the Author of the *Two Rectors*. Pp. 444. 10s. 6d.
London. Longman and Co. 1826.

THE present age has not been unaptly styled the age of improvement, and to every branch of art, science, or literature, the characteristic of the times is equally applicable. In no case, however, do we think a greater improvement is discernible than in one particular branch of literature, which, from its diffusive circulation, and the interesting materials of which it is composed, possesses no inconsiderable influence over the public mind. This branch of literature to which we allude, is one which constitutes perhaps too great a portion of the reading of every class of persons, whose avocations allow them to dedicate their time to intellectual pursuits; and while it has often been a subject of regret to us that so much valuable time is thrown away in devouring the unwholesome garbage which is to be met with in most former novels, we consider it an evident sign of improvement, that the public have with the best taste, shewn a decided preference for the writer who has done so much to purify this branch of letters, and has not only raised it to the highest pitch of interest, but has converted it into a means of diffusing general information through those classes of society where the tedium of dry reading too

often operates against the acquisition of knowledge. That the writings of the "Great Unknown" have been productive of this effect we do not hesitate to express our conviction; and after the example he has given to writers of this class we do not fear another deluge of nonsense and immorality pouring upon us from every circulating library; sweeping away every thing like principle and religious feeling, and leaving nothing in the minds of the young and inexperienced, but the seeds of fancy and enthusiasm. We do not however mean that our reprobation of former works of this kind should be so extensive as to include those works of acknowledged excellence, which will long remain the monuments of the virtues and abilities of their authors,—but considering the tendency of most former novels to be highly prejudicial to the cultivation of religious principles in the minds of young people, we have always been inclined to condemn them in general. In the present day, however, this objection is we think greatly removed, and perhaps we should be inclined to say that many authors go into the contrary extreme; and while they attempt to avoid every thing of a bad tendency, introduce into their writings subjects of the most important and awful nature, and present their readers with such a mixture of sacred truth and fiction as is calculated to produce the most unpleasant effect in a serious mind. We are by no means inclined to censure the writer who can attract the attention of his readers to the contemplation of serious subjects by means of an interesting style,—but we strongly deprecate the custom of mixing up religion with a fanciful story, and thus as it were forcing it upon the reader's attention, as physic is often given to children under the disguise of something that they like. They swallow it indeed, but they acquire no relish for the useful truths thus deceitfully conveyed to them; and they most usually pass over what would be salutary, in order to satisfy the cravings of a depraved appetite with some high-wrought flight of fancy with which it is interwoven. Besides, we are apprehensive that many readers are glad to avail themselves of this style of writing in order to indulge in the indecorous custom of novel reading on a Sunday; and plead the solemn subjects which they find in those works as an excuse for the neglect of higher duties. Though this style of writing may tend to make men more acquainted with these sacred subjects, we much question whether it has not an equal tendency to produce a great degree of disrespect for them. The sanctuary and the theatre should not be placed under the same roof; neither should the awful truths of the Gospel be united with the pretty trifling which is meant to beguile an idle moment.

In many works of this kind which are much read and admired, the object of the writer seems to be only the diffusion of certain tenets which we conceive to be neither useful nor correct. We cannot look with approbation upon works which cast a gloom over the sweetest intercourse of life, and represent every action, however innocent, which does not *profess* to have religion for its end as sinful and therefore to be repressed. We would certainly wish to impress upon every class of readers the necessity there is that their actions should be the result of religious principle and sincere conviction, but we cannot consent that the social charities should be scared from our hearths at the bidding of some gloomy enthusiast. We feel a strong moral conviction that we can do our duty to God with as pure feelings, and in as acceptable a manner while we enjoy the innocent and moderate amusements of the world, or follow the bent of our natural dispositions in the cultivation of those talents which form the ornament of public life, and constitute the best and most rational recreation of our private hours, as well as if we sacrificed every social and domestic enjoyment on the altar of enthusiasm. This we believe to be the tendency of many works of the day, and it is a tendency not only, in our opinion, injurious to human happiness, but perfectly unnecessary; for the tide of popular feeling sets strongly in favour of religion, and the aim of every one who writes for the benefit of his fellow-creatures should be to prevent its diverging from its proper channel. That a change in the general feeling with regard to religion was requisite is undeniable, and we feel grateful to the Disposer of Events that a change has taken place; but we conceive that there is some danger if the reaction be too strong. If the piety of the land was once almost extinguished and lay as it were smouldering in its ashes and required to be roused into active life and vigour; the danger now to be guarded against is the extreme heat and violence of the zeal for religion which every where displays itself, and which, unless properly tempered by knowledge, must be as productive of fatal results as its contrary. We cannot contemplate the rapid advance which religion is making through the country, and the anxiety which is evinced by the higher orders of the Laity to furnish their dependents with every means of information and instruction in righteousness, without feelings of grateful delight. And though we perfectly agree with the pious and judicious Job Orton, in his admirable letters to a young clergyman, "that in many cases a hint of advice given by one of the Laity hath more effect and is better received than when it comes from a Clergyman, as they will think the latter is

only acting *ex-officio*, and that his exhortation doth not so much proceed from a real concern for their reformation and happiness." Yet we really see no reason why every one who undertakes to write a novel should constitute himself (or not unfrequently indeed *herself*) an expounder of the Scriptures, and intrude into their province whose duty it is to be continually writing upon this very thing.

Having thus expressed our opinion with regard to the style and intention of many modern publications, we turn with pleasure to the consideration of the work before us, and of which we are induced to form a favourable opinion. It is from the pen of the author of the "Two Rectors," and is calculated to be productive of much good to a large class of readers. The design of the work is to give a brief and clear explanation of the most important religious sects of Christians; and without going too deep into theological discussion, the author presents his readers with such a sketch of them as we think will be found extremely useful, as well in enabling them to form a correct opinion of the tenets of the leading sectarians, and of the Church of England, as in guarding them against certain errors into which they might be led. To follow the author through the different subjects of which his work is made up, or to attempt an analysis of them, would lead us far beyond the bounds of moderation, and swell our observations to a greater extent than the work itself. We shall content ourselves, therefore, with some general remarks on the two *principal* subjects which he notices, *Socinianism*, and *Calvinism*, and with a few extracts from the work itself, the style of which is very plain and simple, and in which there is just sufficient story to connect the different subjects of which the author professes to treat, without degenerating into that absurd mixture of sacred truth and fiction which we so much condemn. He represents a man, who, from unfortunate circumstances in his childhood, and from a naturally gloomy disposition had been induced to adopt Atheistical opinions, but having been led during a severe attack of illness to the contemplation of the works of nature was induced to set up the God of nature in opposition to the God of Revelation, but the open avowal of these sentiments contributing to lessen even the small number of friends whom his unsocial disposition had not been able to estrange from him, he determines to revenge himself by publishing to the world a treatise that should disunite the bond which held society together by exposing to ridicule the arguments upon which its religious principles were built (p. 20). To effect his purpose however, it was essential that he should become conversant with

the best and ablest works of his opponents, by these he was forced into a belief of a Divine Revelation. And having been carried onward by the force of truth in spite of all his former prejudices, and the seductions of that sophistry by which he had been misled, he was at length instigated to undertake a calm and sober consideration of the evidences for and against the sacred volume. Conviction of its divine truth and inspiration was the result; but finding that he could not satisfactorily deduce a system of doctrines for his own conduct and belief, he determined upon investigating the tenets of the leading sects of Christians, in order to adopt that which impartial investigation should convince him was most agreeable to truth and to the will of God. In bringing his hero to this determination we think the author has sketched out the proper line for every man to pursue, and his work is well calculated to assist those who are disposed to follow the example.

The system of religious faith which first attracted his notice was that of the Socinian Unitarians, because it was that which came nearer to the principles he had formerly maintained, and because it was the boast of its advocates that this system was founded only on the principles of right reason. But he

“stumbled at the very threshold of this temple of reason. The foundation upon which the fabric of Christianity was originally built, was here in so many places undermined and torn up, that what remained was inadequate to its support. The existence of the Scriptures themselves was called in question, and nothing but what favoured this peculiar system was considered by its supporters, as genuine or authentic.” P. 36.

In adverting to this primary tenet of Socinianism, we would direct the attention of our readers to a little work called “A demonstration of the Truth of the Christian religion from the Latin of Socinus, after the Steinfurth copy*,” translated by Edward Combes,” where they will find the following clear and powerful passages, which have served to confirm us strongly in the opinion, that it was not the design of Socinus, any more than it was of Calvin, to disseminate those doctrines, which the mistaken zeal, and less comprehensive intellects of their respective followers have embraced and promulgated under the sanction of their great names.

“There never was an instance,” he observes, “of a true Christian commonly so esteemed, who questioned the authority of those writings in general, much less affirmed, that in things sacred, or belonging to

* Published 1588.—See Bayle's dict. Art. Socin. Faust.

Christianity we are not to confide in and adhere to the Holy Scriptures as the arbitrators of our religion." P. 57.

"Every one who doubts the truth of it may and ought to read that book, and then truly if he be not void of common sense, and has not through prejudice resolved what the devices and ordinances of that religion shall be, either in whole or in part, may without any other aid acquire a most clear knowledge if not of all, yet of most that relates to it, which will serve effectually to make him feel, if I may use that expression, with his own hands, its excellency and divine truth above all others." P. 85.

And in answer to the supposed corruption of the sacred writings, he says,

"Solid reasons moreover of sufficient validity to prove this corruption and depravation I can see none, for if any will attempt by arguments to collect it out of things manifestly false, repugnant, or incoherent to be read in the New Testament, it has been said already that no such thing is to be found there, or such as is of no consequence, and therefore unfit to create even a suspicion of any corruption truly so called, and which really depraves either *doctrine* or *history*." P. 49.

That it is to prejudice, and to false notions of human reason, that the Socinianism of the present day is to be attributed, we believe. There is something extremely seductive in arguments like those of the Socinian, which tend to elevate a man's opinion of his own reason, particularly when he is endeavouring to discover the truth. And this tendency of the Socinian tenets, forcibly reminds us of a quaint but applicable passage in the *Religio Medice* of Sir T. Browne: "Thus the devil played at chess with me, and yielding a pawn thought to gain a queen of me, taking advantage of my honest endeavours, and whilst I laboured to raise the structure of my reason, he strived to undermine the edifice of my faith."

If the truth and certainty of the Sacred Writings are to be measured by the standard of human reason, if we are only to believe what we can prove to be possible, the efficacy of faith is at once destroyed, and we should be reduced to a worse than heathen state of darkness and uncertainty, for as the author we have just quoted well observes, "to believe only possibilities is not faith but mere philosophy, many things are true in divinity, which are neither deducible by reason, nor confirmable by sense." And yet this "mere philosophy" appears to be the ground of the Socinian's tenets, the boasted reason of the Socinians rejecting the account of the miraculous conception, proceeds even to impiety in attributing to the Son of God "the same infirmities, the same ignorance, the same prejudices, the same frailties" which beset the human race in general.

Admitting the blessed Jesus to have been "a man of most exemplary character, and that he came according to ancient prophecy to introduce a new moral dispensation, instead of the Jewish, and to put all mankind upon the same level with the seed of Abraham; and also to declare a future life in which all are to receive a reward in proportion to their merits;" (p. 58.) they reject the idea of any atonement being made by him for the sins of mankind; or of a reconciliation being effected by his blood between the creature and the Creator. The arguments which the author has brought forward in answer to these tenets of the Socinian; and in confirmation of the opinion of the Church of England, are very correct, scriptural, and intelligible, and while we think that the student in divinity would not discover any new light beaming from the convert upon the difficulties by which he is surrounded, yet we are of opinion that the plain, and concise manner in which the different arguments are arranged, will make it a very useful book to the generality of readers. The author tells us in his preface that many parts of the story are founded upon truth, and we think he has very well represented the state of mind of one who has been led astray by Socinian sentiments, at that moment when the soul is about to return to Him who gave it; and when it refuses to acquiesce in the sophistry which prejudice and party have substituted for the truth. The scene we think is well depicted, and the sentiments such as may very naturally be supposed to have been expressed by one who had adopted this cheerless creed.

He represents a Socinian on his death-bed, complaining to his friends who were standing round him:

"I find nothing in our system of religion that can satisfy a thirsty soul panting for immortality; I hear of men of other persuasions living in holy fear and dying in perfect hope. I see them pious and happy in life, not cast down by adversity, in prosperity not too much elated, and yet they are pressing onward to something they expect and feel to be much better. If you ask them what reliance they place on their own merits they disclaim all; they say they have a Divine Mediator, one whose Spirit is ever with them in the hour of need, suggesting all comfort and consolation; one who has taken upon himself their repented-of transgressions; one who has promised intercession with God for reconciliation and pardon and reward. With such views what reflecting mind could not be easy and at rest? Without them who must not be wretched, most wretched both here, and most probably not less so hereafter? Could I withhold the attempt to make him know and feel that there was a name under heaven whereby he might be saved; that there was for him an Advocate, an Intercessor, a Mediator, a Redeemer? I repeated to him such texts

as at the moment occurred to me upon these points; his eyes opened, and he looked aghast; his ears drank in the words I uttered; his heart opened to the hope I held out; his hand clasped mine convulsively, as a drowning man would cling to whatever afforded him a chance of saving him; but his mind was fettered by the trammels of a limited reason and a cold philosophy, and in the weakness of approaching dissolution he let go his hold and shortly after died in a manner so painful and miserable that no tongue can tell—no pen describe it." P. 84.

The next subject that engaged his attention was Calvinism, the increase of which has been of late very great through every class of society. On this subject the author appears to us to express himself as clearly and as intelligibly as it will admit, his object seems to be, not so much to advance any thing new, as to collect the opinions of the best writers, and we certainly approve the plan he has adopted, as likely to do much good, as it proves not only what his own opinions are, but gives his readers good reasons for adopting opinions which have received the sanction of learned and well judging men. There is something we confess in the doctrines of the Calvinist, particularly those of assurance and personal election, which is calculated to take a strong hold on the mind, especially where there is not the power or the opportunity of detecting the fallacy on which those doctrines are founded. This is the case not only of the lower orders, but of many in the higher and better educated classes of society, who, being extremely anxious to arrive at the prescribed excellence of the Gospel, but entertaining a strong prejudice in favour of doctrines which accord with some peculiar view of their own, are easily led away, by garbled extracts from Scripture, and by the unwarranted expositions of enthusiastic men, first into such an idea of their own corruption, as nothing but a disordered imagination could suggest, and then into an equally unfounded notion of their release from it, not procured for them by means of the atonement made by Christ for original as well as for actual sin, the benefits of which are conveyed by the Sacrament appointed by him for that purpose, but by a sudden instantaneous, and sensible regeneration of their souls and minds. We cannot avoid here introducing a remark from the Bishop of Gloucester's excellent work on Regeneration, in confirmation of this observation. "When men are taught that a sense of their own utter unmixed depravity is the first, or rather the sole qualification for regeneration, they endeavour to throw themselves into the frame of mind which the lesson they have learned seems to require: hence, they give themselves up to

certain vague and desultory feelings of unworthiness; which they mistake for religious conviction, and establish within themselves a kind of factitious conscience, which taxes them with utter depravity and a determined hatred of God, whilst it overlooks the specialities of sin, and calls them off from the task of self-enquiry, and the pursuit of self-knowledge; but the transition from this state of mind to a state directly opposite to it, is easy and natural, for he who can persuade himself that he is exactly such a creature as these views of original sin represent, will find no difficulty in persuading himself that he has experienced that mystical change, or revolution of soul on which the corresponding theory of regeneration insists."

"The call" then on which the Calvinists insist as necessary to salvation, may be considered as nothing but the effect of this hallucination, which is perhaps more clearly seen in the claim laid by them to the having been favoured by such a light from heaven, as supersedes the necessity of their own exertions in endeavouring to understand the Scriptures, and gives them an assurance of their final salvation, while they who have not received it, will be consigned to the pains of hell for ever.

In replying to the former of these privileges claimed by this sect, we would observe, that *every man* who studies the Holy Scriptures with a sincere desire to discover and an unprejudiced determination to admit the truth, will undoubtedly obtain such knowledge of its divine and saving truths, as will impress upon his mind the necessity of conforming his actions to its rules, afford him the truest consolation amidst the troubles of life, and supply him with the most rational and well grounded hopes of acceptance with God through the merits of the Redeemer; and thus be a sufficient lantern unto his feet, and a light unto his path. But that every man in any particular sect of Christians, is to be favoured with an especial revelation from the Deity, we deny; nay, we feel convinced that this doctrine derogates most essentially from the efficacy and value of the mission of the Son of God. In the last dispensation of mercy to mankind, we conceive that every revelation has been made to mankind that is necessary, and, in giving them the Scriptures, God has afforded them as much "light," and as powerful a "call" as the case requires. To suppose, however, that a further illumination from God is to be expected, nullifies the exercise of the faculties of the mind, supersedes the necessity of that attention to the study of the Scriptures, which the apostle recommends, and substitutes the wildest and weakest flights of fancy for religious conviction and pure faith. This "illumination" is, however, arrogantly claimed by

many, as the result of their prayers and study of the Scriptures; but we perfectly agree with our author, that any persons of a warm imagination, may thus pray and thus fancy that they have obtained the light of the Spirit, "but I am persuaded that it is a delusion." We would go even further, and say, that it is an arrogance bordering upon impiety.

With regard to the doctrines of Election and Reprobation; (of which the author presents his readers with the best opinions of those who have written on the subject;) we shall not say much, but of their sad effects we have more than once been witnesses amongst the lower classes of society. It is but lately, that we beheld their melancholy influence in the case of a person, who being unable to ascertain having received the indispensable "call," could only contemplate the horrible state of Reprobation, which had been represented as the consequence of not receiving it. Every hope of salvation through a crucified Saviour was rejected, and the blackest despair had evidently taken possession of the mind.

In furnishing a sufficient antidote to these pernicious opinions, "the Convert" will be found extremely useful, as well also in counteracting the evil tendency of many other popular opinions which the limits of a Review will not allow us to notice, but to which we strongly recommend the attention of the public, as being not only highly interesting, but highly instructive, and well worth serious attention. In thus expressing a favourable opinion of "the Convert," we confess ourselves to have been actuated in some measure by the wish of promoting the end which the author had in view, of leading our readers "on to the prosecution of a deeper and more enlarged enquiry into these important subjects," for they are subjects which are now no longer considered, as proper only for the theological student, but occupy the attention to a greater or less degree of men of every rank of life. And though we do not bestow upon the author of the Convert, the reputation of having thrown any new light upon these topics, yet we think him fairly entitled to the credit which the utility of his work must undoubtedly gain him.

Declaration of the (Roman) Catholic Bishops, the Vicars Apostolic and their Coadjutors in Great Britain. London, 1826.

THE great object of the Roman Catholics at present is to persuade the world that their doctrines are misrepresented. This

in a fact which deserves particular attention. Three centuries of fierce controversy had nearly elapsed before any one suspected that Protestants and Romanists had been contending without well knowing the ground of their difference. But such must be the case, if we believe the declarations which the Roman Catholic bishops have lately issued from time to time at the request of their parliamentary friends, who seem to have made the strange discovery, that the tenets of the Church of Rome have been most cruelly distorted in order to make them odious.

It having been stated to us (say the Vicars Apostolic in Great Britain) that by publishing, at the present time, a plain declaration of our real tenets, on those points which are still so much misrepresented, or misconceived, a better understanding may be established among his Majesty's subjects, and the advancement of religion and charity may be effected; hence, we the undersigned Catholic Bishops (why not Roman Catholic?—what is there so disagreeable in this word to those whose head is the Bishop of Rome, and who upon their oath believe that the Church of Rome is 'the Mother and Mistress of all Churches *?') have thought it our duty to publish the following declaration, in the hope, that it will be received by all who read it with the same love of truth and the same good-will, with which it is given."

Whatever may be the standard of the measure proposed, we are most ready to use it more than doubled in our return of love of truth and good-will." But there are circumstances in this declaration which require us to pause. In the first place the declaration is not the spontaneous act of the Vicars Apostolic, in the exercise of their spiritual duties. "It has been suggested to them," and the object of the document is to establish "at this time, a better understanding among his Majesty's subjects;" expressions which, translated into plain English, mean that a general election being at hand, it is convenient for many candidates connected with the Roman Catholic interest that the Popish tenets which have been lately exposed in all their nakedness, should be clothed in mysterious words, and veiled in the folds of metaphysical distinctions. We find a similar measure adopted by the Romanist bishops of Ireland, exactly at the same moment of time. These regular and combined movements are suspicious; and we must be upon our guard. But, since the enemy sounds a parley, let us hear what he has to say.

After expressing their "astonishment" at the misrepresentation of a

Profession of Faith of Pius IV.

tations of their religious tenets, the Roman Catholic vicars comfort themselves with the idea that they and their flocks are placed in similar circumstances with "Christ himself!" who "was misrepresented;" with the Apostles, and the first Christians, whose lot was "to be first calumniated and held up to public contempt, and then persecuted and deprived not only of their civil rights and privileges, but of their property, and even of their very lives." The comparison appears to us rather inapplicable, in many very essential points; and better suited to the martyrs of the Reformation than to the successors and representatives of the Gardiners and Bonners; but we will not stop to discuss these ornamental topics of the declaration. It is the main point of complaint—the misrepresentation of their doctrines—that demands the attention of our readers.

It is not difficult to understand, nay, experience makes it evident, how a sect, or religion, which begins to make its way in spite of an established hierarchy, may be, and is always libelled and misrepresented. Nothing is indeed more natural than that those who have power, and whose interest it is to blacken the character of a growing but still feeble enemy, should try to prejudice the world against them, and drown every explanation and apology in din and clamour. But who could ever have suspected that the tables were turned in the case of Protestants and Roman Catholics, and that from the time when Luther raised his voice against the established religion of Europe, till the present moment, Rome should never have been able to clear her faith from the wicked misrepresentations of her enemies? Yet, such must be the fact, unless the vicars apostolic can shew that the grounds of our controversy with their spiritual mistress have been lately changed; that modern Protestants have raised a phantom against which to contend, or that Rome, brought to a better mind, has modified some of her tenets and suppressed some others.

It is very painful at all times to be forced to suspect the sincerity of any assertion, and more so, when the assertion is solemn, and made by persons whose official character entitles them to respect. But when we bring to mind the accurate, sober, and liberal manner in which the controversy with the Church of Rome has been renewed by the divines of our Church, when we consider the number and importance of the doctrines, which our modern writers have agreed to overlook, though they were fully admitted by all Romanists, from the time of the Reformation till almost our days; when we turn to the authentic documents which all true Roman Catholics are

sworn to believe; and then hear the cry of calumny and misrepresentation, we confess we are staggered as to the motives of such assertions.

The truth is that the present cue of the Romanists in this country is evasion and disguise, and unfortunately, there is no country in the world where they could have an ampler field for both. There was a time when England was quite alive to the Popish controversy. The memory of the wrongs, the oppression, the insults, the cruelty which they had experienced on the part of Rome, had not been effaced. One generation had already enjoyed the fruits of their fathers' struggles in full ripeness; but the sufferings of their ancestors, combined with their partial knowledge of the fierceness and wiliness of the old enemy, were still part of an inheritance of feeling. But when the tiger had for some time been made to skulk into his lair, and the wolf compelled to put on sheep's clothing; our divines turned their attention to more agreeable subjects, and our people almost forgot that there existed a priest wearing a triple crown. Many besides, of Rome's *spiritual subjects* affected by the spirit of the age, became Catholics in the sense in which the greatest part of the middle and higher classes of France and Italy are still Catholics. These men were observed to care little for the Pope, and less for his priests; and were taken for fair specimens of the whole mass of English and Irish Papists. As long as our Romanist nobility and gentry continued in strict adherence to their Church's faith, their ambition was checked by their spiritual duties: for they well knew that a true Roman Catholic could not engage to defend in Parliament that part of the constitution which is a living sin in the eyes of his Church.

But the Romish faith of many grew cold, and they thought it hard to be deprived of their birth-right for the sake of doctrines, for which they felt no attachment, or which, perhaps, they absolutely rejected. Harnessed, however, as they found themselves to the Pope's car, and bound by ties of blood and friendship to thousands, who still pulled with all their might, they were naturally driven to the expedient of disguising the hideousness of Popery. Hard, indeed, must have been the struggle which these *political* Catholics must have had against the straight-forward bigotry of some of their Priests and Bishops; but, as it was for the final benefit of Rome, the plain speaking mouths have been stopped, especially after the example made in the zealous Priest Gandolphy. The crowd of stout believers now, being hushed, some more elegant and versatile minds were brought forward. Dr. Lingard wrote his

veracious history, Dr. Doyle gave his candid evidence, and Charles Butler, Esq. of Lincoln's Inn, rehearsed, in the unassuming tone of a mere layman, the lessons he had learned of his mother Church.

Great was, indeed, the astonishment of the Protestant public when the Romanists appeared in their new dress, looking like other men, and hardly to be distinguished from the Protestants. The real evils of Popery had been forgotten; and some vague and wild imaginations allowed to connect themselves with the name of a Papist. Even one of the most learned, industrious, and judicious writers of the present day, has expressed his astonishment, at finding how much sound divinity there is in the *Master of the Sentences**; as if the idea that Popery is a corruption of a divine religion,—a superstructure of wood, hay, and stubble, upon the one true foundation, erected for the priesthood to stand as high as their ambition suggested—had entirely vanished from the most thinking minds. This was a most favourable moment for the friends of the political claims of the Romanists. Taking advantage of the excessive recoil by which every exaggerated feeling is succeeded among the multitude, they endeavoured to push it to the utmost by the all-powerful sneer of high life. The great Popish campaign in the session of 1825, was opened by some leaders of fashion, who begged in that tone which humble aspirants to their ranks find quite irresistible, not to be plagued with quotations from Bellarmine and the council of Trent.

Fortunately, we had men in our Church who knew the spirit of Popery from better sources than the annual exhibitions and fire works of the fifth of November, and who could shew to the thinking part of the public, the true relative position of our Church, and that of Rome at this moment. These men tore the thin veil through which the *political* Catholics were exhibiting the features of that Church which, if they do not respect, they do not chuse to oppose: they pointed to the *living root* of the poisonous tree, which is ready to sprout upon the least removal of the obstacles which made its proudest branches fade three centuries ago; they taught the sincere Protestants to distrust the modish liberality of those who appeared in the vanguard of English and Irish Popery, and observe the mass of bigotry and intolerance, which lay in reserve, to follow their light troops in case their *ruse de guerre* should succeed.

Defeated in this attempt, they found it necessary to make some of their less compromising members come forward to sup-

* Turner's History of England, Vol. V. p. 70.

port, as well as they might without a downright denial of their principles, the shew of diluted Romanism, by which they intended to reconcile the Protestant public. The Irish titular Bishops appeared foremost, the Vicars Apostolic in England brought up the rear. The characters of these two documents differ extremely. The Irish is a light, clever, evasive paper * ; the English a heavy, dull, sulky pamphlet, strongly savouring of the foreign cloister in its style of argument. It is by means of these two documents that the impressions produced by the correct description of the Popish Creed and its tendency, lately issued from the Protestant press, are intended to be softened, or if possible removed, during the general election.

That neither of the two Popish documents, and especially the declaration of the Vicars Apostolic, have been drawn up without debate and contention, any one acquainted with the Jansenist principles which transpire in both, and who knows the abhorrence in which such principles are held among true Roman Catholics, will be perfectly convinced. Our readers will probably excuse our detaining them for a moment, in order to give them some notion of the widest door for evasion, of which Roman Catholics have of late made use in this controversy.

Few who have at all read ecclesiastical history, are wholly unacquainted with Jansenius, Bishop of Ypres, who having read all the works of St. Augustine ten times through, and the passages relating to Grace and Free-Will thirty times, bequeathed to the Romish Church his book, entitled, *Augustinus*, as an apple of discord. From the fact of finding the name of

* There is, however, one point on which the declaration of the Irish titular Bishops oversteps the limits of evasion, and asserts what is contrary to fact. In trying to persuade the world that the Roman Catholic Church is not unfriendly to the circulation of the Scriptures, the titular Bishops say, "The Clergy of the (Roman) Catholic Church are bound to the daily recital of a canonical office, which comprises in the course of a year almost the entire of the sacred volume." Now, we have carefully examined the *Breviary*, where that "canonical office" is contained, and we find, 1st, that nothing but very small portions of the Scriptures are to be found in it, for the three lessons of the first *Nocturnus*; 2d, that these are mostly from the Old Testament; 3d, that even these are generally omitted, on account of the almost daily festivals which require the first lessons to be taken from what is called *Commune Sanctorum*; 4th, that but eight or ten words of the Gospels are read, concluding the lesson just as it begins, with the words *Et reliqua*; 5th, that the multitude of Saints' festivals prevent a variety of Gospels and Epistles at the Mass, and that the portions of the New Testament appointed for Confessors, Virgins, Martyrs, &c. &c. (for the saints are divided into classes) are most frequently used. In conclusion, that of the small portion of the Bible which the *Breviary* "comprises," the Church of Rome has contrived that her Clergy shall read but a very small part; and that the innumerable Romanist priests who limit their reading to the *Breviary*, are more ignorant of the Bible, especially of the New Testament, than any English charity school boy.

Jansenius, as the watch-word of a party of opposition to the Church of Rome, it might at first sight appear that the spirit of the Reformation had found its way into the mind and heart of the Dutch Bishop, who died only in 1638. But Jansenius himself was as humble a slave of the Romish see, as ever lived under the rule of Loyola. On the day of his death, having committed his manuscript into the hands of his chaplain Læmæus, he signed a declaration, that "if the holy see desired any change to be made therein, he was willing to obey, as an obedient son of the holy see and the Church, in which he had continued to that moment, when he lay on his death-bed; and that such was his last will *." Had Rome not listened to the Jesuits, whose favourite system of ill-disguised Pelagianism was opposed by Jansenius, she would have saved herself many acts of oppression which, acting as a tool to the French Court, she committed against the friends of Jansenius, and their proselytes and successors; and would not have raised a spirit of opposition in her own communion, which though incapable of doing her any permanent harm, is still, and will ever be, a thorn in her side. The Jansenists, persecuted and oppressed, were driven into a kind of indirect resistance. Superstitiously attached to the See of Rome as a *centre of unity*, in points of faith they have adopted a curious distinction between the *See* and the *Court* of Rome. The See they treat with reverential awe; the Court is the perpetual object of their invectives. As violent against Protestants as the most bigotted Jesuits, their works at first sight might be thought to breathe the spirit of Protestantism. Their number is small, and though by a distinction not more intelligible than that which we have just mentioned, they avoid the name and condemnation of heretics; they are more hated within the Pope's own pale than Jews, Pagans, or Atheists.

Of the character of this sect we could say not a little if our limits allowed us. To us the Jansenists have ever appeared, in divinity, what Tycho Brahe was in astronomy. Both acknowledged the respective systems with which they were concerned, to be wrong; and in timid imitation of a man of greater and bolder genius, both tried a circuitous reform, because both were superstitiously attached to the two pretended centres—the earth, of the universe; the Pope, of the Christian Church. The results are similar: the new systems are as absurd as, and much more complicated than, the old ones.

Now it is more than probable that some of the Romanist

* Racine, Hist. Eccles. vol. x. p. 422.

Bishops, both in England and Ireland, are either Jansenists, or inclined to Jansenism, as it happens in Roman Catholic countries. Their more orthodox brethren would little help the Catholic claims if they were to draw up a declaration of all they believe. But on such occasions a dash of the Jansenist spirit is invaluable. It gives a look somewhat of the free and manly air of Protestantism. Indeed, the greatest part of Mr. Charles Butler's works are borrowed from Jansenist writers, especially from the grand armoury of the party, *Justinus Febronius*. Even a celebrated Northern Review is supplied (at second hand, if we may judge from its blunders) from the same storehouse.

We must, however, ask pardon for this digression. We cannot possibly do justice to such a subject at present. We have been compelled to mention it so slightly, and by the way, because we wished to inform our readers that a great part of the display of theological freedom made by the supporters of the Catholic claims, consists of fragments of a system *reprobated by the Church of Rome*, and by far the largest portion of her spiritual subjects; while, with regard to us Protestants, the Jansenists (in whatever degree they may wish to check the ambition of Rome) are *irreconcilable and most bigotted enemies*.

It is time, however, to return to the *declaration*, and examine what are the *misrepresentations* which it is intended to oppose and dispel. As the Vicars Apostolic would not in such a document condescend to give us references, we are at a loss to think which are the works where our writers have been guilty of such injustice towards the Church of Rome. For our part, we must assure our readers that, having attentively examined the most important works which have lately been published against the Roman Catholics, we find that, in the strength and confidence of truth, they are in general too ready to overlook points which might be urged with great effect against the Church of Rome, merely because they limit themselves to the narrow and slippery spot which our adversaries have chosen for the arena of the present controversy. No writer of any reputation in the present contest has "imagined," as the Vicars Apostolic pretend, "that she (the Roman Catholic Church) is responsible for every absurd opinion entertained, and for every act of superstition performed by every individual who bears the name of Catholic." Far from indulging in such imaginations, we do not recollect that they have urged at all—certainly not to the degree that the topic requires—the consideration that a Church that claims *infallibility*, and which, as endued with that supernatural gift, keeps her members in the most complete subjection, forbidding,

under the sanction of her curse, and the *threat of corporal punishment*, the use of their reason in the study of the Holy Scriptures*, should be chargeable with the impious absurdities and impostures which she more than permits under her own eyes. It would be but just that a spiritual authority, which hunts down throughout Europe every work from which she conceives the most remote danger to her interest; and which thus, under pain of excommunication, forbids the reading of Bacon, Locke, and Cudworth; nay, even of Milton's *Paradise Lost*, should be answerable for the shameful and pernicious falsehoods contained in ten thousand works falsely called "*of piety*," which circulate among the Roman Catholics of all countries. Is the infallibility of the Church of Rome asleep while her Breviary and her Martyrology are chanted by thousands every day? Did she never hear of the winking *Madonnas*, of the blood of Saint Januarius, of the house of Loretto transported twice through the air by the hands of angels, and the innumerable host of miracles which she leaves to the *pious belief* (such is her name for credulity) of the faithful!

The Vicars Apostolic are perfectly silent upon this and many similar topics; but while, if they possess common sense, they cannot continue a single day of their lives in the communion of Rome, without hushing their revolting consciences by a set of evasions and mental reservations as to her indifference to truth, when falsehood aids her interests; they still raise the following piteous lamentation.

"To their grief they hear, that, notwithstanding all their declarations to the contrary, they are still exhibited to the public as men, holding the most erroneous, unscriptural, and unreasonable doctrines—grounding their faith on human authority, and not on the word of God—as enemies to the circulation and to the reading of the Holy Scriptures—as guilty of idolatry in the sacrifice of the mass, in the adoration, as it is called, of the Virgin Mary, and in the worship of the saints, and of the images of Christ and of the saints; and as guilty of superstition in invoking the saints, and in praying for the souls in purgatory;—as usurping a divine power of forgiving sins, and imposing the yoke of confession on the people—as giving leave to commit sin by indulgences—as despising the obligations of an oath—as dividing their allegiance between their king and the pope—as claiming the property of the Church establishment—as holding the uncharitable doctrine of exclusive salvation, and as maintaining that faith is not to be kept with heretics."

Such is the picture of the sad condition to which the meek Church of Rome has been brought by the mercurial spirit of

* Concil Trident, de editione et usu sacrorum librorum, Sess. iv.

misrepresentation in this country! Yet, with the exception of three or four phrases, in which, whatever *misrepresentation* there may be, arises from the wording of the Vicars Apostolic, and falls most unjustly on the generality of the Protestant writers, we might well propose the whole passage, as a table of contents of the true Catechism of the Church of Rome.

The words which immediately follow the last extracts, are certainly worth insertion.

"We are at a loss to conceive, why the holding of certain religious doctrines, which have no connexion with the civil or social duties, whether those doctrines are taken in the sense in which they are misconstrued by others, or in the sense in which they are uniformly understood by Catholics, should be made a subject of crimination against British Catholics, by those who assume to themselves liberty of thinking what they please, in matters of religious belief. It is difficult to understand, why doctrines purely religious, in no wise affecting the duties which Catholics owe to their Sovereign or to civil society, should be brought forward at all, when the question relates only to the civil rights and privileges which they claim as British subjects. It is much to be wished, that those who declaim against what they call the errors and superstitions of popery, would first learn from Catholics themselves, by inquiry, what their real doctrines are, on the points above alluded to, and in what sense Catholics understand the terms by which the doctrines are expressed. They would perhaps find that they have been hitherto contending, not against the Catholic faith, but against the fictions of their own imaginations, or against their own misconstructions of the language of the Catholic Church."

If the Vicars Apostolic, like their brethren of Ireland, had contented themselves with giving us a *declaration* of their tenets, it would be unfair to find fault with any thing that did not relate to the correctness of their statements. But here we have not the dignified prelates, but the argumentative controversialists: and, we must say, a more unconnected set of thoughts could not be more clumsily thrown upon paper. (1.) "In a country which claims the right of thinking freely upon religious matters, the holding certain religious doctrines should not be made a subject of crimination. (2.) Subjects purely religious should not be brought forward upon political subjects. (3.) Therefore those who write against the Roman Catholics, should learn from Catholics themselves, by inquiring what their real doctrines are." How these propositions are connected, or flow from each other, we are at a loss to conceive. Yet, taking them separately, (for in connection it is beyond our power) observe, in regard to No. 1, that the Roman Catholics have been for many years most industriously spreading tracts full of the

most bare-faced falsehoods against the Protestant religion and our Reformers; and this when scarcely a line was published against them. Compare, in the next place, No. 2. with the doctrines which the Vicars Apostolic enumerated in the preceding extract, and about several of which there are still strong grounds at least *to doubt*, whether they are not dangerous to a free state. As to our learning from them, *by enquiry*, we believe that all our divines have endured the unpleasant task of wading through the sources of their doctrines: that our old writers against Popery generally knew more of it than the Papist apologists themselves; and that, even after the long and deceitful truce which diverted our divines to other matters, those who have lately touched upon the subject, must have obliged many a Doctor of the Sorbonne to fill up the gaps which their schools are apt to leave in their theological information. But it is time to examine two or three of the leading points in the *Declaration*, or *Dissertation*, as it should be more properly called.

"The doctrines of the (Roman) Catholic Church are often characterized as *erroneous*, *unscriptural*, and *unreasonable*.—All those doctrines, and only those doctrines, are articles of the (Roman) Catholic faith, which are revealed by Almighty God. Whatsoever is revealed by God, who knows all things as they are in themselves, and who cannot deceive us, by teaching falsehood for truth, is most true and certain; though it may entirely surpass the comprehension of created minds."

It must be confessed that this is wonderfully clear, and that Euclid himself could not have adopted a more geometrical method of demonstration! But what follows?—That upon this chain of principles the Roman Catholics believe all that we Protestants admit to be the doctrines of Christianity; with the simple additions of "*that the sacrament of . . . penance is a divinely-appointed means for the remission of sin: that in the mass, a true, proper, and propitiatory sacrifice is offered to God for the living and the dead: that the souls detained in purgatory are helped by the suffrages of the faithful; that the saints reigning together with Christ are to be honoured and invoked.*"

"If these and other doctrines of Catholic faith, (continue the Vicars) are really revealed by Almighty God, they are not erroneous, but most true and certain—they are not unscriptural, but agreeable to the true sense of the written word of God—the belief of them is not unreasonable, because it is reasonable to believe whatever is true, and taught by the God of truth."

If any one doubts the intellectual tendency of the Romanist system, or wishes to know the sort of minds in which it strikes its deepest roots, we recommend him to consider the preceding piece of reasoning. We should say that it stands pre-eminent in the history of mental weakness, if the practical conclusion deduced from it did not claim precedence. The reader must observe that nothing intervenes between the two passages.

“The (Roman) Catholic is fully persuaded that all the articles of his faith are really revealed by Almighty God. Is he not at liberty to think so, as well as others are to think the contrary? and in this empire especially where liberty of thought is so loudly proclaimed, and lauded? Is it reasonable or charitable to condemn him for thinking so, when he may have good and solid grounds for his conviction, and may feel that his eternal salvation depends on his firm belief of all the doctrines which Christ has taught?”

Had the Vicars Apostolic begun by proving that Christ has taught all *their* doctrines, we conceive that they might have spared themselves and us a great deal of trouble: but the *geometrical* method is long and laborious.

We are however arrived at the point where we may hope to find the proof that doctrines which are not in the scriptures, are *scriptural*, and that points of belief which have men for their vouchers, are *not* grounded on human authority. How is this accomplished?—By telling us that such doctrines “are proposed to them (the Roman Catholics) by the authority of that ministry, which Christ established, and appointed to teach his revealed doctrines to all nations.”—Well then; since we are to learn the true Romanist doctrines “by enquiry,” we beg leave to ask, where has it been revealed, that the Christian ministry may add doctrines to those revealed in the Scriptures? But here we must observe a strange circumstance connected with this point. There was formerly in the Church of Rome such a thing as *tradition*. The Council of Trent divided the word of God into *written* and *unwritten*, and gave to both equal authority; in other words, gave equal authority to what the Church of Rome gave us as the word of God, without proof of its having been communicated through Christ and his Apostles; and to what, by the most certain and permanent proofs, we know to have proceeded from their mouths and pens. But the Vicars Apostolic, have abolished the word *tradition*: it is avoided with the utmost care. That unseemly philosophical word has been superseded by something more philosophical:—it is now a question of *FACT*. What! have the Vicars Apostolic renounced their share in the perpetual

inspiration of their Church; and left themselves in the rank of mere witnesses of what was said, not written, eighteen centuries ago? And this when they seem to have forgotten even what is written in the Catechism of the Council of Trent:—“For, the Holy Ghost (says the Catechism) who presides over the Church, does not govern it through any sort of ministers but the apostolic: which Holy Spirit was first given to the Apostles, and then, by God’s infinite mercy, has always remained in the church. But, as this only church cannot err in things relating to faith or morals, because it is governed by the Holy Spirit; so all, that assume the name of churches, being led by the spirit of the Devil (!) must be involved in most pernicious errors, of doctrine and morals *.”

Now this is perfectly clear and logical. We here find the difference between our ministry and the Vicars Apostolic, and a very potent reason why they are credible witnesses of the primitive doctrine and we are not. But if the whole of tradition comes to be a “question of fact,” we think that we could shew some matter-of-fact proofs that the apostles never said mass, or prayed to St. Stephen, and the Holy Innocents, (saints who certainly had preceded them; not to speak of all the Patriarchs and Prophets) or that any of the collections made in the churches were applied for Purgatory Societies, as they are now, in England and Ireland.

Another difficulty must arise from tradition, so unfrocked, and dressed up in this worldly dress of “a question of fact.” The difficulty is this: the Church of Rome as a witness of these matter-of-fact points, appears evidently to have grown in knowledge as she grew older: for we find her Creed increasing in bulk, like a snow ball, in proportion to the distance from where it begun. The Church of Rome never knew so much about what Christ and the Apostles said or did, as at the time of the Council of Trent. Sixteen centuries had matured her knowledge of those unwritten facts to which she stands witness, and even points which were denied by the Fathers of the fifth century, were settled by her improved acquaintance with them, in the sixteenth. In this manner the Apocrypha, to which St. Jerome denied divine authority, were declared to

* *Et enim Spiritus Sanctus, qui Ecclesie presidet, eam non per alios dignos ministrorum, quam per apostolicum, gubernat. Qui spiritus primus quidem apostolis tributus est, deinde vero, summa Dei benignitate semper in Ecclesia mansit. Sed quemadmodum hæc una Ecclesia errare non potest in fidei, ac morum disciplina tradenda, cum a spiritu sancto gubernetur, ita cæteras omnes, que sibi Ecclesie nomen arrogat, et que Diaboli spiritu ducuntur, in doctrinæ et morum perniciosissimis erroribus versari necesse est.*—*Catechismus Romanus*, page 90.

be inspired, by the Trent Fathers. Even in reverence to sacred things, the Trent witnesses far surpassed the primitive Christians. This we can prove from their care to avoid every accidental profanation of the cup in the administration of the Sacrament. The following passage which proves it, is curious in other respects.

Having stated that Christ distributed both the bread and wine at the institution of the Sacrament (for the Council of Trent acknowledges the primitive practice of communicating in both kinds) the Catechism proceeds to give some of the many reasons which the Church of Rome had for depriving the Laity of the cup. "In the first place, it says, it was necessary to avoid the spilling of the blood of the Lord upon the ground, which certainly it was not easy to prevent, if it were necessary to administer it to a great number." Now it is curious to see how matters-of-fact are managed by the Church of Rome. Since neither Christ, nor his Apostles, nor the Christians who lived near their time ever bethought themselves of avoiding such a profanation as moved the Church to withdraw the cup from the Laity; it might be inferred, not that the Apostles were indifferent to the honour due to the *transubstantiated* blood of their Master; but that they did not believe in transubstantiation. Nothing, in our opinion, shows the change in the belief more than the innovations in the external ceremonies in regard to the elements. The Eucharist, we learn from the early ecclesiastical writers, was handled by the Laity, and as superstition grew in the Church, was given to infants, and was sent by inferior ministers, and kept as a kind of charm*. But how ridiculously absurd is the Roman Catholic Rubric in this point after the establishment of transubstantiation! The Priest must not separate the thumb and index of either hand from the moment of consecration till he has washed them. Nay, the *chalice* must be drunk by himself before the end of the mass. The cup must be washed twice, and the washings committed to the stomach of the Priest. If a fly happens to fall into the consecrated wine it is to be taken out with a pin, squeezed as dry as possible; then burnt in the nearest candle, and the ashes be shut up in the *sacarium*. The linen used to lay the wafer upon, and to wipe the cup, cannot be committed to the hands of the laundress, till a Priest has washed them once; and even then, it is the general practice not to allow a

* These are facts which hardly require a particular reference, being well known to all, and not denied by the Romanists. But we will refer the reader to a passage in the work of Cyprian De Lapsis, p. 132 and 133. Bremen, 1690. The notes allude to the same fact as attested by Tertullian.

marrled woman to touch them. Was this heap of absurdities observed by the primitive church? Yet, is not all this a natural consequence of that chief of all human absurdities, *transubstantiation*?

We must quit, though with great reluctance, the purely theological subjects of the declaration, in order to conclude with a few observations on its theologico-political parts. Indeed the flimsy veil with which the Vicars Apostolic have tried for the ten-thousandth time to conceal the evil tendencies of their image worship, of their indulgences, their auricular confession, has been so rent to pieces at all times, but especially in the late controversy, that nothing but party blindness, or utter carelessness, can fail to see through this last attempt at deception. The wire-drawn distinctions by which the Roman Catholic divines evade the charge of idolatry, are the most convincing proofs that the multitude, who cannot possibly be expected to comprehend such distinctions, must be downright idolaters*. The eagerness with which the same class endeavour to gain indulgences, evinces the persuasion that, in spite of all explanations to the contrary, they expect more from them than from true repentance. The extreme severity with which two Popes have tried to prevent seduction on the part of the Priest, at confession, proclaims the consciousness, that the temptation, and opportunity offered by the confessional, are awful. One of the last Grand Inquisitors of Spain said to a dignitary of his Church, now resident in England; "were it not for the Inquisition, the confessional would be a brothel." Such was the number of Priests accused to that tribunal, as having attempted the chastity of their female penitents†.

* The Vicars Apostolic enter with great solemnity into a philological disquisition on the various meanings of the verb to worship. They seem, however, to forget (probably because the popular decalogue of the Church of Rome omits the whole passage) that it is said, "thou shalt not bow down to them, nor worship them:" so that all the distinctions made by their divines of *Dulia*, and *Hyperdulia*, or *service*, and *super-service*, come at once to the ground. We are forbidden to bow to images, or show that kind of respect which servants exhibit to their masters. "But (it is said) we do not bow to the image, but to the saint it represents." Putting aside the gratuitous assumption that the saints see, and hear us; we would ask whether the enlightened among the idolatrous Jews, did not adore the Deity in the forbidden images, which for the most part were emblems of the Supreme Being? Yet the omniscient law-giver knew that it is in our nature to lean to what is visible, and disregard what does not affect the senses. But does the Roman Catholic Church take such wonderful care to keep the distinction between the image and the saint constantly before the eyes of the ignorant? Why then are indulgences granted to prayer made before a particular image? The Vicars Apostolic say nothing is more common: and probably they themselves have given a forty days indulgence to such prayers.

But to the political articles of the declaration. These may be reduced to the doctrine of oaths, as it affects engagements with heretics in general: to divided allegiance: and to the doctrine of exclusive salvation.

To class the last mentioned doctrine with those which can interfere with the interests of the State, will appear strange to those who dislike the trouble of thinking, or examining complicated subjects deeper than the surface. To those, however, who wish to form a conscientious opinion upon the matter in debate, we beg to give this general rule, as one which, when properly applied, must defeat the most artful endeavours of the Romanists to conceal the dangers which Protestants have to fear from the tendency of the Popish doctrines. The rule is this: keep always in mind that the object of these theological *manifestoes*, is chiefly to bring the Roman Catholics into Parliament and the Privy Council; and observe whether the declarations preclude the evils which Protestants have feared, since the time of the Reformation, at the hands of Romanists in power. It will be necessary besides, never to forget that the Roman Catholics enjoy the most unbounded liberty of conscience and worship; and the most complete security of property. The question therefore is reduced to this: whether or not they are to have a share in the administration of the *suprema power* of the State. Now let us refer the declarations of the Vicars Apostolic to that object.

Divided Allegiance.—"Hence we declare, that by rendering obedience in *spiritual* matters to the Pope, (Roman) Catholics do not withhold any portion of their allegiance to their king, and that their allegiance is entire and undivided; the civil power of the state, and the *spiritual* authority of the Catholic Church, being absolutely distinct, and being never intended by their Divine authority to interfere or clash with each other."

Let us grant, for a moment, the accuracy of the declaration. Yet all it proves is, that Roman Catholics are, in the present state of things, allowed by their Church to be good *subjects*, in this kingdom. Does that prove that she would allow them to be good *legislators*, and good *advisers* of the King, in matters connected with her faith, and *spiritual* interests? No casuistical evasion will avail the Vicars Apostolic when fixed to this individual point. We request our readers not to let them escape from it, while we proceed to unravel their sophistry.

The definition of the word *spiritual*, given in the declaration, is very curious. "By the term *spiritual*, we (the Vicars Apostolic)

tolie) here mean that which in its nature tends *directly* to a *supernatural* end, or is ordained to produce a *supernatural* effect."

We will apply this luminous definition to a few passages of the oath which the defining Bishops have taken, which every Roman Catholic Bishop must take, to be consecrated. Further to evince the *spirituality* of the clauses, and the *supernatural* effects which they are likely to produce, we will place them side by side with the clauses of the Baronial oath of fealty copied by Spelman; and for this purpose avail ourselves of what we find done to our hands, in that most useful, ingenious, and learned work of two of our Reverend Brethren, Mr. Phelan and Mr. O'Sullivan, entitled "A Digest of the Evidence delivered before the Committees of the two Houses of Parliament," &c. &c. Our readers will find a treasure of information in its pages.

A vassal to his Lord. "I swear that from this hour forward to the end of my life, I will be faithful to thee, my Lord, against all men, the Emperor (or King, as the case may be) excepted.

A bishop to the Pope. "I swear that from this hour forward I will be faithful to our Lord the Pope *.

A vassal to his Lord. "I will never be in counsel, aid or act, whereby you may lose life or limb, or receive any injury or insult in your person.

A bishop to the Pope. "I will not be in counsel, conspiracy, or act, whereby our Lord the Pope, or his successors, may lose life or limb, or be made prisoners, or have hands violently laid on them, or any injury offered to them upon any pretence whatsoever.

A vassal to his Lord. "I will never be in act or counsel whereby you may lose any honour that you now have, or shall have hereafter.

A bishop to the Pope. "I will maintain, defend, increase and promote the honours, the privileges, and authority of the Holy Roman Church, of our Lord the Pope and his successors, nor will I be in council, act, or treaty, whereby any thing may be devised prejudicial to our said Lord or Church, whether in respect of person, right, honour, state or power.

A vassal to his Lord. "If I shall learn that any person intends to do any of such things against you, I will prevent him to the utmost of

* We omit the remainder of this clause because we think it a mistake to suppose that *salvo meo ordine*, is put in the place of the exception in favour of the Lord paramount. The Pope being the head of the Church the order of the Bishop could not be conceived to be above his rights. The *salvo meo ordine*, is a qualification of that part of the Episcopal oath by which the Bishop engages to "help them (the Popes) to defend and keep the Roman and the Royalties of Saint Peter, saving my order." His order excludes him from personal service in arms, and that condition in the oath, is all he claims by the qualifying words *salvo meo ordine*.

my power; and should I be unable to prevent such person, I will inform you as soon as possible, and give you my aid against them.

A bishop to the Pope. "If I should learn that such things are meditated or devised by any one, I will prevent him to the best of my power; and as soon as I shall be able I will make known the same to my said lord, or to some other by whom it may come to his knowledge.

A vassal to his Lord. "Should you communicate any thing to me in confidence, I will not disclose it to any person, or do any thing whereby it may be disclosed, without your permission.

A bishop to the Pope. "The counsel which they may confide to me, by themselves, their messengers, or letters, I will disclose to no man to their detriment *."

Such wonderful coincidence there is between the things *spiritual* and *supernatural* of the Church of Rome, and the *natural*, *material* objects of feudal ambition.

We must really be excused for not saying more than a very few words as to the Roman Catholic doctrine on oaths, and that other doctrine (intimately connected with the preceding in regard to the political views of the Romanists,) the doctrine, we mean, that Christian salvation is limited to those who live within the spiritual pale of Rome.

We will not refer our readers to the well known canon of the third Council of Lateran, which declares all oaths against the interests of the Romish Church to be *perjuries*. Let us limit the question to general principles. The catechism of the Council of Trent lays down these rules to judge the validity of oaths: "The rest is justice, the chief condition in promises. Wherefore if any one promises a thing unjust, or immoral, he both sins in swearing to do it, and heaps sin upon sin by fulfilling what he promised †."—There is another rule laid by the same authority. "A just man will never promise to do what he may think to be against the most holy will and precepts of God; but *whatever may be lawful to promise and swear*, if he should once promise it, he shall never change; *unless the circumstances of things being changed, the engagement may begin to be such, that by keeping it he would incur the displeasure and hatred of God §.*"

* Digest, vol. II. pp. 10 and 11.

† Reliqua est justitia, quæ maxima in promissis requiritur, quare si quis injustum aliquid et inhonestum promittit, et jurando peccat, et promissis faciendis scelus scelere cumulat. Page 333.

§ Neque enim vir proptus id unquam se facturum recipiet, quod sanctissimis Dei præceptis, et voluntati adversari putet, sed quicquid promittere, et jurare licuerit, id semel promissum nunquam mutabit, nisi fortasse commutata

Having premised these rules, we must proceed to the consideration of the Romish doctrine of exclusive salvation, or (to avoid the usual quibbling) to the established doctrine of Rome concerning Protestant Churches. We have seen before, from a passage of the Trent Catechism, that all Churches, but that of Rome, are "led by the spirit of the devil." We must omit for want of room, several other decided passages of the same Catechism, where similar opinions are expressed directly and indirectly as to the habitual state of perdition in which Protestants live. And here we beg that our readers will apply again the rule which we make the touchstone of all Roman Catholic declarations connected with Parliamentary questions, *and elections*. Are Roman Catholics (we will ask) free to protect and defend as Members of Parliament, "a Church which is led by the *spirit of the devil*, and which is necessarily involved in the most pernicious errors as to faith and morals?" Is this consistent with the first rule on oaths just mentioned? Perhaps the hopelessness of any attempt, in the present circumstances, to overthrow the Church of England, allows the Roman Catholics to take an oath in her favour; but let us try that security by the other Romish rule on oaths. Should circumstances change, should any chance of effectually opposing the Protestant Church of England, present itself, would not the Romanists be obliged to consider the circumstances of their oath changed, and consequently believe, that by keeping it they should "incur God's displeasure and hatred?"

Nothing short of disingenuousness (we will not use a harsher name,) can have dictated the *declaration* of the Vicars Apostolic. The authors must be aware that they have concealed the *true* spirit of their Church and Faith. They certainly have so contrived their declaration as to avoid opposing in *direct terms* the doctrines of their Church; and have so shaped the mask in which they present their creed, that it may leave no impression, or indenture upon it, whenever it may be necessary to take it off. It has been the custom from time immemorial, for Colleges of Priests who aimed at unbounded dominion over the people, to have their doctrines involved in mysteries, and even to use a language known only to the hierarchy. We have hitherto been persuaded that we knew the dogmas of Rome from her authentic declarations. We have presented part of those declarations to our readers; and

rerum conditione, tale esse inceperit, ut jam, si fidem servare, et promissum stare vellet, Dei odium et offensionem subiret." pp. 332, 333. Trent Catechism, p. 90.

we appeal to their candour, whether they are not at variance with what the Vicars Apostolic would make us believe to be the Faith of their unchangeable Church. If after all we are to be told, that we are "contending against our own misconstructions of the *language* of the (Roman) Catholic Church;" it will appear to the world, that the Romish hierarchy has succeeded to that of ancient Egypt, in the use of *hieroglyphics*.

We must now close the subject. To state the actual doctrines of the Roman Catholic Church is to expose them. We shall of course never have an intelligible statement from the Vicars Apostolic; we may, indeed, have a succession of those obsolete, evasive, and prevaricating pamphlets, obviously, (as *now for the elections*;) prepared for political purposes, and to be looked on in no higher light than as the common-place instruments of common-place party. But even those are distasteful weapons to Rome. The *pen* is fatal to her; she never triumphs but by the torch and the sword!

Babylon and Infidelity foredoomed of God. A Discourse on the Prophecies of Daniel and the Apocalypse, which relate to these latter times, and until the Second Advent. By the Rev. EDWARD IRVING, Minister of the Caledonian Church. 2 vols. 10s. 6d. London. Whitaker. 1826.

It is not surprising that so large a succession of commentators have attempted the interpretation of the Book of Daniel and the Apocalypse. The natural desire of looking into the future, the high and solemn beauty of the prophetic visions, the palpable evidences of reality that start up from the midst of the clouds and baffling depths of those mighty mysteries, all urge the spirit of mere human curiosity to try how much farther it can penetrate into what seem the very counsels of Providence. With the divine the impulse is of a still higher and more impressive rank. Scripture is put into his hands for explanation; and to discover its sublime purposes and deliver them to the people is among the most sacred offices of his duty.

We have from the earliest ages of Christianity instances of the pious zeal and anxious enquiry which were directed to the Apocalypse. But the nearness of the commentator to the apostolical age, when it might be presumed that all the know-

ledge was accessible which could be derived from those who had associated with the disciples of St. John, or when the feelings and traditions of the primitive church must have been fresh in the memory, gave no obvious assistance to the interpretation. Irenæus, who declares that John had lived "almost in his own time," attempts scarcely more than a few *guesses*, (which, he acknowledges to be such) at some remarkable points. Those who have followed him appear to have done little beyond drawing exhortations of faith and hope from the promises of the Apocalypse. Their works were almost totally suffered to perish, and this is, of itself, an indication that they had made no important progress in explaining the prophecy.

It is remarkable, and not unsuited to the general action of Providence, that the first satisfactory effort at elucidating even a part of the Apocalypse should have been made at a time when it was most important as an auxiliary to the true Church.

The sudden circulation of the Scriptures in the twelfth and thirteenth centuries had begun the Reformation. The attention of the converts was drawn to the book which, declaring that the true church should be perpetually a comparatively obscure, depressed, and persecuted body, until its final and pre-eminent triumph, pointed out the source of that oppressive state in an extraordinary form of HUMAN DOMINATION, rising out of the ruins of the empire of the Cæsars, sitting in their capital, and, without the ordinary means of empire, without extensive territory, military strength, or early independent power, rapidly rising to a supremacy over the Christian world. They found other characteristics still more striking; that the possessor of this great Despotism should be a priest; that he should assume a still more formidable tyranny over the consciences of men; that, calling himself a Christian, he should bow down to idols and worship the spirits of the dead; that, declaring himself the protector of the faith, he should prohibit the Scriptures which Christ had commanded to be read by all; and should slaughter more mercilessly than all the heathen persecutors, those who read them; and finally, that setting himself in the place of God, he should declare that he had the power of punishing and forgiving beyond the grave, and was lord of the keys of heaven, and hell!

Those momentous facts are, beyond all question, revealed in the Apocalypse; and the discovery, which was by the will of God reserved for the time, when it was needed by the terrified heart and feeble fortunes of the infant Reformation, was loudly and authoritatively brought forward by the Christians of Piedmont and the South of France. The champions of popery,

altogether failed of throwing doubt upon this great and cheering evidence of the True Cause; and the Reformation, through all its varieties, (its *predicted* varieties,) of fortune, its defeats, banishments, confiscations, the unnumbered and bitter inflictions of furious bigotry and barbarian and bloodthirsty power, struggled its desperate but glorious way over all Europe; the later Israel of God, led by the inextinguishable light of the wisdom from above, and sustained triumphant through the desert by the visible power of the Almighty, until it found a place of rest and security in our own land!

Since the twelfth century no actual advance in the interpretation of the Apocalypse has been made. A host of learned and intelligent men throughout the Continent have in vain applied themselves with singular vigour to the task. The English commentators have been honourably distinguished by their learning and perseverance; yet, since the day of Joseph Mede, and he was scarcely more than a compiler of the opinions of the original reformers, nothing has been done of sufficient clearness and evidence to satisfy a rational enquirer. Bishop Newton's work is a compilation, the works of Faber, Kett, Cunningham and others, notwithstanding the display of much acuteness and that strong conviction of the truth and importance of their subject, which is essential to success, have failed, and passed away; and we are still without *any* interpretation, which by its clearness, its absence of all straining of the text, and its proof of some general connexion and system in the prophecy, may convince, not merely the commentator himself, but the general Christian community, that the Apocalypse is an actual developement of the will of Providence, and, as the result, is capable of supplying the most direct and irresistible of all evidences of the truth of Christianity!

Without detaining our readers here by our further reasons for thinking that all this may, and will, yet be done; and that truths which have hitherto come before the public eye in the shape of vague guess, and rambling and conflicting hypothesis, will yet take the nobler form of consecutive, and consistent, and convincing elucidation; we unhesitatingly repeat at once our opinion, that the chief work of the commentators hitherto has been to add cloud to cloud; and our solemn conviction that the Apocalypse is a true prophecy; and of all prophecies the most circumstantial, complete, and abounding in evidence of the wonder working providence of God; in a word, that it is worthy of the final outpouring of that Spirit of knowledge which descended for the comfort and illustration of the Christian world.

The book of Daniel and the Apocalypse have a remarkable similitude, in their peculiar reference to remote things. The other prophecies were evidently directed to the generation in which they were delivered; and, as their object was, either the encouragement of the Jewish people under their oppressors and conquerors; or the warning of those calamities which so frequently crushed them during the long and troubled succession of their kings; those great documents contain, mingled with prediction, a vast variety of matters suitable to existing things. We have continual references to the wars and crimes of the people; Assyria and Egypt with their triumphs and policy are constantly before the eye; and through all those references to immediate fact, are also interspersed religious doctrines, expressed in the obscurity of that dispensation in which the VEIL was on the national heart; though not seldom declared with a boldness and fulness of knowledge characteristic of that glorious and consummate revelation of which the whole World was yet to be the heir.

In these prophecies there is, (with a few exceptions, and those relating to the Jewish captivities and restorations,) a general absence of *dates*, almost the only marks by which a prophecy of remote events *can be authenticated*. The imagery is splendid and strongly projecting, but it is local, and conformable to the instant events of Jewish war and polity; it is the thunder proclaiming the tempest that was at that hour gathering over the turrets of the kingdom of David, and requiring no other interpreter than the instant descent of the divine wrath; it is the vision of Belshazzar, a broad and fiery developement of the divine will before the eyes of the very criminals who were to be stricken before another morn; a prophecy, to find its illustration in the assault of the Mede and Persian, and in the instant ruin of a guilty and foredoomed dominion.

In Daniel, the characters of the Jewish and the Christian prophet are combined. He predicts the immediate fate of the captive people; but the greater part of his predictions look to the remotest ages of Christianity. As the vision penetrates more deeply into time, it becomes even more circumstantial, and the distinguishing periods are set forth by dates, which, if hitherto no interpreter has been equal to explain, are yet, probably, to be the landmarks of magnificent discovery. But St. John is still more exclusively the prophet of a remote age. His mention of the times in which he lived, is scarcely to be called a prophecy; it is an exhortation to renewed purity and faith in the promises of the Gospel. In the whole Christian congregation,

then extending over the Roman empire, and probably to limits where the Roman never trod, he directs himself to merely the Churches which he personally superintended; and after a reproof and a promise expressed to each in nearly the same words, he leaves the living world behind him, and is led by the Spirit through that long succession of terrors and wonders which was to be consummated in the eternal triumph of the true Religion.

We have now to ascertain what Mr. Irving has done as a commentator. It is obvious that unless he shall have conducted his work with some reference to system, and satisfied the reader of the soundness of his comment by some clearing up of the difficulties on *that point*, which have hitherto made all commentary uncertain, he has done nothing. It is not enough that his *guesses* may be probable, he must shew that they are *true*; that they accurately coincide with the historic facts; and that they, so far from violating any other portions of the prophecy, coincide with and are corroborated by them. This last object is *essential*; for there are the most evident signs, (from the repetition of the visions, and from the remarkable recurrence of the dates throughout the Apocalypse,) that it has a *system*; that it is *one*, and of course, that no interpretation which is incompatible with any portion of it, can stand as an interpretation of any other.

Dates make another highly important check upon misinterpretation, as they make a most powerful evidence of the truth. But if they are good for any thing, it is for their accuracy. What we are to think of the value of Mr. Irving's labour may be easily ascertained from the facts;—that no attempt to consider the Apocalypse as a consistent whole, is discoverable; and that, when dates are in the way, he disdains all history: what are we to think of the interpreter who pronounces that the French Republic commenced in the year 1792! A year in which every body else knows that neither the Revolution nor the Republic began. But Mr. Irving's calculation had found 1792 *convenient*, and he proceeded accordingly.

It must, however, be allowed that Mr. Irving abandons all claim to original discovery, or at least asserts it only at intervals, and with a kind of reluctant and half-abashed self-denial. He has been a disciple at the feet of Mr. Hatley Frere, we believe, an author on the subject in the early part of the French Revolution. His dedication to that Gentleman is couched in the strange and mystic phraseology of those times of our forefathers, when every man had "visitings and visions" of his own.

"When I first met you, worthy Sir, in a company of friends, and moved, *I know not by what (!)* asked you to walk forth into the fields, that we might commune together"—He proceeds to say that he had at first looked on his instructor's opinions as dreams. "More than a year passed before it pleased Providence to bring us together at the house of the same dear friend and brother in the Lord,"—when the conversation was renewed. "After this I had no *rest in my spirit*, till I waited on you, and offered myself as your pupil, to be instructed in prophecy according to your ideas thereof." He proceeds in a still higher strain,—thanking his instructor, "For I am not willing that any one should account of me, as if I were *worthy to have had revealed (!)* to me the important truths contained in this discourse,"—"only the *Lord accounted me worthy* to receive the faith of those things;" ending with, "Your brother in the *bond of the Spirit*, and the *desire of the Lord's coming*.—EDWARD IRVING."

All such language in the lips of mere man is foolish and presumptuous. It may be customary in the hazardous and offensive familiarities of sectarianism; but however puritanical, it is little less than profanely used in the intercourse of trivial and common beings like ourselves. It is the very idiom and phrase of a conscious APOSTLE!

The qualifications for the commentator on Prophecy are easily defined. Sagacity to detect the hidden purpose, Learning to authenticate the discovery by reference to fact; and Sobriety to urge the interpretation no farther than it will fairly go. There is another qualification of no inferior importance, That pure love of Truth which will resolutely acknowledge its own failure.

How far Mr. Irving may possess these qualifications, will be best understood from a brief view of his volumes. His chief principle is; that there are "*three great captivities*" of the true Church, which curious and *groundless* prophetic conception he thus details.

"The first of those captivities is that of the Papacy, whose period is given by duration, the event being laid down with which it commences, and the event with which it concludes, which events being determined, will make it as exact as the seventy years' captivity in Babylon, or the seventy weeks' prophecy of Messiah's advent.

"The second of those captivities is that of Mahomet, who brought under his yoke all the Eastern Church, as the Papacy did all the Western, and of which not the continuance is given, but the distance of time from the giving of the prophecy, until the complete dissolution

of the power, and the deliverance of the Church out of his hand. Which two captivities of the Christian Church are as distinct captivities as those of Egypt and Babylon, and as we shall see hereafter, are thereto likened in divers places, this being the only difference, that, as the Jewish religion was incorporated with a state, the former captivities were under states: as the Christian is incorporated in a faith, the latter captivities are under a false and corrupt faith.

"The third of these captivities is the Infidel, whose period is short, but also exactly given by Daniel for thirty years, and a portion of forty-five years, but how great a portion thereof, is not determined, for this reason, that this last is to be brought to an end by the second coming of Christ, which, according to his declaration to the Apostles, and the whole tenor of Scripture, is undetermined, unknown to the angels themselves, and in an unexpected hour to those upon the earth, as the coming of a thief in the night. But though this hindered the determination of the Infidel captivity to a very year, the same good purpose is served by marking the epoch within which it falls, for it is said that every one who survives till the end of the forty and five years shall be blessed, That Daniel shall then stand in his lot, as that the term of the first resurrection, which even Job foresaw, and of the millennial state have arrived."

The confused and circuitous language of this passage is unfortunate for Mr. Irving's reputation as an elucidator of prophecy. But we shall briefly remark, that of his *three* captivities there is but *one* for which any warrant is discoverable in the Apocalypse. The PAPACY is unquestionably there, detailed and depicted over and over again, and under more circumstances than this republisher of Mr. Frere is aware of. But, for the captivity of the Church under Mahometanism, we have *no satisfactory prophetic warrant whatever*.

The unfortunate determination of our Commentators in all times to find the last great event a place in the prophecies, tempted Joseph Mede to plant the Saracen invasion in his Comment, and his example has been followed with prone obedience by the host of commentators, who have indeed chiefly limited their labours to copying his conjectures. His argument upon the Saracen invasion is altogether strained, conjectural, and untenable. Whatever truth there may be in this old conjecture, we can give no credit to an *interpretation* which leaves the duration of a dynasty vibrating between one, hundred and fifty, and three hundred years. On this accommodating principle any event might be proved out of any prophecy.

The "third captivity" is still more objectionable. We are told that the Church is now in captivity to Infidelity. Now,

for the purpose of shewing the rambling and uncertain tenure on which Mr. Irving feels himself entitled to interpret the oracles of God, we must ask one or two questions. By the Church we presume he means the Protestant; for the Romish Church has certainly given no indication of a late change. Popery in Rome is, at this hour, what it was a thousand years ago, equally blind, haughty, and tyrannical; though happily for us, a little less potential; and Popery in England alters, only as the season for presenting petitions to parliament comes on; reverting regularly to its full vigour from the latter end of every April till the beginning of the next. But if the Protestant Church be that which is here announced as *Infidel*! we demand his evidence. What man in his senses can speak the words "Protestant Church" without contemplating the Church of the British empire, which is, not merely the direct descendant and most legitimate and constant heir of the glorious Reformation, but is such, to the extent of making all the other branches of Protestantism diminutive and unimportant in comparison. Who in his senses, that talks of Protestantism, can limit his view to the fragments of Churches that struggle with the overpowering strength of Popery on the continent, aided as it is by the bigotry of governments and the heavy ignorance of their people. The little communities of Lutheranism and Calvinism in Germany, or Switzerland, valuable as they are to the hope of Christianity, and honoured as the planting of the great Reformers; the religious disaffection of a few foreign Universities, influenced with party politics, and maddened by the visionary fooleries of a climate pregnant with maudlin metaphysics and hypochondria, what are they but as the dust in the balance, when set against the ancient grandeur, the solid strength, and the majestic magnitude of the established religion of England! Here is the throne of Protestantism, and nothing can be said of the good or evil of the "Protestant Church," but as of the Church of England.

Does, then, this commentator presume to say, in the extravagance of his theory, that the Church of England is the "captive of Infidelity." We waive the offence of the language, and come to the fact. If there has been in any Church on earth since the commencement of the century, a decided spirit of sound improvement, it is in the Church of England; not a violent and headlong innovation, not an influx of new doctrines from the lips of new rhetoricians, not a half enthusiastic, half worldly zeal of breaking down the old and noble work of our fathers in the faith, and raising upon it a new, heterogeneous, and crumbling pile of popular fantasies and giddy personal ambi-

tion; but a solemn and practical sense of duty, a quicker activity of superintendence, and a system of general government suited to the increasing civilization of the country; and, thank Heaven, to the more enlarged and national influence of the Church and Gospel of God.

We have not met any work more difficult to detail than these volumes, and this arises even less from the known intricacy of the subject, than from the ill arranged conceptions and infinitely embarrassed and plethoric style of the author. In attempting to account for the interruptions and resumptions of particular prophecies of the Old Testament, he thus plunges on.

"The Prophet seems altogether out of the conditions of time, and delivered from the ordinary conditions even of prophetic discourse, sailing freely in the ocean of his revelation, as if a portion had been given him of God's own comprehension, which comprehendeth things with no respect to time, but with respect to his own eternal holiness, and combineth them not by any sequence of cause and effect, but delighteth in them as the offspring of his all-comprehending and all-creating word." Vol. I. p. 46.

This explanation seems to us fully to require an interpreter. The passage immediately following it is of the same school of rhapsody.

"The prophetic harp in the hands of those most lofty of the prophets, is continually employed, as it were, in playing variations of the same divine piece, whereof the various notes are the acts of God's Providence, (11) and the harmony, the heavenly harmony, is the concert of those acts with the attributes of the Divine Spirit, whether in his own personality, or present in the souls of his people. This harp is awakened by some great event about to happen to the earth, and being awakened, it plays through the compass of all the strings, a melody to the glory of God, and the salvation of the Church out of the hands of her enemies." P. 47.

Mr. Irving's scheme of the Apocalypse, is ushered in by an elucidation in the same inexplicable style.

"If I were to select an emblem, by which to represent the method of this emblematical book, it would be that of a river which riseth at three heads in one mountain, and flows for a long space in three great streams through divers countries of the earth; but afterwards reunites at the same place, and continues in one great channel to flow onwards to the ocean."

But this does not satisfy him, and he tries another metaphor of still more unwieldy dimensions.

"But if I were called to say what form of composition this book resembleth the most, I would say, the Ancient Drama, and that it was subdivided into *four acts*, the first setting forth in several scenes, the progress of one subsidiary action; the second, bringing forward the progress of a second action to the same point, the third, the progress of a third action to the same point, yet connected and linked with one another, but not appearing together upon the stage, till the fourth act, which contains the triumph of the last of the three persons over the other two. And each of these acts hath its *prologue*, descriptive of its contents and style of representation. And there are distinct notices of the *changing* of the acts, and, as in the *ancient Drama*, there are choruses of saints and angels (!) to interpret and apply the matter, with single voices to make it still more clear! Which method is intricate, (but its very intricacy becomes its evidence in the explication of it) only because of the great mass of matter to be briefly spoken. And yet I say not that it is a drama, but that it resembles those Ancient Dramas in which high poetry, divine morality, and mystical theology were wont to be set forth in concert. For it is to be likened to other compositions, only for the sake of more clear conception, being in itself singular and unrivalled, the sublimest and most comprehensive of God's revelations." P. 163.

We are afraid that this passage sounds very like nonsense. To what ancient Drama can Mr. Irving possibly allude? Is it the Greek, that he dignifies with choruses of saints and angels? Or the old "Moralities," those vulgar, holyday profanations of Scripture, that deserve the honours of "high poetry and divine morality," or Shakspeare, who is to wear the stole of "mystical theology" but who, at least, never dreamed of saints and angels in his choruses, nor of three prologues to one play. The probability is, that Mr. Irving had bewildered himself; and talked of the ancient Drama without knowing any difference between Æschylus, and the rhyming Abbots of the fourteenth century; between Marathon and Mahmsbury.

We now come to the "Scheme," which we shall divest of its figurative verbiage, and transmit with all possible plainness. According to this author, the first four Seals signify, Constantine upon the white horse, Theodosius upon the red horse, Honorius upon the black horse, and Justinian upon the pale horse. The fifth Seal (during which the souls of the martyrs are represented imploring the speedy coming of God's kingdom, and are answered that they must rest for a little season,) is magnified into the 1260 years of Popery. The

sixth Seal (which describes the *universal* convulsion and *dissolution* of earthly power) is attributed to the unimportant period from 1789 to 1792, (the *pacifie* part of the French Revolution.) The sealing of the twelve Jewish tribes in the course of this Seal is absolutely declared to be the preservation of the people of England! By what train of argument we are unable to conceive.—For the seventh Seal we are referred to the consummation of the judgments under the trumpets.

We shall not now trouble our readers with a discussion of those points, but must assure Mr. Irving, that he has had the curious felicity to blunder from beginning to end. He is *totally wrong* in each and every fragment of his interpretation.

He proceeds equally satisfied, and equally in error, to discuss the judgments under the Trumpets.

"In brief, these Trumpets contain the judgments of God in order, which he brought upon the third part of the earth, or eastern empire, whose seat was Byzantium or Constantinople, and they are *parallel* with the Seals, though not exactly *contemporaneous*."—(What is the meaning of this?)

"The first is, of the northern nations, who were allowed to cross the Danube in the reign of the Emperor Valens, and deluged the fairest provinces with fire and blood.

"The second is of Alaric the Goth, who fell upon the Greek provinces flaming and consuming in his course like an open volcano.

"Then comes (the third) the Nestorian heresy, poisoning the fountains and streams of doctrine.

"And, fourthly, the low, dark and helpless state of the Eastern Empire in the time of Heraclius, about the year 610, which prepared the way for the three woeful trumpets that follow. Those are the Saracen woe, whose time is given to a year, and whose power is permitted to oppression, but not to death.

"Then the Turkish, whose time of preparation is also given to a year, and its commission is to kill or extinguish the life, and occupy the being of the empire, which having done, it stopped.

"And thus, by Six Trumpets are we brought to the overthrow of the Eastern Empire and Church, which are left weltering in the Turkish woe.

"The Seventh Trumpet, was blown in the year 1792."

The interpretation of the Seven Vials of wrath is equally *unfounded*. They are here presumed to be the expansion of the Seventh Seal and Seventh Trumpet,—a magnified and sevenfold display of the judgment under those symbols.

The first vial is "poured out in 1792."

The second is the reign of terror in France from 1792 to 1794.

The third is the invasion of Italy and the Papal states by Bonaparte from 1796 till 1798.

The fourth is the elevation of Bonaparte to the consulate and the throne from 1802 to 1814.

The fifth is the invasion of France by the Allies, ending in 1819.

The sixth is the rebellion of Ali Pacha and the Greek insurrection.

We have, then, in addition to those curious fantasies, the author's idea of modern monarchs.

"The following part of the vial is in the West, where the Dragon, the beast, and the false prophet have their seat. * * * * *. Accordingly, from the period when the former vial concluded, these several powers have been most active in their several spheres, beyond all their former activity. First, the absolute kings have united themselves in alliances, and held congresses for the purpose of fortifying their absolute power, and combining their measures against the spirit of Infidelity, which, under the former vials, had wrought such havoc in the vitals of their states. And with the strong hand they have struck down every *form of liberty* so soon as it hath shewn a head." P. 237.

"This Seal ended in 1823."!

It might strike a less determined interpreter as strange, that infidelity should be among the results of the measures of the European Sovereigns "to suppress infidelity." As to the politics, they are the common harangue of every declaimer and sectary, drawn from those sources of profound information and sincere principles, the party journals. It would be cruel to press this sacred politician with the facts, that, the Holy Alliance, whether honest or the contrary, has practically perished, that, Representative Government, the true security for public right, has made within the last ten years, a greater progress than in as many centuries before; and that, if some of the Roman Catholic states are still convulsed by the contest between growing intelligence and old superstition, or what is worse, are lying in that deep and leaden lethargy with which the Papacy subdues and extinguishes the hope of public virtue among its slaves; the general mind of the continent has been nobly and powerfully enlightened. A sense of liberty of conscience, and a rational possession of the essential rights of men and subjects, has made its way into many a dark and

iron prison-house of the elder time. Monarchs have combined with their people in the proud act of laying the foundation-stone of constitutions on the model of our own. Subjects have learned to look with a more honourable and justified confidence to the purposes of their kings. There, unquestionably, appears also to be a more than revival of the old pacific spirit, the generous intercourse, and manly mutual respect of the chief nations. The trying period through which they have past, may have done something of this; all, flung on the same waters, all struggling through the same terrors of the storm that wrecked the royalty of the most secure and magnificent among them; all, at last, reaching a common safety, more by the hand of heaven than their own, they might feel the natural kindliness of the sharers of danger. But there is something higher than this exhibited in the supreme public concerns of Europe; a more obvious sincerity; a more direct abandonment of those exhausting and formal contrivances by which their intercourse had become a business of circumvention. The rapidity and simplicity of the means by which the most anxious and perplexing questions of monarchies are now settled, have had no precedent. We have seen, almost at this moment, two fierce powers, the one infuriated by the double savagery of Mahometanism and ignorance, the other towering in the pride of recent empire, and still strong with the hardihood and passions of barbarism; both inflamed with long insults and national antipathy, and both eager to burst upon each other in a war, to whose havoc all other hostilities might be feeble and merciful; suddenly checked by the presence of an individual; the floodgates shut at once upon two torrents of fire that might have swept away half the thrones of Europe, before they subsided; and this mighty restraint effected at the instant, and by a single hand! We are convinced, that an unbiassed observer would pronounce Europe at this hour to be in a condition of richer, actual possession, and brighter promise than at any period within the memory of man.

So much for the peevish prejudices, and worthless and fantastic repinings of those who, from whatever perverted sense or trivial personal object, are determined to see disaster in every thing. Those topics may be useful to figure with in the sectarian pulpit; to awake the dulled ear of the public; or to re-establish the flagging popularity of an ambitious writer; but, introduced into the interpretation of the Scriptures, they argue nothing but the unsuitness of the interpreter, for what should be the work of impartiality, careful research, and manly knowledge.

Yet, rejoicing, as we have a right to do, in the general improvement of the great civilized commonwealth; we fearfully acknowledge the often-repeated prediction, that the earth is to be, at no distant period, visited by some suffering, most awful, comprehensive, and final. It is further declared, that this infliction shall come in an hour when external things give no evidence of its being at hand; it is figured by the strongest images of unexpected and unperceived approach. The time shall be prosperous and secure. The enjoyments and occupations of the world shall be at their height. There shall be "feasting and dancing," marrying and giving in marriage, all the preparations for a long and unbroken prosperity, when the heavens shall suddenly burst upon them, and a thoughtless and luxurious world shall be overwhelmed by a visitation to which there is no similitude but "the Deluge." Strength and weakness shall be swept down together, and the storm of judgment shall not pass away, till the earth is purified; and made fitting for the coming of a new supremacy, the abiding of a new and hallowed generation, and the full and illustrious presence of the true Christian faith; then, at last, the queen and mother of all power, victory, and glory.

When Mr. Irving deserts the old commentators, and delivers himself over to his own faculties, he sweeps the future on a wild wing indeed. In our days it is safer to be a prophet than an interpreter; and he enjoys his privilege. The fall of Bonaparte has made a stately feature in the comments of every man who has written *since* his fall; but, few have been imaginative enough to think of reviving the dynasty. This, however, is the feat of Mr. Irving; and he, without having the fear of common calculation or human probability before his eyes, places young Napoleon upon the *throne of Rome!* a monarch and a conqueror. Or in his own words:—

1. "He will carry it in the more deadly hand against the Pope, than ever he (Napoleon) did, and for a *concordat* will give him a *coup de grâce* (!), the blow of his death, and will gather to himself all influence over the tenfold kingdom, and will possess himself also of Satan's seven-hilled seat, and thereon, for a brief and restless season will exert his sway over the whole Catholic, but then infidel, empire, until he have fulfilled the will of God upon the enemy of his saints."

This is going far, but it is still comparatively safe, for any extravagance may shelter itself in some degree under the extraordinary changes of modern times. But the author is incautious, when he tells us that the periods of the vials

averaging from one to four years; and two years of the Sixth Vial having passed, "how *near* we are approached to the beginning of the Seventh Vial, no man is able to say." But we may, of course, conclude, that two years more will be the farthest limit, if there be any truth in Mr. Irving's average. However, to relieve Mr. Irving of the alarm of this rapid catastrophe, we shall tell him that his averages are totally wrong, that his calculation has no ground in Scripture, and that the outpouring of the Six Vials has already taken up more than as many centuries. The average from those may tend to diminish his immediate terror.

What is to be the future progress of this infidel son of Napoleon must be left to Mr. Irving himself to tell.

"We have this comment upon the war which the infidel King shall wage against the Kings of the north and the south. But he shall prevail against the latter, and prove the utter death of his power, then wield the whole sovereignty of the ten kingdoms, and not be himself destroyed but by the power of the Anointed, 'whom the Highest hath kept for them and for their wickedness unto the end.' This overrunning of the bounds of the empire, we take to be described in those words, 'that he shall enter into the countries and overflow,' after which, it is said, 'that he shall pass over.' Whether this passing over refers to any action in itself, or merely marks the change of scene, the event alone can discover, but we are inclined to think it doth but serve to introduce the following series of actions which shall take place in the glorious land,

"He shall enter into the glorious land, and many countries shall be overthrown, but there shall escape out of his hand even Edom and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape. But he shall have power over the treasures of gold and silver, and the Libyans and Ethiopians shall be at his steps.' Such is the narrative of his conquests in Asia, but what moves him to press over to that quarter we are not informed. We have no intimation of any reverses in the empire; but, on the other hand, of his triumph over all opposition, and single sovereignty thereof, in the city of Rome, and of his continuing in this high estate, till the Anointed shall come against him like a roaring lion chased out of the wood."

"It can only therefore be the spirit of conquest and of mad ambition that can move him to distinguish himself in those countries which have been the theatre of so many glorious contests. Or, having subdued the empire, he may be the instrument, in the hand of God, to bring the Turk to his end, into whose vital parts, consumption, since the time of the sixth vial, must continue to work its way; and following the course of his conquests over him, he may cross over into the Asiatic states, and passing by the Holy land, make a descent upon

Egypt, and possess himself of the neighbouring kingdoms, where at present the Turk holdeth an uncertain power." Vol. II. P. 60.

His highness the Duke of Reichstadt has here a long career of renown and rapine laid out for him, of which he is probably at this moment utterly unsuspecting; but the vigour of the commentator should stimulate the conqueror, and Mr. Irving's prophecy (for the merit is all his own) must have the sole honour of the miracle which is to change a feeble and characterless loungee about an Austrian court into the new Alaric or Attila, the new destroyer of the city of the seven hills, and the lazy empires that still sit wrapped in the robes of its luxurious superstition.

"What may be the motives leading to this conquest is not revealed, and it is likely they will be various; but certainly the prophecy beareth chiefly upon the countries round the head of the Mediterranean Sea; and those which lie towards Arabia, and the eastern confine of Palestine being excluded, confirms the notion that it is the scattering of the Turkish empire, and driving back their power beyond the deserts, and reclaiming to his sceptre the Augustan bounds of the empire. And *he shall prevail*. It shall be given to him to rally once more the nations of the ancient empire under his banner, and to give life once more both to the eastern and to the western side of the eagle, because the time of the offering up of the wicked beast is nigh at hand, and it is, as it were, fattening for the sacrifice. And the instruments of the Lord to offer up the victim shall not be wanting, when the time of the end is fully come. For, while all these eastern nations are at his steps, it is said, 'But tidings out of the east and the north shall trouble him, therefore he shall go forth with great fury to destroy and utterly make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain, and he shall come to his end, and none shall help him.'"

* This rhapsody closes by,

"Moved by what natural impulse we know not, but overruled by all the prophecies which have foredoomed him and all his chivalry to fall upon the mountains of Israel, in the valley of Jehoshaphat, by the rock of Zion; he plants in Jerusalem the tabernacles of his palace, the ensigns of his royal state upon the glorious holy mountain between the seas; and there he comes to his end, by a mighty overthrow in the great battle of God Almighty, to which the nations have been gathering together. There he shall fall and none shall help him." P. 62.

Thus is his highness of Reichstadt's fate reserved for the grand convulsion, and he perishes in the battle of Armageddon, after having led the army of Europe, he being then sovereign of the ten kingdoms (including England of course), to fight with

whatever enemy he may find among the hills of Palestine, where he is to fall, and where he will clearly deserve to fall, should he ever quit the tranquil city of Vienna.

We must now quit these volumes; we have not condescended to enter into a detailed examination of the errors of almost every position which the present commentator has taken. Until he shall give some higher authority than his mere conjecture, it is enough to give him the plain and brief answer, that his conjecture is improbable. The man who will ramble over the chapters of the Apocalypse looking for resemblances to his favourite facts, cannot fail of finding as many as he desires, and as many also to the opposite facts as he desires. An isolated prediction may be tortured to any purpose, and there is not one of Mr. Irving's "towers of strength" that has not been long since made a stronghold for some discovery which he would denounce as heretical and monstrous. But the prophecies of God were not given to be thus capriciously and uselessly dealt with. There is in the Apocalypse as much capability of proof on the soundest and simplest principles of common evidence, as much consistency and corroboration, as in the plainest historic narrative. This Mr. Irving has yet to learn, and until he shall have discovered that he has hitherto thrown away his time, nothing that he can write on the subject will be worth even his time.

Yet we must do him the justice to say, that he is answerable for no more than the adoption of this theory, and that he honestly confesses its being the wisdom of Mr. Frere, rather tardily forced upon himself; we could tell him that Mr. Frere's work is as little original as his own.

There is in the course of these volumes a good deal of that unhappy and cloying labour of language, that mixture of the images of this world and the next, that unctuous appeal and virulent attack, that thorough tabernacle style, which was called eloquence in Mr. Irving's crowded days. Those days are past, we hope, for the honour of English common sense, and not less for the genuine interests of the preacher himself, never to return. In the studies of his sacred calling he will find more suitable and higher occupation; and in this sense we are glad to find him toiling through prophecy. But we must protest against his covering under the sacredness of his subject opinions that would be scarcely tolerated in a party pamphleteer.

"Oh Britain; if now thou go apostate from thy God, who hath made thee the Israelitish tribes of this latter Exodus, upon thy head shall come direful destruction from the Lord."

So far for the denunciation, now for the offender.

"But alas, how art thou changed! how hast thou committed whoredom with every evil spirit, and vexed the spirit of thy God, who chose thee for his own. In thy public councils the spirit of godliness, which heretofore animated the defenders of thy liberty, hath wholly changed for the spirit of indifference and infidelity, which disguiseth itself under the specious names of toleration and liberality."

"And the rest of the people are become a political people, politics their religion, newspapers their sermons, and demagogues their Messiahs. Which revolution hath not been brought about without much artifice of Satan and his agents, neither is it maintained without gross deceptions of hell.

"And for *reform* in the administration of affairs. I have from my youth held, and spoken against, and written against, and in my place, as is known to the nobles and prime ministers of this land, testified against the system of patronage for selfish ends which they too much follow, both in church and state." P. 383.

The reverend pamphleteer's hand is now, like Esau's, against every man, and after having belaboured the nonconformists (whom he denounces as in the darkness of political zealotry,) the newspapers and the ministry; he turns the parricidal pen upon the men of Scotland, and thus smites hip and thigh that thriving and conventicle-loving people.

"And O ye people of my native land, who heretofore were the *pride of all the earth!* into what a dead sleep you have fallen, and to what poisonous work of the mind you give birth. You are entertained with one who ransacks the hallowed tombs of your martyrs, and makes himself merry with their remains, *murdering them over again* for a piece of money!

"You are edified with a junto, who, through the term of twenty years, have from your capital *given law to taste and policy (!)* laughing at every thing sacred and grave."

"Your schools of learning have become *strongholds of infidelity*, which frantic with the liberty ye gave it, beards your reverend bodies to their teeth and utters *blasphemies hardly fit for the courts of hell!* Oh my people! Oh the children of my people! who shall restore your lost honour? who shall revive the work of God in the midst of you? Ye were a people. Ye were a nation of families, and every head of a family as a king and priest in his house, which was a house of God and a gate of heaven. Your peasantry were as the *sons of kings (!)* in their gravity and wisdom." P. 387.

After this flagellation of the author of "The Tales of my Landlord," for which we leave him to the vengeance of Sir Walter Scott; and absurd panegyric upon those "sons of

kings," who comprise the northern tillers of the soil; he returns to attack "the indifference to sound doctrine among our statesmen," and, after all this, turns round with an undisturbed face, and says that he has "too high a respect both for the dignity of his subject and of his office, to mingle those interpretations and applications of the holy prophecy with any questions of *party politics* or of *ephemeral debate*."

In the midst of the disavowal comes an abuse of the Church of Ireland, in which he felicitously contrives to involve the church and state of England, calling the Irish idolatrous subjects, to whom we have "for two centuries sent wolves in sheep's clothing, shepherds to shear the sheep and starve them for the aggrandizement of their own avarice, and bring dishonour upon the name of God in the sight of the idolaters." P. 390.

This anti-politician then, after having cast his eyes round the outlying corruptions of the empire, reverts with double pathos to the novel topic of "parliament."

"But it is in vain, it cannot be hindered; I see that it cannot be hindered. That House of our Representatives, which *was* the palladium of our liberty and religion, hath already been stormed, and the rest will follow or the Constitution will split. This marvellous thing hath come to pass, that the legions of infidelity and the legions of Babylon should have mustered under one banner. Satan finding that the tribes of the sealed ones could not otherwise be mastered, hath for once hung out an UNION flag!"

In this tawdry and tasteless style the book struggles on to the end, satisfying us by painful, but most direct evidence, that Mr. Irving is as little designated for a politician as for a prophet, and that the eloquence which collected the multitude round the sectarian pulpit, was any thing but the eloquence of Greece or Rome.

Of the great prophecy which he has ventured to discuss, we will not doubt that he thinks with reverence, but he ought to have felt that this absolute compulsion of the vulgar topics of the day into contact with his mighty theme was an offence. If the veil, which has hung upon the sacred face of this sublime Personification of the providence of God, is, at the end of so many centuries, to be removed by a mortal hand, it is not to be removed by a hand brandishing a party pamphlet, nor will the secrets withheld from the crowd of the holy and wise that have bowed round it from age to age, waiting for its wisdom, be given to the utterance of a declaimer's lips.

Yet we would not repel Mr. Irving, nor any man, from the

study of this magnificent prophecy. It contains the treasures of divine knowledge, and contains them in such richness and abundance that, like the silver mountains of the west, they burst through their covering, and strike the rudest eye with sudden splendour. But the mine has not yet been laid open, and no man must feel himself entitled to say, that it shall have been opened by himself, but on the evidence of something more authentic than his own belief of his success. The prophecy was given, as all prophecies, for the honour of God and the enlightening of man. To say that it is incapable of clear and convincing interpretation, is to say, what we cannot under any shape admit, that the design of God has been frustrated. But, as its purpose was to produce conviction, it must be laid down as a first principle with the interpreter, that *general conviction* is the only test. The individual or his party may be satisfied, but this is nothing, without the satisfaction of that various multitude, whose verdict is beyond partiality or passion, and for whose wisdom, encouragement, and advance in the faith, all revelation was given.

An Answer to the Rev. JOHN DAVISON'S "Inquiry into the Origin and Intent of Primitive Sacrifice," &c. By the Rev. JOHN EDWARD NASSAU MOLESWORTH, M. A. London. 1826. Rivingtons. 7s.
A Statement of the Argument respecting Abel's Sacrifice and Faith, with reference to the Objections of MR. DAVISON and MR. BENSON, to a divine Institution. By the Rev. W. VANSITTART, M. A. London. 1826. Rivingtons. 2s. 6d.

THE speculations of Mr. Davison in his "Inquiry," and of Mr. Benson in his "Hulsean Lectures," on the origin and intent of primitive sacrifice, have revived a controversy which, in former ages, had been often and keenly contested. A subject so interesting from its manifest connection with the grand and fundamental doctrines of the Gospel, could not fail to stimulate the inquiries of theologians, while the few rays of light scattered through the code of divine revelation were calculated to produce a diversity in their opinions. The learned and admirable work, however, of Dr. Magee, the present Archbishop of

Dublin, on Atonement and Sacrifice, made so powerful an impression upon the learned, that the question concerning the divine origin of sacrifice was for a time completely set at rest. But the calm has not been destined to continue; Mr. Benson and Mr. Davison have thrown down the gauntlet; and there is every probability that the question will be agitated again with all the zeal and animation, yet with all the courteousness, of modern controversy. We cordially rejoice at the circumstance, convinced as we are, that new lights will be struck out by the collision of powerful minds, and that the interests of truth and religion will be subserved by freedom of inquiry and liberty of debate. Let the minions of papal Rome boast of the unanimity and undisturbed repose under the spiritual domination of the triple crown. The human mind, like the expanse of waters, requires motion, and it may be the occasional agitation of storms, to preserve its clearness and its salubrity.

The works at the head of this article are professed replies to the two recent adversaries of the theory respecting the divine institution of sacrifice. Our notice of them must for the present be brief, perhaps much more so than the importance of the subject deserves; but, whatever our private sentiments may be, we are resolved, as critical reviewers, to abstain from openly espousing either cause, and from pronouncing any decision upon a point which is yet open to controversy. It is, moreover, the less necessary to enlarge upon the labours of Mr. Molesworth and Mr. Vansittart in refutation of Mr. Davison's work on *Primitive Sacrifice*, as, in our fourth Number for September last, we have given a tolerably full analysis of that performance, with such remarks and objections as occurred to us. Besides, other opportunities will probably present themselves of entering again into the subject, for a rumour has reached us that the learned investigator of the *Origin of Pagan Idolatry*, who has already touched upon the question, is preparing to take the field, and we would hope that the champion of the doctrine of atonement will be induced to buckle on his armour, and to resume the weapons of controversy which we regret that he has so long ceased to wield.

It is the design of Mr. Molesworth, as he informs us in the preface, to bring a *fresh accession of evidence* to the question, rather than to dwell, any more than is absolutely necessary, upon those reasonings which have been already urged with the greatest force, and by some of the most able theologians of our Church. On subjects so frequently and so ably discussed, much that is new, and at the same time judicious, is not to be

expected; and we own, notwithstanding this advertisement, that we were prepared not to expect many new views or important additional arguments. "Some of my views," says he, "are *original*, and perhaps new." (p. 115.) Without questioning either the accuracy of the distinction, or the truth of the remark, we must be allowed to doubt whether his learned antagonist will consider all these views as *important*. As for ourselves, we must confess, and we think it due to our impartiality, to make the confession, that we have not derived from the "Answer" the satisfaction which we could have wished. We do not mean to deny that it contains many valuable remarks, and some judicious strictures upon his opponent's hypothesis and reasonings, nor do we mean to assert that the scholar, who shall compare the "Inquiry" and the "Answer," will not assent to the conclusions of Mr. Molesworth; but we must own that his work does appear to us to betray a limited range of reading, a deficiency of Hebraic literature, and a want of arrangement, as well as of force and energy in argument. We are far from wishing to speak disrespectfully of Mr. Molesworth; his abilities have been displayed to advantage in some former publications; but the present is a hasty performance on a subject requiring much reflection, much reading and inquiry; let him, then, consider our opinion, not as rigid criticism, but as a friendly admonition; let him review his work with a special eye to what we have pointed out as, in our judgment, defects, and we have no doubt he will shew himself fully competent to enter the lists of controversy against the acuteness and polemical skill of Mr. Davison.

The main position which Mr. D. maintains is—that a *divine appointment* of sacrifice cannot be maintained as the more probable account of the origin of that mode of worship—against this accordingly Mr. M. directs his principal attack. The counter-positions which he maintains against those of Mr. Davison are—I. There is sufficient evidence of the divine institution of sacrifice.—II. Sacrifice was used, and appointed by God to be used from the beginning as an expiatory rite.—III. The Patriarchs and other holy men had some revelation of a Redeemer as the *antitype* of sacrifice.

Of these positions the first is clearly the most important, as being that upon which the other two, in a great degree, depend. It may, indeed, be said virtually to embrace them both; for, if sacrifice were not of divine institution, it could not be appointed by the Almighty to be used from the beginning as an expiatory rite, nor be typical of the Redeemer. Both these

circumstances pre-suppose a divine appointment. It would, therefore, have been more conducive to perspicuity, had the author's undivided attention been given to the first position; or at least, kept them more distinct. Now the proofs of the divine institution of sacrifice are, as Mr. M. truly observes, two-fold—its probability—and the direct and indirect testimonies of Scripture. The latter are undoubtedly the proofs upon which the decision of the question principally depends; but the author appears to attach a greater weight to them than that to which they are justly entitled. Those who shall peruse the profound remarks of Bishop Butler*, will probably be convinced, that the natural reasonableness and unreasonableness of sacrifice, is a subject upon which the human mind is scarcely competent to form a judgment. Mr. M. discusses this point in the second and third chapters; but he has not been more successful than his predecessors. Considerations of this kind can never go farther than to establish a probability, and such a probability, moreover, as the slightest scriptural testimony would be sufficient to overthrow. It was not, then, without surprise that we found our author declaring, that the cumulative force of all the probabilities which he had been enumerating, "will be found to produce a conviction of the divine institution and expiatory character of sacrifice in the minds of most Christians." (P. 14.)

Mr. M. strongly contends for the improbability of man's inventing sacrifice, though, as the principal arguments are generally known, he does not enumerate them.

"But I wish to adduce one, which I have not observed to have been previously urged. It is this: that a strong degree of improbability opposes itself to the supposition, that Abel could have been led by reason, to offer animal sacrifice; because the natural reason of a good man, instead of expecting to propitiate God, would discover greater grounds to apprehend his displeasure, and must have shrunk with horror at the bare idea of inflicting upon an *innocent* animal death, which had been denounced as a CURSE AND PUNISHMENT upon himself. This very consideration alone would have been sufficient to deter a good man, and alone, I contend, is sufficient to explode the fanciful theory of Mr. Davison respecting man's offering sacrifice as a symbol of 'contrition, and self-condemnation.'" Pp. 17, 18.

The penalty of death was denounced upon Adam; the ground was cursed for his sake; and all his posterity were in-

* Analogy of Natural and Revealed Religion, p. 2. cap v.

volved in the consequences. In this way alone can it be said, that death was "denounced as a curse and punishment" upon Abel; but does not the improbability, arising from this circumstance, apply only to *PIACULAR* sacrifice? an improbability expressly acknowledged by Mr. Davison, and to contend for which is consequently to contend without an antagonist. Supposing Abel knew what *death* was, and that it was a *punishment* denounced upon mankind, which, however, must be assumed in the argument, could it not be as agreeable to his natural reason to bring an animal for an *EUCCHARISTICAL* offering to God, as to bring the fruits of the ground, especially as he was "a keeper of sheep?" Be this as it may, we cannot perceive any novelty in the argument, any thing beyond the old and the thousandth time repeated argument of the unreasonableness of sacrifice; an argument, nevertheless, of so little force that it has been alternately applied and rejected by the advocates on both sides. Though Archbishop Magee and many others contend for the unreasonableness of sacrifice, yet, many, who contend with equal zeal for its divine origin, deem it irreverent to suppose that the Deity could adopt a rite on account of its being contrary to human reason. Congruity or incongruity to reason in reference to the divine proceedings is a very precarious ground of argumentation with beings who see only in part, and know only in part. If the rite of sacrifice be consentaneous with the natural dictates of reason, it may, notwithstanding, have been instituted at first by a divine command; and if it be contrary to the natural dictates of reason it may equally have had its origin in the same cause. In short, such a mode of reasoning can contribute but little to the determination of the dispute.

In chapters v—viii. Mr. M. enters upon the Scripture testimony to the divine institution of sacrifice. The proofs by which Mr. Davison sought to establish his positions were taken from the *historical* and from the *doctrinal* evidence of Scripture. It is to the former division of evidence that Mr. M. adverts in the portion of his work just referred to; and, though we agree with many of his observations, yet we are of opinion that his line of argument is not absolutely conclusive, and that it proceeds in some parts upon what we consider as fallacies. The sum of his argument may be given in his own words:—

"In the course of this investigation I shall shew, that Moses, antecedently to the promulgation of the law, and under it, spoke of sacrifice in terms denoting the *notoriety* of its divine origin; that he must have been sensible, that his countrymen would necessarily pre-

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same its divine origin, unless he should *expressly caution them to the contrary*; and that the *scope* of his history of the primitive and patriarchal times by no means required any *positive declaration of it*. These propositions, if they can be substantiated, will, I conceive, establish the divine institution of sacrifice, upon that species of evidence, which, from the nature of the case we might reasonably expect to find." P. 24.

Now, under the law sacrifice was clearly a divine institution, and therefore in what manner soever Moses may speak of it *under that dispensation* makes nothing to the purpose; what evidence then is there that he spoke of sacrifice *before the law* as universally known to be of divine origin? His proofs are principally three: 1st. That there is not any one period either before or under the law, which can be pointed out *as fixing the first declaration of the divine sanction*, as a NEW, AND HERETOFORE UNKNOWN attribute of sacrifice:" (P. 27.) This position may surely be disputed; but, admitting its truth, what can be inferred from it, except that Moses is silent as to the TIME when sacrifice received a divine sanction: 2dly. He argues that "no instance has been adduced, in which Moses even hints at sacrifice being a *human* invention;" (P. 27.) but it does not therefore follow that it was a divine institution: 3dly. That there are two passages which prove that, before the giving of the law, Moses speaks of sacrifice as understood to be of divine institution; namely Exod. v. 3. "Let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; LEST HE FALL UPON US WITH PESTILENCE, OR WITH THE SWORD;" and Exod. x. 25, 26. "Thou must give us also sacrifices and burnt-offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us; there shall not an hoof be left behind: for thereof must we take to serve the Lord our God; and WE KNOW NOT WITH WHAT WE MUST SERVE THE LORD UNTIL WE COME THITHER."

"In the former case he tells Pharaoh, that the consequence of his omitting this rite will be the infliction of most terrible punishments. But such punishments could hardly be menaced for the neglect of a rite, which was of mere human institution, or to one which was mere will-worship, such as Mr. Davison represents it*. It is true,

* "I may observe too, that the *dreaded* visitation with *sword or pestilence*, does not very clearly correspond with Spenser's, and Mr. Davison's notion of Sacrifices having the '*anterior character*' of *Gifts*, such as they are described by these writers. If *Gifts* at all, they were of the nature of the *Bribes*, to avert the above terrible calamities."

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that in this case there was a special and particular command; but Moses appears, not to refer Pharaoh to *that*, but to rely upon his comprehension of the threat from the *universal* persuasion, that Sacrifice was a divine institution, a *commanded* rite, and that neglect of it would incur signal punishment.

"In the latter case, Moses informs Pharaoh, that he *knows not what* he is to sacrifice. And surely this creates a presumption, that he meant to hold out Sacrifice as under the divine institution." Pp. 28, 29.

But the whole transactions, from the account of which these texts are extracted, were by the special and particular command of God, to which command Moses here undoubtedly refers; and of course these texts establish nothing as to the primitive origin of sacrifice.

The other two propositions of our author are, that "Moses must have been sensible, that his countrymen would *necessarily presume* the divine origin of sacrifice, unless he should expressly caution them to the contrary; and that the scope of his history of the primitive and patriarchal times by no means required any positive declaration of it." But suppose these propositions to be established, though in our apprehension he has failed in the attempt, what great advantage would be gained to his cause? Would such a presumption on the part of the Israelites evince the divine origin of primitive sacrifice? Might it not be an erroneous presumption? Was it necessary to remove every false impression from their minds on subjects not essential to the objects of the Mosaic dispensation? Till the affirmative of these queries be satisfactorily shewn, the propositions above cited will scarcely weigh a feather in the scale. They do not appear a whit more conclusive than the mode of argument employed by some weak and bigotted Romanists against the Copernican system, derived from the language of Moses and the Prophets.

Throughout his reasonings on the historical evidence of Scripture, Mr. M. assumes, that the book of Genesis was written posterior to the promulgation of the law; which *may* have been the fact, but no man can prove it. The sacred writers are silent as to the time of its composition, and we are consequently utterly destitute of all media of proof. An assumption, however, necessarily unproved, should be discarded by those who aim at logical accuracy in reasoning. But upon this assumption he builds another, namely, that the Jews would take their opinions of the origin of sacrifice from the character given to it in the Levitical law. The prepossession of the

Jews would thus be in favour of the divine institution; consequently, if this were the true state of the case, Moses would have no occasion to inform them upon the point: but if it were of human invention, it would then, and only then be necessary that he should expressly declare it, to correct the previous opinion of its divine origin, which the law would almost unavoidably lead the Jews to adopt. This is the ground of his reasoning, the very substratum of his argument; yet there is a double fallacy in it, first, in assuming that Genesis was written after the promulgation of the law, and secondly, in assuming that the inferences of the Israelites are to be reckoned a proof of the divine origin of sacrifice; which last assumption we have combated in the preceding paragraph.

We may just notice, in passing, Mr. Molesworth's view of Abraham's trial, which we believe to be different from that of every other expositor. The received opinion is, that Isaac, in this transaction, was a type of Christ's sacrifice; but our author considers that the real type of Christ on this, as well as on other important occasions, WAS THE RAM OR MALE LAMB, caught in the thicket, and *provided* by God; and that Isaac was the type of the FAITHFUL CHILDREN of Abraham. (P. 56.) It is not easy, however, to see how Isaac, if he be typical at all, can be divested of a typical reference to Christ's sacrifice; for the whole transaction must unquestionably be taken as one entire type, and the whole narrative, as well as the expressions, "Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son," imply that whatever typical design the *male lamb* might have, the same belonged to *Isaac*.

In proceeding to examine Mr. Davison's "internal reason" against the existence of expiatory sacrifice antecedently to the Mosaic law, our author distributes his arguments in the following order: 1st. He offers some general remarks upon the efficacy of legal atonement in cases of moral transgression. 2dly. He examines those cases of moral transgression, for which atonement is confessedly provided: 3dly. The special case of Lev. xix. 20, compared with Deut. xxii. 28—29: 4thly. St. Paul's account of the debility of the law, and his terming it "the ministration of death:" and, lastly, Mr. Davison's reasonings on what he terms, the "progressive" character of God's dispensations. These positions appear to embrace the whole of the case respecting the supposed *internal* evidence against the expiatory character of primeval sacrifice; and the discussion of them occupies chapters IX—XIII. On such topics it is not to be expected that every reader will concur

with every thing which Mr. M. has advanced ; but his observations are, in general, judicious, and, in his strictures upon his opponent's positions, he has been more successful than in the former part of his work.

The next chapter (xiv.) treats of the primeval and patriarchal faith, and it contains some forcible and judicious observations, which deserve the attention of those whose inquiries are directed to the subject. We shall select, by way of specimen, our author's view of the patriarchal faith as displayed in the eleventh chapter of the epistle to the Hebrews.

"The Apostle (chap. x. 36, &c.) having exhorted them to guard against relinquishing their faith, tells them, that they have need of *patience*, but will ultimately *secure* the *object* of their faith. To encourage them in perseverance he shews them that faith, being in its nature a confidence in *things hoped for*, and a firm persuasion of *things not seen*, requires patience. And he also enumerates to them a brilliant catalogue of eminent persons, beginning from the first ages of the world, whose faith had in various wonderful cases secured *the object of the particular promise*, on which it relied, notwithstanding the apparent obstacles, which seemed to oppose this accomplishment. It does not, indeed, follow that Christ was the *object of faith in all* the instances set forth in this chapter. Faith in any *particular* promise attained, *the thing promised*. But where the views and aspirations of faith are stated to be turned to an *heavenly country*, or where its result is said to be, that the person performing any act by faith, is declared '*righteous, or justified*;' there, I contend, faith *must rest* upon the promise of a Redeemer, Christ, directly, or indirectly, must be the *object of faith*.

"That Samson and Gideon, and others wrought certain deliverances by faith in the promised aid of God, to accomplish these deliverances ; that Rahab, believing in God's power, as manifested at the Red Sea, should save her life ; that others should persevere through persecution from general belief in promises of *deliverance* ; all this in no degree invalidates the conclusion, that those, whose faith was directed to *eternal life*, reposed upon a *greater* promise, the *promised Redeemer*.

"That Abel, Abraham, and all those who looked for an '*heavenly country*,' for a '*city not made with hands*,' who confessed '*they were strangers, and pilgrims upon the earth*;' saw *clearly all the mysterious particulars of the scheme of the Redemption*, I am not prepared to contend :—but that they did believe in the *promise of a Redeemer*, and by faith in that promise, were *justified*, cannot I think be disproved so long as the New Testament is received as the word of God. Moses is expressly stated to have preferred the reproach of *Christ* to the pleasures and honours of Egypt. 'Abraham rejoiced to see *Christ's day* ; and he saw it, and was glad.' The Gospel was *preached before*

unto Abraham; and many prophets, and righteous men *desired* to see and hear the things which those in Christ's day saw, and heard. These men then had *explicit revelations of an eternal heavenly state; and something more, than a bare belief that God is, and is a rewarder of them that diligently seek him.*" Pp. 99—101.

The fifteenth and concluding chapter relates to the references to Abel's sacrifice in Heb. xi. and xii. The narrative of Abel's sacrifice in Gen. iv. has been deemed by the great majority of writers, with whom we entirely concur, as one of the most important points; since, if the new rendering first proposed by Lightfoot be admitted, the question is at once decided. The version referred to is, "*If thou doest well, shalt thou not be accepted? and if thou doest not well, A SIN-OFFERING LIETH AT THE DOOR;*" viz. to make an atonement with. If this be acknowledged as the true meaning of the sacred historian's words, the divine institution and expiatory nature of the first sacrifice must be admitted. A conclusion so subversive of his theory could not escape the penetration of Mr. Davison, and he accordingly applies the whole strength and vigour of his mind to overthrow the grounds by which the new rendering is supported. All his labour, however, and all his ingenuity has, in our opinion, been exercised unsuccessfully; but as we have in a former Number stated the reasons which appeared, and still appear to us to justify our opinion, we shall not re-state them here*. Mr. Molesworth has passed over this matter, important as it unquestionably is, with but little notice, regarding it only as a difficult text, on which nothing can be built; (P. 105.) but surely a text on which so much *has* been built, and which pertains to the account of the *first* exercise of the sacrificial rite, merited a cautious examination! But we shall have occasion again to advert to this passage of Scripture.

Mr. Molesworth's remarks on the two texts in the Epistle to the Hebrews are ingenious and satisfactory. "*By faith, says the apostle, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh:*" (xi. 4.) from which it has been inferred, that faith must have an object, that no object of faith can be such without a revealed communication from God, that no other object of faith can be conceived than the great Deliverer promised in the seed of the woman, and therefore that Abel's offering was "*a more excellent sacrifice than Cain's,*" and obtained him "*witness*

* See Review of Davison on Primitive Sacrifice, Vol. ii. No. 4. p. 283. et seq.
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that he was righteous," because it testified his belief in a future Deliverer, the revealed object of faith. But Mr. Davison would argue that Abel's sacrifice was accepted solely from his PERSONAL RIGHTEOUSNESS; in opposition to which Mr. M. very ably contends that the text in question implies, that Abel's *imperfect goodness* was accepted through faith in the promises connected with the sacrifice; and that the sacramental and typical sacrifice justified the offerer, because it was offered by faith in that promised scheme of redemption of which it was a sacramental memorial.

The other text is, "*And to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel.*" (xii. 24.) Here Mr. Davison asserts is a comparison between the blood of Abel and the blood of the Redeemer; but the generally received interpretation is, as our author well expresses it, that the blood of Abel's *sacrifice* is compared with the blood of Christ's *sacrifice*. But the blood of Christ's sacrifice by the term "sprinkling" applied to it is spoken of as making *atonement* for sin, consequently the blood of Abel's sacrifice is spoken of in its relation to the same effect of sacrifice. (P. 110.) The comparison plainly shews that the blood of Abel's sacrifice declared something good, though Christ's does something better: now, as Christ's blood speaks to us universal pardon through the sacrifice of himself once for all, so the blood of Abel's sacrifice speaks of pardon to the offerer through the typical and often repeated sacrifices.

To those who have attended to the controversy respecting the divine institution of sacrifice, it must be apparent that Mr. M. has scarcely touched upon some of the principal arguments in favour of that theory, but, as his object was rather "to bring a fresh accession of evidence" than to dwell upon what had been so often and so well urged before, we will not find fault with him for this omission. But we must at the same time declare our conviction that the review of the line of his argument which we have now taken is amply sufficient to confirm the opinion which we gave of his performance at the beginning of this article. Still we cannot part with Mr. Molesworth without assuring him that we entertain a respect for his abilities, and that, as much of what we cannot approve in the present work is doubtless attributable to haste, we shall be glad to see a new edition of the "Answer," when time shall have extended his reading upon the question, and reflection matured his views.

In pronouncing a critical opinion respecting any literary performance, it is requisite to ascertain in the first place the au-

thor's aim and object; a matter not always of easy attainment, especially when the writer does not, as in Mr. Vansittart's case, condescend to favour his readers with a Preface, Table of Contents, or an unambiguous Title. Of these three appurtenances to a modern book, the two former are wanting in the work to which our attention must now be directed, and the Title is by no means such as to determine beyond dispute what was the author's design. It is entitled *A Statement of the Argument respecting Abel's Sacrifice and Faith, with reference to the Objections of Mr. Davison and Mr. Benson to a Divine Institution*: on reading which we were perplexed as to what the words "a divine institution" referred. A divine institution of what? Of Abel's SACRIFICE AND FAITH? Presuming, however, that Mr. Vansittart meant to reply to the objections of Messrs. Davison and Benson to *the divine institution of sacrifice*, we took up the work with this anticipation, which, upon the perusal of the book, we found to be correct. Mr. V. has not only designed to vindicate the divine institution and piacular nature of Abel's sacrifice, but in some respects has executed his design with great ability. Some of the objections urged by the advocates of the opposite theory he has successfully combated, and to many of his observations we gladly give the humble meed of our approbation; but there is also much to which we demur, as for example:

"I may observe that where Christianity spreads, the clothing of the body's nakedness goes with it hand in hand, the nakedness of the body being an emblem of disobedience. I may exemplify this principle in the simple article of dress, for where there is an indecent exposure of the body, it exhibits more or less the extinction of the spirituality of the soul; the exposure of the body evidences to the soul's nakedness and shame.

"I will, if it is not digressing too much, apply this reasoning to Noah, when he was drunken and uncovered in his tent. His uncovering may signify his fall into unbelief and disobedience, a like state into which the first parents fell at their transgression; while the pious behaviour of his two sons Shem and Japhet, in taking a garment and covering him in his tent, going backwards, with their faces turned away, that they might not see their father's shame; place them in the same relative situation to their father, in restoring his soul and recovering him from his transgression; as the Lord God stood in towards the first parents, in making for them coats of skins for the clothing of their bodies. The piety of the two sons covered their father's sin, whilst the younger son, Ham, was the accuser of it; the same as the serpent, who deceived the first parents, is the accuser of the brethren. A state of nakedness is a state of unbelief and transgression. Hence, I will apply this parabolic representation to the illustration of Gen. ix.

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27, where it is said that *Japhet shall dwell in the tents of Shem*. Shem was the father of Eber, and represents the Jews, Gen. x. 21. Japhet, whose descendants peopled *the Isles of the Gentiles*, Gen. x. 5, where Christianity chiefly prevails, represents the believers in Christ. Hence, where it is said that *Japhet shall dwell in the tents of Shem*, it signifies his belief in the God of Shem, and of his being covered with the promises of the Gospel which belonged to Shem. *He shall dwell in the tents of Shem*. That is, he shall appropriate to himself the covering of Shem, who would remain in unbelief and transgression, and if this should seem an unfair treatment of Shem, who appears equally dutiful with Japhet in covering his father's nakedness, yet, there is a manifest difference in Noah's blessing upon his two sons, for the blessing went personally to Japhet, *God shall enlarge or allure Japhet*; but it went not personally to Shem, but fell on the Lord his God, *blessed be the Lord God of Shem*. The Lord God of Shem still remains blessed and worshipped by Japhet's posterity, although the children of Shem remain in unbelief. They have had according to the predictions of the prophets, in return for their unbelief and disobedience, the skirts of their nakedness uncovered. See Jer. xiii. 22. 26." Pp. 26, 27.

It were a waste of time to comment upon this passage: we shall leave it without remark to those who have a taste for such glosses. Perhaps our readers may not be displeased with another specimen of Mr. Vansittart's style and manner.

"Religious controversy hath in general but few charms for most readers, and is commonly esteemed to lead much more frequently to dispute and strife than to real piety; and yet in a general manner I may affirm, that if it is not the source, it is at least the promoter of those high theological attainments which characterize the great names which adorn our church. It may be said to cherish a theological chivalry, which defies all labour, and delights in all those severe studies, which can alone form the champion of religious truth. But there is a difference to be observed between theology and ecclesiology; and theological subjects, where God and the truths of his word are concerned, may be handled by controversialists with much more moderation, and with less asperity of temper, than ecclesiological; for these last, as they relate more to the exterior than to the interior building of the Church, partake more of an earthly nature, and stir up more of human strife. The establishment of the truth hath been the only object of this treatise, and if that hath been gained, without any irritation of controversial language, or if it help to place the question of Abel's sacrifice in a clearer light, or divest it of any of its objections to a divine institution, the author's end will be well answered in every respect. Before I conclude, I cannot but do homage to those admired Discourses on Prophecy which preceded Mr. Davison's Treatise on Sacrifice, and had the author of Sacrifice taken the orthodox side of the question, there is no person more competent to place it on an im-

moveable foundation. A good textuarist is a good theologian, and if I say that Mr. Davison's Discourses on Prophecy mark him to be an accomplished textuarist, it is a praise in my estimation of the highest value, and makes me regret to be at all opposed in opinion to so distinguished a writer." Pp. 67, 68.

After these specimens we may well be excused from entering at large either into the merits or defects of the production; there is one part of it, however, upon which we deem it necessary to animadvert; we allude to that wherein he records his agreement with Mr. Davison in support of our Bible translation of Gen. iv. 7. in opposition to that defended by Archbishop Magee. To this we are induced as well by the importance which we have always attached to the text in question as by the belief that Mr. V. is well qualified by his Hebraic attainment for such discussions.

Though we regard Gen. iv. 7. as a very important text in the present controversy, we should be sorry to be supposed to mean, that, if the Bible translation of it be correct, it militates against the divine origin of sacrifice. Nothing can be farther from our opinion. It would still substantiate the doctrine of repentance, which, whether considered by Abel in connexion with the promised Deliverer in the seed of the woman, or with his own immediate act of sacrifice, would lead him to infer, that repentance was available only through sacrifice and a Redeemer. *If thou doest well shalt thou not be accepted, and if thou doest not well, sin* (i. e. the punishment of it) *lieth at the door;* (i. e. near at hand, ready to overtake thee.) This declaration taken in conjunction with the antecedent promise of a Deliverer, and with the occasion of its announcement, could scarcely fail of leading to the inference, that sacrifice was the INSTITUTED MEANS OF FORGIVENESS. Such, we think, is the conclusion to which the passage fairly leads, supposing the authorised version to be correct; at any rate it cannot be deemed hostile to the divine appointment of sacrifice, and, if not favourable to that hypothesis, certainly neutral in the question. But if Lightfoot's translation be the true one, then it is a plain declaration of the Almighty that HE HAD APPOINTED SIN-OFFERINGS TO MAKE ATONEMENT WITH FOR TRANSGRESSIONS. Let us then see how Mr. V. opposes this rendering.

His first ground of opposition is, that, though *חַטָּאת* often denotes a sin-offering, it is out of place to apply it where Abel's offering, which was accepted, is denominated a *mincha*, which is simply translated in our Bible an offering. (P. 51.) It is surprising what slips really learned men *την υποθεσιν τηρουντες* will

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sometimes make. The very passage in dispute is sufficient to shew that the term *mincha* (מנחה) is applied to bloody as well as to unbloody offerings, for Abel's offering was "of the firstlings of his flock;" a fact which is likewise apparent from other places, Judg. vi. 18, 19. 1 Sam. ii. 17. xxvi. 19. et al. as may be seen in Parkhurst's Lexicon. No objection then can be alleged against Abel's offering being a sin-offering on account of its being called a *mincha*. An objection raised upon the same basis was made by Dr. Kennicott in his *Dissertation* on the subject, and was triumphantly repelled by Archbishop Magee, in the 62d No. of the Illustrations annexed to his Discourses on Atonement. Mr. Vansittart's next argument shall be stated in his own words.

"Also another reason is, that it is better to be satisfied with the established translation, which answers every purpose, than aim at a better of a doubtful nature; for if such new translation be objected to, we are liable to lose the advantage we possess. The present translation teaches the doctrine of repentance, as if it were an authenticated doctrine, and an old commentator on my shelf exclaims upon this verse with the greatest satisfaction, 'how early was the Gospel preached!' It is better to be satisfied with this than to seek a higher sense; for if the archbishop's translation be not established after he hath declared, 'that the peculiar propriety of the term of sin-offering instantly appears,' it casts a slur on the sense of the old established version; and so we lose a certain for an uncertain benefit. The Bible translation runs thus: *If thou doest well, shalt thou not be accepted, and if thou doest not well, sin lieth at the door*; therefore the inference is, turn from doing ill and learn to do well, and then unto thee shall be his desire, and thou shalt rule over him. This, which appears a very sufficient sense of the passage, may be hazarded for the uncertainty of the other translation, and after all repentance must be implied with a sin-offering, and therefore the sense of repentance may be the most convenient of the two." P. 51, 52.

This objection, if it require any reply, we shall leave to those who can perceive the force of it, and proceed to the next. Archbishop Magee objects to the phrase of "sin lying at the door" as a very bold image to say the least of it; but Mr. V. thinks not so; because if sin lying at the door be considered as an adversary, then the phrase to lie lurking at the door, or in the way as a lion lurketh, is a simple phrase; because it is a bolder phrase to say that an animal would come and place itself at the altar; because it should be shewn that the verb *יָבֵן* is used in that sense at the time of sacrificing; and because it is used in a variety of texts to express lying down in security and confidence, as sin may be said to lie down in confidence at

the door of the impenitent, their impenitence being its strength.* Such is the substance of this objection, and we must be allowed to ask what does it amount to, should the whole of it be granted, which, however, we are far from doing? So far from overthrowing it would not even shake the new rendering. The real ground of the archbishop's argument is, that רָבַץ strictly implies *couching or lying down as a beast*, an idea not very, if at all, applicable to sin, but peculiarly proper when used of a sin-offering. If then Mr. V. could prove that the verb might be applied to sin, it must be so by a bold figure, and how would that prove that רָבַץ is not literally, strictly, and peculiarly applicable to a sin-offering? His remark about an animal coming and placing itself at the altar, it is all sheer nonsense. Nothing more is implied by the new rendering than that, if Cain did not well an animal sacrifice was at the door, near at hand, and not far off, to make an atonement with for transgression. But to proceed with the next argument in succession.

"The archbishop's next step is to prove his translation by criticism. The translation offends much against grammar in joining a masculine participle to a noun feminine. The archbishop, however, undertakes to shew that the participle accommodates itself to the thing, that is, to the animal, and not to the word, which is feminine. He thus assumes that the animal is a male; but as there were both males and females sacrificed, according to the different condition and sin of the offerer, and fine flour also, and both are equally sin-offerings, the female as well as the male, see Lev. iv. 28., v. 11.; and also because Abel's lambs are spoken of in the feminine gender, it is not a very satisfactory proceeding, neither is it an argument to be used in a general manner, because if the animal be a female, the pronoun, whether it be the pronoun of the animal or of the sin-offering, will be feminine also. See Lev. iv. 29—35." P. 53.

In answer to this let it be observed that the Hebrew text does exhibit an apparent grammatical anomaly in making a masculine participle rehearse a feminine noun, and the question is, which translation, the received or the proposed one, is most agreeable to the genius of the language. That such a discrepancy between the concordant noun and verb is not unexampled we readily allow†; but we are sure that חֲשַׁת in the

* Our author's references, it may be remarked, are very erroneous. Thus he refers to Isaiah xii. 21. which chapter has only six verses; and he cites "to lie as a curse upon a person. Deut. xxix. 3," where no such words occur; nor, we believe any where else in the Bible. The reference is probably to Deut. xxix. 20, "all the curses which are written in this book shall lie upon him." In Heb. v. 19.

† See Schroeder. Gram. Heb. Regul. 56. Robertson's Gram. Heb. p. 321. Storr, Obs. ad Anal. et Syntax. Heb. p. 366 et seq., Glass, Phil. Sac. p. 330. Buxtorf. Thesaur. Gram. esp. 10. Jahn, Gram. Heb. § 107.

sense of *sin* is generally, if not always, connected with feminine words. On the other hand, when it denotes a *sin-offering* it is sometimes connected with a masculine adjunct, as the passages appealed to by Magee seem to prove. The Hebrew idiom, too, sometimes concords a verb or adjective, not with the noun, but with the thing understood by it*; according to which רָבַץ will agree with the animal, the thing intended by the feminine חַטָּאת. This construction renders the passage strictly grammatical. But, says Mr. V., this is to assume that the animal is a male, whereas there were both males and females sacrificed. We deny that it does make such an assumption; for in Hebrew as in the classical languages, the masculine is more worthy than the feminine, and the feminine than the neuter, and therefore a writer who spoke collectively of male and female animals might properly use the masculine gender. Let it be allowed us further to observe that Abel's sacrifice *may* have a symbolical signification, and that the Holy Spirit *may* have chosen to employ a masculine verb in reference to Christ, the true חַטָּאת, and propitiation for sin. This is no very improbable conjecture; it reduces the passage to grammar, and superinduces a spiritual and typical meaning which other Scripture recitals were certainly intended to convey. Yet, if we were to grant the assumption, it would be unfair to infer from it, that a sin-offering was not intended by the phrase under our consideration. Still Mr. V. further urges that Abel's lambs are spoken of in the feminine gender. True, the word בכָּרִית, by which the firstlings of Abel's flock are denominated, has a feminine termination, but the author ought to have known that it is a collective noun denoting also *male*-firstlings: for proof of which it is sufficient to refer him to Parkhurst. This, therefore, if it proves any thing, is in favour of the new rendering.

Mr. V. next controverts the archbishop's assertion, that although חַטָּאת be feminine, yet in the sense of *sin-offering* it is in other places connected with a masculine adjunct. But we shall not at present enter into this inquiry, because it would occupy more space than we can afford, and because the refutation of his grace's assertion would not overthrow the new rendering; it would only shew that one of his positions was untenable. Yet we beg not to be mistaken, as if we considered it in that light; neither Mr. Davison, nor our author, has shaken our persuasion of its soundness, though we decline to enter now into the discussion.

The last objection brought forward by Mr. V. is against the

* Any one may be convinced of this by consulting the authors just referred to.

critical canon of the archbishop, that where the noun חַטָּאת signifies *sin* and not a *sin-offering* it has constantly the adjunct in the feminine.

"This," says he, "may be the case where it is connected with an adjective; but it is not so with the verb, as in Lev. iv. 23, 28. where it is connected with הוֹדֵעַ in the masculine gender; and also in verses 26, 35. it seems connected with נָסַח *forgiven, the priest shall make an atonement for the sin that he hath committed, and it shall be forgiven him.* However, in the 14th verse of this chapter the noun occurs with the feminine, נִדְעָה, and therefore it would appear that חַטָּאת, *sin*, may be of both genders." P. 56.

Now, in order to discover the soundness of this criticism, it is proper to cite the texts referred to. The first is Lev. iv. 23. *When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the Lord his God; concerning things which should not be done, and is guilty; OR IF HIS SIN, WHEREIN HE HATH SINNED, COME TO HIS KNOWLEDGE, בָּהּ הוֹדֵעַ אֱלֹהֵי חַטָּאתוֹ אִשָּׁד חַטָּאתוֹ, he shall bring his offering, &c.* Verse 28. is exactly parallel. Our translators have evidently taken the verb in the sense of נִדְעָה, Niph. and they have expressed the general meaning of the passage after the ancient and most of the modern versions; but a bare perusal of it will suffice to shew that they have not followed the strict grammatical construction, for how can a man know a sin which he has committed "through ignorance" unless some one point it out to him? The literal rendering therefore is, *When a ruler hath sinned, &c.—and, (or, and if, see Noldius in אִשָּׁד) some one make known to him his sin, wherein he hath sinned, he shall bring, &c.* The verb הוֹדֵעַ is the Imperat. of Hiphil. "And let some one teach or make known," or, "and if, (supposing that) some one make known;" and it is a common idiom with the Hebrews to use the imperative for other tenses*. But however the imperative הוֹדֵעַ be understood, it cannot have חַטָּאתוֹ for its nominative, which construction alone can make for our author's objection.

The only possible way in which Mr. V. can support his argument is by denying the word to be the imperative Hiph. and asserting it to be the Præt. Mas. of Hophal, as Taylor and others suppose. But, not to mention that it should in that

* This idiom is noticed by Glassius, Storr, Schroeder, &c. and must be familiar to all Hebrew scholars. Cocceius in his valuable Lexicon, edit. Schulz, renders the phrase "et reum se senserit ultro, ipsa eum admonente conscientia, aut alius indicaverit ei peccatum, quod commisit." in voc. אִשָּׁד.

case be regularly pointed *וְיָדַע*, it would be the only instance of its occurrence in Hoph., whereas in the imperative Hiph. it occurs several times, Ps. xc. 12., Prov. ix. 9.; Ezek. xvi. 2.; xliii. 11.; why then should we take the same letters similarly pointed in any other way in Lev. iv. 23. 28. not being impelled *exigentia loci*? But secondly, as the conjugation Hophal has sometimes a reciprocal signification†, the words may be rendered *if he be made to know in himself*, that is, if he be caused to bring to his knowledge the sin wherein he hath sinned. That Hophal denotes *to be caused to do*, as well as *to be done*, is clear from almost every Hebrew grammar, and hence in Hoph. *וְיָדַע* may mean, *if he be caused to know*. The other instance produced by Mr. V. of *וְיָדַע* being connected with a verb masculine is in the 26th and 35th verses of the same chapter; but *וְיָדַע* is so evidently used as a verb impersonal of the passive voice, *it shall be forgiven him*, viz. *he shall be forgiven*, that it seems quite unnecessary to dwell upon it.

From the observations already made we think it may safely be inferred that our author has failed to prove, in opposition to Archbishop Magee's canon, that *וְיָדַע*, in the sense of *sin*, is ever connected with a masculine verb. At any rate, should it even be thought that the examples produced by him do evince the contrary, it will only follow that the canon referred to is not without an exception. It will nevertheless be undeniably true that *וְיָדַע*, when denoting *sin*, is usually, and for the most part, connected with a masculine adjunct. Yet, when it is further considered that the examples cited by Mr. V. are, to say the least, very doubtful, (in our opinion they are altogether irrelevant,) it cannot in reason be denied that the new rendering of Gen. iv. 7. derives considerable support from the fact that *וְיָדַע*, when it signifies *sin*, and not a *sin-offering*, is *generally*, if not *always*, construed with a feminine verb or adjective; for, being there connected with a masculine verb, it most probably denotes a *sin-offering*.

Thus it appears that the version of this important text, first proposed by Lightfoot, and subsequently adopted by some of our most celebrated Hebraicians, is not invalidated by the objections of Mr. Vansittart. Neither this writer, nor his able predecessor Mr. Davison, has been able to upset the positions by which it is defended. It is not meant by this to assert that it stands like an impregnable fortress, invulnerable to the assaults

† Of Hophal Jahn says, "Significatio est actio mutua, non rare simpliciter transitiva, imo interdum quoque intransitiva," Gram. Heb. §. 49.

of learned criticism; but we must declare it as our decided conviction, that, notwithstanding all the attacks upon it hitherto made, it still remains uninjured, still unimpaired in all its majesty and strength.

Having used much freedom in our strictures upon Mr. Vansittart's performance, it would be unfair towards him not to present to our readers a specimen of the manner in which he meets some of Mr. Davison's objections, and we select the following.

"We next come to Mr. Davison's objection to the Orthodox, that they look through the Mosaic dispensation to Abel's Sacrifice. This objection must also fall to the ground, because it hath always been considered, not only the legitimate, but the safest and best mode of interpretation, to interpret Scripture by Scripture, and to compare spiritual things with spiritual. Hence if Abel and the High Priest were types of Christ, so must their Sacrifices be the same. Hence too, if it be declared in the law that the blood is the life, and the blood makes the atonement, so we may conclude that the blood of Abel's Sacrifice was atoning also: for as we are assured that Noah knew the truth that the life was in the blood, so we may also conclude that the like truth was known to the Antediluvians, by the remonstrance which the Lord God made with Cain, *The voice of thy Brother's blood crieth unto me from the ground.* Hence we may conclude that the blood of Abel's lambs, because his sacrifice was accepted, and procured for him the testimony that he was righteous, free from the imputation of sin, which is the least we can say of the word *δικαιος*, made an atonement for him. The blood of sacrifice, like our Saviour, was the same yesterday, to-day, and for ever: therefore, if Abel's sacrifice were a type of Christ's, and if his sacrifice purged away death, the wages of sin, and rendered him guiltless of its imputation, then the blood of his lambs must have been of an expiatory nature, and typical of the Lamb of God. Besides, since the Scripture hath declared that *Christ was foreordained as a Lamb before the foundation of the world, and slain as a Lamb from the foundation of the world*, it necessarily gives to blood its atoning virtues from that time. The foreordaining of Christ to be a lamb of sacrifice necessarily sanctified blood to be an atonement for the soul; therefore, from that period the blood of Abel's lambs, and the blood of the Mosaic lamb, have been identified together in the effect of cleansing from sin with the blood of the Lamb of God.' P. 32, 33.

In both the publications upon which we have been commenting there is a great deal that we approve; the authors have come forward with manly boldness in the cause of what they deem truth, and it is but just to add, that they have on several points successfully combated with their opponents; yet we must in fairness say, that we are not altogether satisfied with their

labours. Much in our judgment still remains to be done before the question respecting the origin of the rite of sacrifice can be finally set at rest. We have abstained from taking a decided part in the discussion; and though we may have shewn the bias of our private opinion, our aim has been, as critical reviewers, to point out how far the advocates on either side are supported by argument, and by the authority of sound Biblical interpretation. For the present we take our leave of the dispute, not without the hope that our attention will be speedily called again to a renewal of the contest by other champions skilled to wield the lance in the field of controversy.

Nugæ Hebraicæ ; or an Inquiry into the Elementary Principles of the Structure of the Hebrew Language. By a Member of the Royal Irish Academy. London. Rivingtons. 1825.

WE can hardly doubt, that the hieroglyphical system of the antients had a certain influence on Asiatic tongues; although we certainly have not sufficient data to define the bounds within which that influence was confined. Hutchinson, Ely, Bates, and Parkhurst from a false assumption that a certain mystical signification of words was inherent in the Hebrew, have hence produced a most absurd and incongruous scheme, in which grammatical precision has been disregarded, and the grossest ineptiæ have been detailed with a judicial gravity, more worthy of a burlesque than of sober criticism. The Hebrew language was a sacred tongue, because the sacred oracles were delivered in it, not from any claim which it could institute to that title from its formation, beyond the Chaldee or the Arabic. Nor have we any Biblical authority for its existence prior to the settlement of Abraham in Canaan, who may be supposed from the admixture of his native Chaldee, with the language of the people among whom he had fixed his residence, to have become the father of it.

This writer seems to have founded his hypothesis on the preceding theory; and the obscure style in which he has introduced it, bears a striking resemblance to that of the author of *Mosis Principia*. Fancy must afford important aids to him, who can see the different *representations* depicted in the different *characters*; for instance, **פ** is considered the *representation* of the human *mouth* in an expanded state, and the ideal cha-

acter of פ is said to be separation or expansion. From hence; he proceeds to the other characters united to it, and making it when united with ה as פה "to denote a *mouth*, and when followed by ת as פת "to indicate *separation*, so that in the former Biliteral, the significant exerts its representative character, while in the latter Biliteral, it exerts its ideal character." What can be more vague and trifling than these puerilities; which have no other existence than the author's ill-regulated imagination? and to what possible use in the study of this language, can these singular reveries be applied?

The description of the letters is commenced with א—which "is called ראש (i. e. HEAD) the original form of it having exhibited the *representation* of the HEAD of a HAWK:—the ideas of *flowing forth* and *darting forwards* were connected with it, from a reference to the movements of a *flying hawk*." Accordingly, we are favoured with sketches of hawks' heads, from which this character is presumed to have been modified in course of time. א is supposed to have been originally in the form of a door,—ב in that of a bow,—ג a cup, goblet or jug—ד a camel represented in most extraordinary caricatures—ה the noose or sling of a hunter—ו a plane, or adze, a girdle, or a zone—ז a scroll or roll of skin extended to be read—ח the hoof of a horse—ט teeth set in the lower jaw—י a hook—כ a covered dwelling open in front—ל a wave of the sea—מ the terminus or cross of the Ægyptians—נ a staple—ז unknown—ע the eye—ו the hand—ז a nail—ח and ט unknown.—We have seen these absurd observations before, and had hoped that they had long ceased to find supporters; for can we imagine that such trifling things, as those assigned to many of them, would have been of sufficient consequence to have an influence on the alphabet? and in many, nay, in most, we do not discern the similarity. Besides the present is the Chaldee character, and as the Samaritan is widely different from it, the application must be lost: and on the same principle we should expect to find symbols for every character in the Syriac, Arabic, Æthiopic, Sanscrit, and many other ancient languages, the speakers of whom were equally prone to the superstitions of the dark ages. The nature of ancient symbols, as preserved in Horapollon, Jamblichus, and others, was totally different from those selected by this extraordinary system; and because ארף meant an ox, whence the Biblical אֵלֶּפֶּיִם, we may with equal argument assert, that א in Hebrew—| in Syriac—and | in Arabic—or א in Æthiopic were representations of the animal. Some have pretended that such was its form in the more antient Phœnician alphabet; yet, unfortunately, they

have been unable to determine, whether it were an ox or a General which was portrayed. But as the modern Hebrew character is Chaldee we have every reason to argue that the hierophants of Babylon would have selected more worthy symbols, and those more closely connected with their religion, for their alphabet; nor can we pretend to discover whence the names were given to the letters, or what might have been their earliest form.

Even in the chapter on the construction of words we remark nothing new, or of any moment: the grammars of Schröder, Gesenius, &c. on one perusal would afford a greater knowledge of the language, than the whole of these *nugæ* committed to the memory. We observe nothing beyond a compilation, and that compilation one of the most ordinary description: it appears a mere school boy's table of the force of the formatives, according to the part of the word in which they occur. The real power of the root, the primary signification elucidated from the cognate dialects or parallel examples in Hebrew, the particles peculiar to each verb in construction, the variations in syntax and a research into the more usual ellipses would have been beneficial to the biblical student, but from the present essay, it is impossible, that he can derive any *critical* knowledge.

The analysis of the language, which this writer projects, if it be conducted upon the same fanciful plan, will, we fear, add nothing more to the knowledge of the subject: no language is constructed on more simple principles than the Hebrew, and we regret, whenever we see it involved in a nebulous obscurity. The Masorites have already annexed sufficient difficulty to its grammar, which, in its original state, was certainly as plain and unsophisticated, as any grammar could be: we therefore deprecate any speculation, or extravagant theory, with which it may be proposed to encumber it.

If such be the *Nugæ*, it may be natural to inquire, of what nature will be the *Seria*? The system of the Hutchinsonians has, in many instances, obscured the interpretation of the Bible, and given the rein to numberless uncontrolled excursions of the imagination, and we conjecture, that the present work is cast in the same mould. Be this as it may, it can never amount to an authority, it can be but an unsupported hypothesis, and therefore can be of no utility. We are aware, that it must have been a laborious work, as far as compilation is concerned, and applied to a private theory, but it is not for that reason entitled to the consideration of the public. *Difficilis labor est inopertiarum!*

Origines : or Remarks on the Origin of several Empires, States, and Cities. By the Right Hon. SIR W. DRUMMOND. 2 Vols. 8vo. London. Baldwin. 1824.

To all—be they theologians, antiquarians, or historians, the origin of nations is a subject pregnant with the deepest interest, and upon which the human mind must ever dwell with a laudable curiosity not unmixed with awe, involving, as it does, the causes of many of those varied feelings which have displayed themselves in the great theatre of a world, wherein the Deity has condescended to appear in so conspicuous a form. In contemplating, indeed, a subject so obscure, yet so important, we feel the impossibility of unravelling the mysteries in which it is shrouded, and our utter inability to raise the veil which time has thrown over it. We must candidly admit, too, that in opening a work of Sir W. Drummond, we felt impressed with a degree of doubt, perhaps prejudice, as to the intentions and views with which such an author has undertaken such a book, but with equal candour are we free to confess, that with whatever doubts we opened these volumes, we closed them with a conviction that our suspicions were groundless, and that truth alone was the object of the author's attainment.

"I have determined (he says) to print this book because I flatter myself with the hopes that it may meet with the approbation of men of letters, who are engaged in pursuits similar to my own,—but there is not a sentence in this work, as far as I am aware, and as my intentions have led me, which can give the slightest offence to the strictest theologian." Pref. p. vii.

However lax, not to say more than lax, were some of his former opinions upon the most sacred of all subjects, reflection appears to have effected a salutary change, and it is gratifying to find him "adverting to changes which may have taken place within the last few years, in his own opinion," p. 83. and honestly confessing that he has come to different conclusions from those published "in a work written some years ago." Vol. I. P. 276.

¹ Having thus briefly touched upon the character of the work and its author, we must proceed without further delay to plunge into the depths of his unfathomable undertaking, and endeavour to compress within the limits of a few pages, a profusion of learning and research scattered over the two octavo volumes before us. We conceive, the most profitable line we can adopt will be to abridge as much as possible each chapter,

and leave our readers in possession of those prominent features which may serve as land-marks in the wide ocean of speculation upon which they are about to embark.

The work is divided into four Books.—B. I. On the Origin of the Babylonian Empire. B. II. On the Origin of the Assyrian Empire. B. III. On the Origin of the Empire of Iran. B. IV. Of Egypt.

B. I. Ch. 1. Of the city of Babylon, its antiquities, extent, and population.

Of its antiquities there can be no doubt, but like all other nations of whose origin no trace remains, the most extravagant dates are assumed. Thus, by Berosus, no less a period than 432,000 years is stated to have elapsed from the commencement of its monarchy to the time of Alexander the Great.—Owing to the doubtful measure of the stadium, the extent of this vast city is involved in similar uncertainty. Herodotus, Diodorus Siculus, Strabo, and Pliny all differ; but from comparing their respective accounts we may consider it as inclosed within a square space, each side of which measures upwards of seven miles, which was also the length of each of its 50 streets, of these, one half crossed the other at right angles, dividing the city into 625 squares, which were laid out in gardens. But however extensive, we doubt the accuracy of Sir W. D.'s conclusion that, "the capital of Chaldæa contained more houses than London," ch. 7. as much of this enclosed space must, according to the habits of oriental luxury, have been occupied by gardens, pleasure-grounds, &c. On the authority of Herodotus he speaks of them as three or four stories high, but we question a statement so much at variance with the usual mode of building adopted by the Eastern nations.

Ch. 2, 3, 4, 5, 6. Of the ancient kings of Babylon and the fabulous history of the Chaldæans.

An insuperable difficulty occurs in estimating the dates and successive reigns which chroniclers have appropriated to a line of kings existing before the flood, in consequence of our ignorance of the precise length of that period of time termed a saros*, 120 of which are stated to have elapsed from Aloxus, the first king, to Xithurus, the tenth king, in whose time happened the great deluge. According to Suidas a saros was a cycle of 18 solar years and a half, and contained 222 lunar months, a period probably employed for calculating eclipses, but inadmissible as a measure of the saros now before us.

Assuming the correctness of the Scriptural account, which

* Ch. 5. is occupied with a detailed enquiry respecting the saros.

gives 1656 years from the creation to the deluge, and on the supposition that 120 saoi had elapsed in that time, we have in round numbers about 14 years for each saos, or about 168 years for each reign; a period we are aware far exceeding the term of modern lives, but far inferior to the average term of the Patriarchal lives, which amounted to 800 years. We may here remark the singular coincidence in the number of generations from Adam to Noah, which also amounted to ten. During this period several monsters, half men and half fish are said to have risen out of the Erythrean sea, and to have instructed the people in arts and sciences. This, and indeed all the earlier traditions respecting the origin of nations, may, under a shroud of fiction, contain a certain portion of truth, as it was ever the custom and policy of ancient institutions, political and religious, so to mix the two as to make them, at least to vulgar eyes, in a manner inseparable, whether because fiction was essential to that poetical feeling which pervades rude nations rising into civilization, whether, as was the case with the ancient oriental nations, that it was the soul of philosophy, or whether, as is most probable, those who exclusively possessed real and enlightened views of the truth, withheld their knowledge from the vulgar, thereby perpetuating the power which strong minds ever assume over weak ones. It is a remark of Alexander Polyhistor that the ancient annals of the Babylonians are filled with allegories descriptive of physical phenomena, and it seems clear, that in the time of Alexander the Great the Chaldeans believed that the earth had been overwhelmed by a deluge in the tenth generation of the human race, and as the sacred historian says nothing of Babylon before the flood, national pride required either fiction or tradition to fill up the gap in which otherwise the renown of that mighty empire must have been for ever buried; for whatever historical documents might have existed, the fact that Nabonassar had destroyed all which had existed before his time was of public notoriety.—Sir W. D. conceives that in this state of doubt and uncertainty in their “list of ten imaginary monarchs” (the Chaldean historians) “meant to give to the learned an allegorical account of certain astronomical periods,” accordingly, “from the commencement of the world, they had no resource but to imagine fables,” and “render them useful or curious allegories,” p. 20. which remark he follows up in the fourth chapter by etymological illustrations of the names of the ten antediluvian kings. Thus, Aloros, from the Chaldaic Al-*or* or Al-*or*, God of Light, or the Sun.—Alasparos, or, as Eusebius more correctly gives it, Alaparos, from Aleph or

Alep-aor (likewise Chaldaic) leader or conductor of light, another solar title. In the three succeeding, Amelon, Amenion, and Amegataros, he remarks that the name of Ham is evident in their composition, to whom he adds, "there can be no doubt that the voice of oriental tradition has attributed either the invention or the renovation of the worship of the host of heaven*." P. 23. The names of the five remaining kings appear to have been derived from the language of Iran.—Daoros, from Daor, the Persian word for sovereign. Aedorachos, from the Persian Adar-akha, the mighty fire god. Amphis, from the Egyptian Chem-phi, signifying the preserver or guardian of Egypt. Otiartes, or as Diodorus expresses it, *Οζυαρτης*, a corruption from the Persian, from Akha-arta, the Great king, in the ancient language of Iran. Xisuthrus, from Khshet-thro in Zend, signifying king, hence the Greeks expressed Xerxes for king—Arta-Xerxes the great king, the usual title of the Iranian monarchs. We may here remark that Sir W. D. throughout the whole work leans evidently in favour of etymological derivation, we think occasionally somewhat fancifully, but as this mode of elucidation depends so much upon taste we can scarcely attribute to him as a fault, what many of our readers may be inclined to consider as highly meritorious, several instances indeed we think peculiarly well founded,—for example, in the antediluvian allegory of Berosus it is said, that Belus (the Jupiter) cut Omoroka, a certain female, presiding over various multiform monsters, into two portions, and that of one portion he formed the heavens, and of the other the earth. Now Omoroka he considers to be a Greek corruption for *ים ורוכא* im-o-rokya, or yam-verokya,—yam signifying the sea,—rok-ya the firmament or expanse;—rokya, in fact, being the very word used in the first chapter of Genesis. Moreover Berosus adds, that Omoroka was also called *Θαλαθ*, that is, *θαλαττα*, the sea—which may have been originally written *תלע*, Thal-az, the mighty heap, the prodigious accumulation. Hence that when Berosus said, "that his God had divided the allegorical Omoroka into two, at the creation of the earth, (that is to say, had divided the waters from the firmament) he may have had in view the words of the Scripture, as we find them in Gen. i. 6. (P. 45.) For another derivation equally happy, we refer our readers to Dagon, from

* Hence the solar images which are called (P. 25.) *המנינים* *hamanim* or *chamanim*, Isaiah xvii. 8. Radak, in commenting on this word observes, that the Cusaites, or descendants of Ham, were accustomed to place them on altars without the gates of the city, and that every morning when the sun rose they were heard to utter sounds, while at the same time they kindled with fire and became brilliant with light.

dag, 37, in Hebrew and Chaldæan, signifying a fish. (P. 49.) Sir W. D. concludes these chapters upon the allegory of Berosus by considering it as a representation of society in a rude and barbarous state, civilized by

“The arrival of ships, and intercourse with strangers more polished than themselves, the introduction of agriculture, the establishment of a religious system, and the advantages of commerce;” such, (he adds) “is the picture Berosus has presented us when the veil of allegory is withdrawn; but it is a picture which can never become visible to those who are pre-determined to see nothing in the mythology of the ancient Orientalists, but a tissue of absurd and unmeaning falsehoods.” P. 56.

Ch. 7. Of the History of the Deluge, according to Berosus.

The records of the deluge are chiefly derived from the fragments of Polyhistor and Abydenus, collected by Berosus. Xisuthrus being warned in a dream by Saturn, that on the fifteenth day of the month Dæsius mankind should perish by a deluge, was commanded to bury all his writings in Sipari, the city of the Sun*. He was then ordered to build a ship, to conduct his family on board, to take with him all kinds of animals, and the nourishment necessary for their sustenance. The account is followed up with a detail closely resembling the Mosaical statement, and even an apparent discrepancy respecting the day of the month tends to prove that Berosus was only ignorant of certain alterations which had taken place in the Hebrew Kalendar.

Ch. 8. Of the Mountains of Ararat.

From the evidences adduced in this chapter the site of this mountain is assigned to that range in Kurdistan, variously named the Kordyæan, Gordyæan, and the Karduchian in the neighbourhood of Mosul, now generally known by the corrupted denomination of Godi or Giodi. The word Ararat, Sir W. D. does not consider to be of Hebrew origin, but to be derived from the ancient Persian, ard, art, or arta, signifying great, high, bold, strong, &c. In Sanscrit, the word artha bears the same interpretation, and we still recognize it in the Gothic, German, and English, hart—hard—hardy. In the Armenian, the word art, or ard, is pronounced ghort or ghord; hence the appellation of Ararat and Gordyæan may be synonymous.

* Ptolemy mentions a city of the name of Sipphara, near Seleucia, there was also a city in Judæa, called Kiriath-Sepher, the city of the book, or record, so named by the Canaanites, 1400 years before Christ.

Ch. 9. Of the building of the Tower of Babel.

After pointing out the course of the three great streams of population, the descendants of Japhet advancing towards the Tanais, and gradually peopling every region from the Euxine Sea to the Isles of the West. Of Ham, establishing themselves in Phœnice, Palestine, and Egypt, and colonizing the north shore of Africa, then by a mighty reflux returning upon Asia, and penetrating finally into India and China. Of Shem, moving in three different directions towards Iran and India, Chaldea and Arabia, and towards Armenia, Assyria, Syria, and Asia Minor—he proceeds to urge conjectural reasoning for concluding that the general dispersion of the descendants of Noah took place before the period usually assigned, viz. the building of the Tower of Babel, which seems to have been built at a later period, and intended as an observatory, not less than a place of worship, for he conceives—

“That had the mad attempt to build a tower which should reach the heavens been made within a century after the deluge, can it be imagined that no allusion would have been made to that awful event. The wandering hordes that stopped on the plain of Shinar, seem to have been only afraid of losing their way, and of being dispersed, which indicates that this had happened to them before. Let us make a name (a signal) said they, lest we be scattered over the whole earth (land).” P. 86.

Whether his reasoning is conclusive or not we would leave to the decision of others, it is at all events rational, and apparently only, not in reality, at variance with the Scriptures.

Ch. 10, 11. Of Nimrod, and his identity with Belus and Zohak.

In this, and the following chapter, much learning is devoted to the subject of the identity of Nimrod with Bel, and as contemporary with Abraham, a much later date is assigned him than had been usually fixed by chronologists. A different “interpretation is also given to the name of Babel than that which is commonly received.” According to the sacred historian it was so called, it is admitted, in memory of the punishment which followed their temerity, but it is denied that it was “so understood by the builders of the tower, or that the sacred historian meant to say that this interpretation of the name was admitted, except among the Hebrews.” P. 108. The Chaldæans so called it from the meaning of the word *Bal*, which in Syro Chaldaic, and in Persian and Arabic, signifies a gate—and *Bel*—The gate of Bel; bestowing them (not an unusual practice) upon their monarch, the title they had previously reserved for their god.

It is remarkable that the title of Bel or Lord (applied to the sun by the Tsabaists) was subsequently given to their principal deity by the idolaters of almost every region of the globe where heliolatry prevailed. Thus Diodorus traces Belus to Egypt. The Philistines as appears from Scripture, adored the sun under the same name. The Phœnicians worshipped it under the name of Beel-Samen. The Arabians had a goddess called Balthi. In Sanscrit Bali signifies the strong or mighty one, and Bala Rama signifies in that language the black Lord. We learn from Æschylus and Hesychius that in Persian and Phrygian Ballen signifies a king. Vossius under a nearly similar name, Belen, traces the same worship into Gaul, and Beli, or Bali, appears to have been equally familiar with the Celts*.

Ch. 12.—Of the land of Shinar and of the position of the city and tower of Babel.

The opinion of Bochart founded on the authority of Abydenus and the Sibyl in favour of the common hypothesis that Babylon and the tower of Babel were upon the same site is contested by our author, who inclines to the supposition that the tower and city of Babel, mentioned Genesis ii., were founded at a very considerable distance from the spot where the capital of Chaldea stood, and we think on strong grounds. We are told in Genesis, that the builders of Babel "left off to build the city," and "that God scattered them abroad over the whole land."

"How then (adds Sir W. D.) are we to reconcile this account with the supposition that this Babel is the same Babel which afterwards became one of the greatest cities in the world; nor is this all. The tower of the capital of Chaldea was begun and completed are we then to suppose that after God had confounded the language of the builders, had compelled them to abandon the undertaking, and had dispersed them over the whole land, they returned to the same spot, and in spite of heaven recommenced and terminated their labours? It seems to be more natural to believe, that Nimrod assembled his subjects in another place—founded a new city, to which he still gave the name of Bab—Bell—but satisfied himself with building a tower of moderate height †, by which his deluded followers could no longer fancy they might mount to heaven." P. 123.

* In the northern parts of this kingdom the peasantry still celebrate the feast of Baal or Bel, by kindling fires on the eve of a certain day called Beltane; and it has been supposed by many of the most intelligent persons, who have examined certain antiquities in North America, which are evidently the works of a people anterior to any present known race of existing Indians, that the sun was the worship of that extinct nation, and so strong a similarity has been traced between the present green corn dance of the Indians, and the May dance of our peasantry, as to lead to a conclusion that both are remnants of the Eastern worship of Bel or the sun.

† Strabo states the height to have been in English measure about 435 feet.

This opinion is further supported by the authority of a passage in the Septuagint, Isaiah, x. 9. which, though not existing in our present Hebrew text, was probably found by the LXX. in the copy from which they made their translation. Basil, Gregory Naziazenus, Cyril, and Eustathius, are quoted as entertaining a similar opinion, which is further strengthened by an enquiry into the extent of the land of Shinar, the result of which is, "that if any remnants of the town of Babel exist, they are to be sought for, and may be found at Senn, as the Arabians now denominate the city called Kainai Cæne by Xenophon." P. 132.

Ch. 13.—Of some institutions which may be traced to the reign of Belus.

This chapter contains an enquiry into the early form of government, and the extent of the royal authority of Belus or Nimrod, which it would appear was by no means an absolute despotism.—Despotism, as Sir W. D. observes, never having "been an attribute of monarchy among nations not yet civilized." P. 137. Fire worship, or the veneration of that element as the symbol of Deity, or rather of the sun, may be traced to him. He instituted also the order of priests called Chasidin, a separate class, whose province it was to instruct the people, they were exempt from taxes and from every species of service;—

"Separated from the rest of society over which they had obtained that influence, which superior knowledge always gives to its possessors, they lived *by* themselves and *for* themselves. Religion was their profession—science their amusement—and government their occupation." P. 139.

To the moment of their final destruction they seemed to have held the doctrine of Tsabaism—they thought the nature of the world to be eternal; but they attributed its order and beauty to the Divine Providence. They believed the motion of the heavenly bodies to be produced neither by chance nor spontaneously, but to result from the fixed decision and deliberate judgment of the Deity*.—The division of the people into castes or classes, Sir W. D. also inclines to refer to the age of Belus, a regulation which could only be made when men first assembled in cities; for before his time the inhabitants of Assyria appear to have been erratic. The peculiar custom of assembling the young marriageable women, and putting them up to sale, the highest being compelled by law to marry the woman of his choice, appears also to have dated its existence from

* Euseb. præp. Evan. L. 4. Diod. Sic. L. 2.

the very origin of the city. Herodotus considers this law as the wisest which existed at Babylon, "but a custom such as this," Sir W. D. remarks, "*could* never have been compatible with the feelings, or indeed with the interests and happiness of mankind in a refined state of society." P. 144.—Herodotus and Strabo allude to another custom more to be honoured in its breach than its observance, that every female was obliged, once in her life, to prostitute herself in the mylitta to the first comer; but Sir W. D. advances good reasons for doubting the fact, admitting, indeed, that the practice may have existed to a certain extent, but adding "that no custom has universally prevailed which is opposed alike to the best and to the worst feelings of our nature." P. 147.—Both these authors again mention another custom of which they highly approve; viz. that as there were no physicians in Babylon the sick were carried into the streets, where they received such advice from such of the passengers as might themselves have suffered from the same malady. This again may be reasonably doubted, for can we believe that medical science was unknown in Babylon when we have Homer's authority, that 400 years before it was generally practised in Egypt?

B. II.—On the origin of the Assyrian Empire.

Ch. 1.—Of the geographical situation of Assyria.

According to Josephus, it was so named from Ashur, son of Shem; but according to Sir W. D. his descendants were expelled by Nimrod and Ninus, the last of whom assumed the name of Ashur or Atur, and built Nineveh: by the Greeks, according to Herodotus, they were called Syrians, by the barbarians, Assyrians. Ptolemy whose account is most correct, represents this country as bounded on the north by Armenia, on the west by Tigris; on the south by Susiana, and on the east by a part of Media.—The remainder of the chapter is briefly occupied with Etymological derivations of the names of rivers.

Ch. 2.—Of Gangamela, Larissa, and Mespyla.

With the exception of Nineveh, these were the three chief places of note within the limits of the province of Aturia or Assyria. It was in Gangamela that Darius was finally defeated by Alexander, and not at Arbela, from which, according to Arrian it was distant 600 stadia.

Respecting the derivation and situation of Larissa, there appears to be many doubts. Sir W. D. considers with Bochart that its name was derived from Resen, a deserted town in Xenophon's time, on the left bank of the Tigris, two days' march from, or thirty-five miles from, the Zab. The same author

mentions another deserted city, called *Mespilla*, or *Mespyla*, the Greek translation of the Assyrian name, signifying the middle gate on account of its being situated in the midst of the district where the city of Nineveh stood.

Ch. 3.—Of Nineveh or Ninus.

According to Strabo and Diodorus, Nineveh was larger than Babylon, the latter of whom states it to have been in length 150, and in breadth 90 stadia, which according to Sir W. D's calculation of 435 feet to the stadium, makes it upwards of twelve miles in length, seven in width, and nearly forty in circumference; its walls were 100 feet high, of width sufficient to admit of three chariots driving abreast, the whole fortified by 1500 towers each 200 feet high. On balancing the various contradictory authorities our author inclines to fix its site on the space between the Tigris and the Zabatus and Lycus, over an extent of several miles immediately above the confluence of these rivers; much learning and reasoning are bestowed upon the subject, to which we refer those of our readers who may feel an interest in this very doubtful point.

Ch. 4.—Concerning the founder of the Assyrian monarchy.

Proofs are advanced to shew that Ninus, the son of Nimrod, (or Belus) added Assyria to his father's empire of Babylonia, subsequently annexing Armenia and Media together with the countries from the borders of Egypt to the coasts of the Caspian sea and frontiers of Parthia. P. 210.

These continued wars occupied a space of seventeen years, at the conclusion of which, in a period of peace and tranquillity, he founded and completed the stupendous city of Nineveh. But the mind of such a man could not long continue in a state of repose, accordingly he resolved to penetrate and complete the conquest of Bactriana, whose monarch Oxyartes, had hitherto resisted his overwhelming power. For a time resistance was attended with success, but the invader finally triumphed, aided by the skill, not to say treachery and baseness, of Semiramis, who espoused the murderer of her husband, Menones, to share the fortunes and glory of Ninus. Like all the heroes of antiquity her origin is involved in a certain degree of mystery;—from the moment, however, of the fall of Bactria, her splendid talents shone conspicuous, and after the death of Ninus, Assyria found in her a spirit as lofty—a genius as vast—and an ambition as inordinate as her own. She died after a reign of forty-two years, leaving the throne to her son Ninyas.

Ch. 5, 6, 7, 8.—Chronological remarks concerning the commencement and the duration of the Assyrian empire.

It is impossible to speak with accuracy of the duration of a

monarchy which has been so differently stated by almost every ancient author, Sir W. D., in these four chapters, considers at length—first, the number of reigns from Ninus to Sardanapalus, with whose death the empire terminated, B. C. 747, to which he assigns thirty-three generations. Second: how far the period resulting from the number of reigns will accord with the testimony concerning the number of years that the empire lasted: in which he assigns his reasons for preferring Vellerius Paterculus, who makes the period amount to 1070 years. Third: the different statements of ancient authors concerning the duration of the monarchy; and fourth, the æra of Ninus. In examining which he proves Nimrod (i. e. Belus) to have been contemporary with Abraham, to whom, on the authority of Polyhistor, he assigns a reign of seventy-two years, and allows 1104 years as the probable duration of his thirty-three successors.

Ch. 9.—Observations on the reign of Ninus.

To this prince, ruling with supreme power from the Nile to the Indus, history has given a character of effeminacy and weakness, utterly at variance with probability; accordingly Sir W. D. justly observes, that

“The monarch, who first organized a regular system of despotism, which subsisted for many centuries, and which has been more or less, the model of almost all the oriental governments since his time, could hardly have passed his life in sloth and inaction,”—and that, “however we may hate his principles, we can scarcely deny, that he possessed considerable energy of character, and much skill in the art of governing mankind—his predecessors had conquered thrones, and subdued nations, but the successor of Semiramis knew how to wield the sceptre of the despot without unsheathing the sword of the warrior.” P. 286.

B. III.—Of the origin of the empire of Iran.

Ch. 1.—Of the geographical situation of Iran.

Better known (as called by the Greeks) by the name of the empire of the Medes and Persians; this empire was by Iranian historians considered as the most ancient and powerful of the world. They assigned to their first kings the sovereignty of the whole of Asia, except India, which vast continent, with the same exception, they divided into three parts, Turan, (including Tartary, China, and Tibet) Magrab, comprising the countries situate to the west of Iran; and Iran, i. e. Persia, comprehending the provinces of Parthia, Susiana, Elymais, Persis, Carmania, Gedrosia, Drangiana, Arachosia, Bactriana, Sogdiana, Margiana, Hyrcania, and Aria. Of these the Par-

thians are considered as of Scythian origin. The Susii and Elymaites were originally Cushites. The Persites were the genuine race of Iranians, and amongst them was built the city of Istachar or Persepolis. Carmania, called Kerman, by modern Persians, and Drangiana, now named Afghanistan are generally speaking, deserts. Gedrosia is that tract of country, now called Mekran, Melan, and Monaro. Arachosia is now known by the name of Kandahar. Bactria, now called Balkh, for many years was an early and favourite seat of science, and the principal residence of the Magi, the druids of the west, for as Sir W. D. observes, "those who are disposed to compare the superstitions of the Magi, with those of the Druids, will remark that Balkh signifies an oak, the tree venerated as sacred by the latter." P. 322.

In little Bokhara part of this province, according to Major Wilford, the celebrated Mount Meru is situated. Hyrcania may possibly have received its name from possessing temples dedicated to the sun, Hyr signifying the sun, and Khanah a dwelling. Arrici, called also Harmini, is obviously the country called by the Greeks, Armenia, it contained the lofty range of Mini, or Mina Mountains, which word in ancient, as well as modern, Persian signified heaven. The word Her, Har, or Hara, in Hebrew also, as well as in some other languages signifying a mountain.

Ch. 2, 3, 4.—Of the origin of the Persian monarchy.

It seems generally agreed, that no Persian books at present exist, of a more ancient date than the Hegira, with the exception of the Sadda or Zendavesta, and we are accordingly left, in a great degree to tradition for our knowledge of the early periods of this monarchy, to which the Persian historians assure us we are indebted for our knowledge of science and art, which there had an existence long before they were cultivated by the rest of the world. A new author* has indeed attempted to throw fresh light upon this obscure era, in a work called the Debestan, first brought into notice by Sir W. Jones, and since in part translated by Mr. Gladwin, he assigns five dynasties over Iran before the Kaianian or Peshdadian dynasty, and with some appearance of reason in Sir W. D., connects the history of Iran and Hindostan, under one monarch, Mahabad, whom he identifies with Menu, the first legislator of the Hindus; but with the exception, however, of this writer, the Persian historians date the commencement of the Iranian or

* Mahomet Moskin, a Guebre or fire worshipper, hated by the Mussulmans for his infidelity, but loved and respected by his own sect for his piety.

Peshdadian* monarchy from the time of Kaiomarth, signifying king or protector of the living; he was also known by the name of the king of the earth, literally speaking the day king, which as he was not only considered as the first king, but the first man, is remarkable, when we compare it with that of Adam, so named from Edamah the red earth. Gen. ii. 7.

Besides Kaiomarth, the Persian poets mention three other kings, who were engaged in perpetual wars against the Divs or evil genii. After a period of 110 years a certain Gemshid mounted the throne, the date of whose reign Sir W. D. from astronomical calculations, places before Christ 1925, making him contemporary with Abraham and Nimrod; and on comparing dates he gives it as his opinion that this Gemshid was Chedarlaomer, as Zohak or Nimrod†, or Belus, was the Amar Pel of Scripture. To him and his successors who, in the vague chronology of poetical expression, are identified with him, the Persians were indebted for many valuable discoveries and improvements. They were finally overthrown by Zohak, whose reign, by similar inaccuracy, is said to have lasted 1000 years, which Sir W. D. and others consider as indicative of the period during which the Iranian country was governed by the monarchs of Assyria down to the time of Sardanapalus.

Ch. 6. Containing a few remarks of the intercourse which existed among the ancient nations of eastern Asia.

Concurrent testimony is adduced in this chapter to prove that the Indians, Persians, Tartars, and Chinese had at one period a common system of law, religion, and science, they worshipped the sun, celebrated religious rites in high places, believed in a similar existence and superintendence of genii, angeli, and spirits over things animate and inanimate. The Greek period of 1440 years was also familiar to them, a cycle proving much astronomical knowledge, as it was equal in round numbers to 120 revolutions of the planet Jupiter, 48 of the planet Saturn, and multiplied by 18 gives the number of years in which the pole of the equator moves round the pole of the ecliptic. The portions of the duodenary cycle was, moreover, indicated by nearly the same animals as symbols; and it is remarkable that almost all the names under which the Iranians carried on their calculations were Chinese.

† B. IV. Upon the history of Egypt.

Ch. 1. Enquiry whether the Delta has been a gift of the Nile.

* From Pesh-dad, lawgiver.

† For the reason of identifying these three names. See p. 381.

After pointing out the boundaries of Egypt according to the best ancient authorities from Syene to the extremity of the Delta, a distance of 540 miles, and its breadth from the great Oasis to the Red Sea 300 miles. Sir W. Drummond proceeds to combat the opinion of Herodotus, Homer, and others, that not only the whole of the Delta, but a great part of the valley of Memphis and Thebes had been gained from the river Nile. His conclusion grounded, 1st, on Homer's assertion (*Odyss.* δ) that the Isle of Pharos was a day's sail from the shore, he treats on examining other authorities as a poetical fiction; 2d, on the data of Herodotus, that the soil of Egypt ought to acquire nearly the elevation of a cubit every century, is refuted by more accurate enquiry, shewing that if indeed there has been any elevation at all since his time, it is so small as to be of no avail in the present question; and 3rd, the supposition that the whole extent of Lower Egypt and part of the valley of Memphis were once covered by the sea, is contradicted by the evidence afforded from the comparatively shallow strata of the present soil, which rarely exceeds two or three feet, below which is a stratum of reddish earth of about the same depth, and then a low bed of sand or gravel. A similar result is obtained from an examination of the earth accumulated around certain columns and buildings, and finally by shewing that the extent of the country, as given by ancient and modern geographers, is substantially the same. The chapter concludes with a minute and interesting enquiry into the relative proportions which the different Greek stadia bore to each other, as well as the itinerary measures of the Orientals extracted from a paper inserted by Sir W. Drummond in the *Classical Journal*, vol. xvi.

Ch. 2. Of the ancient names of Egypt and the Nile.

The names of Mitsrim, Matsor and Harets-cham (the land of Cham) frequently occurs in Scripture, and according to general opinions, Egypt acquired the name of Mitsrim from the second son of Cham. Bochart following the Masorite punctuation writes the word in the dual form, and thinks that Cham acquired the name from the country previously so called, which with some qualification Sir W. D. admits; Matsor, according to Bochart signifies a fortress, which perhaps may be fairly applied to a country which Strabo and Diodorus Siculus, speak of as extremely difficult of access. The name of Cham, he inclines to consider as given to Cham, rather than by him to the country, because it was that of the region in which he had fixed his residence, a term derived from the dark colour of its alluvial soil, which probably induced the Greeks to call it

"Metambolos," Black Glebe. It is singular, however, to observe, that according to Eusebius, before the reign of Ægyptus the country was called Æria, as Steph. Byzant. assures us, because the air was dark, whereas travellers have always celebrated the brilliancy of its sky, but it is possible that the rich deep tint arising from the clearness of its atmosphere may have caused this appellation. Sir W. Drummond hesitates in considering the name of Egypt to have been derived from *aia* (pro γαia) terra and γαστρος or rather κοπρος, signifying the land of Kopt, his idea being that its derivation is from Ikh-Ptah, the guardian genius, which by subsequent corruptions became Aigupi-Ptas, and finally Aiguptos. With respect to the Nile, one of its most ancient names was Iaro, which occurs frequently in the coptic and sacred writings when speaking of the Nile, which Sir W. Drummond derives from the Hebrew יאר iar, sprung from the same source as יאור aor *light*; and he conceives that the Egyptians, borrowing the term from the Hebrew as worshippers of the sun under the name of Osiris, applied it to a river, which, as Plutarch informs us, they considered as a "fluxion from the sun." Jablonski cites several ancient author to prove that by the Ethiopians the hill was called Siris, now Sihor; שחור signifies black, and he produces authority, p. 71, for conceiving this name to have had reference to Sirius, the ancient Arabians (see Hyde on Uleg Beigh, p. 53.) adoring the dog star, which was represented by an idol called Seir, and recent testimonies shew that the ancient Ethiopians called the dog star and the Nile by the same name; the reader will recollect that the magnificent river and lake lately visited by our enterprising travellers bears also the name of Saar, Sare, or Shary; how far these may be connected with the name or identified with the Nile future discoveries may shew.

According to Diod. Siculus, the most ancient name of the Nile was Okeanes, Okeames, from Chemi or Kami, signifying black. With respect to the present name Nile, which, not being mentioned by Homer and others, appears to have been of comparatively modern date, we see no ground for not connecting it with King Nilus, who flourished at a very early, though undefined period. In Sanscrit Nila signifies blue, and in Persian and Arabic Nil has the same meaning, and by the Copts it was known by a word signifying the Cœrulian, this term therefore appears to have been introduced into Egypt by strangers from the east.

Ch. 3. Enquiry whether any reminiscences of the Deluge can be traced in the mythology or in the monuments of the ancient Egyptians.

Since the Patriarchs, Cham and Mitsrim fixed their residence in this country, we might reasonably conclude that the most satisfactory details of this mighty convulsion were to be met with, but the stream of truth seems to have been polluted by the errors of Tsabaism, which their descendants soon adopted; hence symbols were soon substituted for Deity itself, the people worshipped the creature instead of the Creator, and the planetary system became objects of general veneration. It is only therefore through the vein of allegory that we can expect to discover traces, and here we shall not be disappointed. Thus the circumstance attending the planting of the vine by Osiris, recalls to our recollection what we are told of Noah in Genesis ix. 20.; again, all that relates to the death and sepulture of Osiris, and of the rites afterwards established, Egyptian mythology manifests much connection with Diluvian history. Faber thinks that the 17th of the month Athyr, when Osiris was placed in the chest and thrown into the Nile, was the very day when Noah entered the ark, but from astronomical calculations there is a probability of his being inaccurate in his conclusions. It is probable that the peculiar adoration of the sun, when at the vernal equinox he entered into the constellation Taurus may have referred to their Deity symbolized by a bull, to whose influence they attributed the mighty inundation which had overwhelmed the globe. Thus when a new Apis was deified, he was placed in a boat on the Nile, and before his instalment as a Divinity at Memphis he was conveyed by water to Nicopolis, where he remained during the exact space of 40 days, which the reader will recollect was the duration of the flood upon the earth. He was afterwards conveyed to Memphis where he was placed in the grove sacred to Pthah (the good genius) he was exhibited to his followers, who appeared naked before him—may not this have had reference to the uncovering of Noah? Again, Isis, or the moon, became the symbol of the ark under the form of a heifer, for at the season of the year when Noah entered the ark the full moon rose with Taurus. But as she approached to her conjunction with the sun, and as she rose after that conjunction, the form of the crescent suggested the idea of a boat or a ship, under which form Isis was also adored.

Many other similarities of more or less force are quoted from Faber and Bryant, but we think we have stated the most prominent.

Ch. 4. Of the ancient Egyptians considered as a maritime people.

In contradiction to the general supposition that the Egypt-

tians held the sea in abhorrence, and that they were utter strangers to the art of navigation, Sir W. Drummond endeavours to shew, and we think successfully, that they were in fact early and skilful navigators. Thus Osiris was a great navigator, and it can be scarcely supposed that he would have been king of a people who were utter strangers to the art. Sesostris again, who flourished 17 centuries before our era, according to Diod. Siculus fitted out a fleet of 400 vessels of large dimensions, according to Pliny (lib. 7.) and traversed the Erythrian and Indian ocean. And the very existence of such a fleet implies a long acquaintance with naval affairs. The voyage of Cecrops and Cadmus 1400 years A. C. prove the Egyptians to have been fearless in undertaking naval expeditions. It has been argued that the hatred of the Egyptians to the sea may be inferred from the fact that Neptune was not admitted, in early times at least, into their crowded Pantheon. We know, however, that they did acknowledge a deity who presided over the sea. Sesostris dedicated a ship 280 cubits in length, coated with gold, and lined with silver, to the summum numen at Thebes, by whom Isis is generally understood, whom they adored as presiding over the sea. To her also the Greeks who must have taken their notions from the Egyptians, erected temples as the protectress of mariners, and under the form of a ship she was worshipped from a very remote antiquity. "How this happened (concludes Sir W. Drummond) it would be difficult to say, unless we suppose the ancient Egyptians to have been less hostile to strangers and more accustomed to navigation than most modern writers seem willing to allow." P. 145.

Ch. 5. Of the origin of animal worship among the Egyptians.

In answer to the opinion of some ancient sceptical writers, that religion was a mere political institution, we quote the following remark of Sir W. Drummond as a favourable specimen of his style and opinions.

"But this reasoning, whether employed by poets or philosophers, is founded in error. The evidence of final causes in favour of the existence of a Deity is so clear and obvious, that the histories of the world exhibit no example, at any period, or in any country, of its not having been always admitted by the great majority of mankind. Man has never existed as a social being, and has never instituted laws without having any notion of religion. Neither is the reasoning obscure or intricate, which leads him to conclude, that mind is distinct from body, that intellect could only proceed from intellect, that matter was organized by something else than matter, and that life must have originally sprung from an eternal living source. The ar-

guments are equally clear by which the unity of the Deity may be proved from the laws of nature. In those laws intention is always manifest, and where there is intention there is intelligence. But one sole intelligence gave laws to the universe because the universe is infinite, and therefore we must admit the infinity, and consequently the unity of its divine legislature. Again, in arguing from effect to cause, we can acknowledge but one primary cause. There cannot be more than one principle of existence. The monad necessarily precedes the duad and the triad; and as all numbers through the series may be infinitely extended, flow from the unit, so all causes, though the chain be immeasurable, have originated in one. This reasoning is plain and evident, and has only to be stated to receive assent from every unsophisticated mind." P. 148.

In enquiring into the degree of connection visible amongst the religious pagan rites widely differing, he comes to the conclusion, "that the mythological systems of the Pagan nations had a common origin in Tsabaism, and dated their existence from a period when the solstitial and equinoctial colures passed through the signs of Leo and Taurus." P. 160. Hence the forms of the idols worshipped by the ancient inhabitants of Asia, appear to be copied from the Tsabian heiroglyphs which represented the celestial bodies, and which were chiefly composed from the forms of animals. But while the worship of animal similitudes was thus disseminated over a wide portion of the world, the Egyptians alone appear to have offered the homage of their adoration to animals themselves. The Greek and Roman writers endeavoured to account for it by a sense of gratitude which men felt for services rendered to them by animals. Diod. Siculus in one place indeed refers it to another cause, the Egyptian belief in the transmigration of souls, but neither of these reasons seem sufficient to account for facts. The horse was not reckoned amongst the sacred animals of Egypt, and the serpent and wolf were adorned by the worshippers of Cneph and the inhabitants of Lycopolis, and according to Porphyry, that worship was founded in the belief that the essence of Deity pervades the universe and lives in all living things, and if so, all animals ought to have received the honours of the Apotheosis. The chapter closes with Sir W. Drummond's reasons for concluding that the actual animal worship was of a date considerably subsequent to that of the symbols by which they were represented. In discussing this very interesting question connected with astronomical knowledge in the earliest times, he judiciously observes, that although

"The accounts contained in these traditions are no doubt greatly exaggerated; and have hence been superciliously rejected by the se-

verity of modern criticism, it does not perhaps exactly follow that where much is exaggerated all must be false. The amplification of truth does not imply the non-existence of truth. A tradition is generally founded upon a reality. But it is not my intention to offer any defence of the traditions in question, even when they go no further than to state that men, whose lives extended to eight or nine centuries, according to Scripture, became well acquainted with the motions of the celestial bodies, which they had the advantage of observing in warm climates and under skies almost always serene. I consider it as sufficient for my purpose to remark, that the stars were already divided into constellations in the time of Job,"—and that those who read that book "in the original, will not doubt that the asterisms were already represented by animals when he wrote, and that by the word Mazaroth (מזרח) he must have meant either the Zodiacal signs or the lunar mansions." P. 179.

Ch. 6. Of the astronomical knowledge of the Egyptians.

This chapter in a dialogue for and against the high pretensions to astronomical knowledge claimed by the Egyptians, contains a very interesting abstract of the extent of that general knowledge. We regret that our limits preclude us from doing full justice to it—a slight sketch is all we can offer. In the first place, we are reminded that Thales studied in Egypt those sciences, he afterwards taught in Greece. That those who erected the pyramids must have known how to take a meridian, and good reasons are urged to shew that Pythagoras learned from the Egyptian priests the solution of the celebrated problem respecting the square of the hypotenuse. Geometry, we learn from Herodotus, was transplanted from the same source into Greece, the invention of Theuth or Thoth. We may observe too, that their very ignorance and mistakes respecting the relative situation and character of some of the heavenly bodies prove much observation and the possession of much real science*. For instance, the central situation of the sun, the obliquities of the zodiacal circle, the length of the lunar day, the comparative length of the diameter of the earth and moon as 3 to 1—their respective masses, as 1 to 72. The periodical revolutions of the planets. The distance of the earth from the sun. That comets were erratic planets in hyperbolic orbits. The precession of the equinoxes, the doctrine of gravitation applied to the solar system; the progress of the fixed stars, in much of which

* The Pythagoreans had indeed announced the existence of an astronomical system, which the philosophers of Alexandria rejected, but which those of modern Europe have now invariably adopted, which knowledge he must have acquired in Egypt and the East. Referred by the priests of Heliopolis to those of Memphis, and finally to Thebes, the Samian sage found in Sonechis the high priest, an able instructor.

knowledge we find the Brahminical philosophy bearing a conspicuous share. The means whereby they were enabled to attain this knowledge, and the instruments they possessed next come under discussion, the perfection of which must be acknowledged to a great extent by the accurate information they had acquired. Thus they must have had armillary spheres, &c. In answer to the objectors, that few instruments were found or known to exist, it is answered, that if valuable instruments did exist, they must have been confined to the colleges of priests, who, aware that knowledge was power, imparted little to the vulgar. Such too as they were, they must have been on a much larger scale than ours, and proportionably more expensive. If we hear only of the golden circle of Osymandias, we should recollect that a circle of this metal, 365 cubits in circumference, would alone give it a renown beyond its scientific value. The disclosure of the Pythagoreans plainly shew that their chief must have been instructed by astronomers, who employed accurate instruments. Thus, a calculation of the sun's distance from the earth, proved that the observer was not entirely ignorant of the method of taking a parallax. One or more of the instruments known by the name of the catoptron, dioptron, eisoptron, and enoptron, there is reason to believe, in great degree resembled telescopes, or were used for the same purposes. Aristotle says the Greeks employed mirrors when they surveyed the celestial phenomena, which leads us to their acquaintance with glass, a knowledge mentioned so early as the time of Job. It was, in fact, so abundant in Ethiopia, that Herodotus tells us coffins were frequently made of it. The Egyptians even pretended that they could make it malleable. And the Pythagorean assertion respecting the diversified surface of the moon, and enumeration of fixed stars, implies that they must, in some way or other, be assisted by glasses. Again, in the Chinese charts of the heavens, many more stars are marked than formerly existed in those which were made in Europe. The Persians and others too, from knowledge probably collected in Egypt, asserted that the galaxy owed its whiteness to the great multitude of stars it contained, which was supposed to be an error till Galileo by his telescope proved the fact. That the planetary satellites had been discovered by similar means we may infer from the assertion of the Chaldeans and Brahmins, who reckoned the planetary bodies to be fifteen in number. Additional proof may be urged from other sources. Thus Suidas indicates, in explaining a passage of Aristophanes, that burning mirrors were made of glass; if so, the magnifying power of glass must have been known. How

could the antique gems have been so beautifully executed without microscopic powers? The Persians indeed pretend, that Alexander the Great found a mirror in which the universe was represented, which would seem to have been a reflecting telescope. The Greeks report that Pythagoras had shewn letters written on the disk of the moon by means of a mirror. Roger Bacon asserts that Cæsar surveyed Britain by means of a glass. The discussion is thus concluded.

"The ancient Hindus, Chaldeans, and Egyptians, appear to me to have been acquainted with a system of astronomy more scientific than some modern writers are willing to admit. The remnants of this system have sufficed to convince more adequate judges than myself, that when it was entire, it must have been worthy of admiration. It is in vain to urge that the existence of fragments does not prove the existence of a system. I maintain that they prove not only the existence, but the excellence of the system. When we see the ruins of an edifice, or the remnants of a wreck, we cannot doubt the former existence of a building and of a vessel; and we may even be able to judge from their remains, what had been the form, the structure, and the magnitude of both." P. 251.

Ch. 7.—Remarks on the Sciences of Medicine and Anatomy, as practised among the Egyptians.

A subject so deeply connecting itself with the welfare of mankind, must naturally have excited much attention in every age, and we ought not therefore to be surprised, that, in proportion as general ignorance prevailed amongst the people at large, any discovery or improvement in the art of medicine should be ascribed as we find it was to the gods. Thus six volumes upon the subject have been attributed to Thoth, and secrets of pharmacy were said to be revealed by Isis to her son Horus. This proves at least the existence of an early knowledge of medical science. Of the extent of this knowledge we shall briefly shew proofs. Herodotus tells us that there were physicians for every part of the body and every disease. This implies a considerable number of professors. It is urged, that the abhorrence manifested towards those embalmers, whose business it was to open the bodies of the deceased, is a proof that anatomy was held in contempt; but it is justly answered, that the practice of embalming could scarcely have existed in such perfection in that country had this been the case. This perception, on the contrary, is a proof that medicine was in considerable estimation, and in a high state of advancement; and Pliny distinctly states (lib. xix.) that dissection was encouraged not only by the authority, but example of kings. The anatomi-

mical skill shewn by Homer is also successfully introduced in proof of the knowledge of the ancients in the healing art.

Ch. 8.—Remarks on the knowledge of the Egyptians in chemistry and metallurgy, in the early periods of their history.

We require not the testimony of Zosimus of Panopolis to prove that some knowledge of these arts existed before the flood. That the Egyptians attributed a very remote origin to the invention of chemistry, we may also infer from the manner and characters of the persons whom they considered as the inventors. Their knowledge of embalming may be again adduced in proof of their intimate acquaintance with chemistry; the construction of the tabernacle and ark, and the unguents and perfumes employed in the celebration of the sacred rites, shew the progress made by the Jews in these arts during their residence in Egypt. They distinguished between gold and fine gold, and consequently must have known how to purify that metal, and separate it from heterogeneous matter. The figures of the cherubim, and form of the golden candlestick, prove that they could work and cast that metal. In correcting the ungrammatical construction of some passages in our version, which in the Hebrew are perfectly clear, Sir W. D. shews that Moses must have possessed a very great knowledge of chemistry; his rendering gold potable is adduced in proof. When they quitted Egypt the Jews also appeared to have been well acquainted with the arts of dying and tanning: Tents were covered with ram-skins dyed red. The curtains and veil of the tabernacle were made of fine twisted linen, of blue, and purple, and scarlet. The presents which, according to Homer, (*Od.* i. 4. 125.) were given by Polybus to Alcandra, display not only the wealth of the Egyptians, but their skill in metallurgy: for further information on these subjects, Sir W. D. refers his readers to his Essay on the Sciences of the Egyptians and Chaldeans.

Ch. 9, 10, 11.—Concerning Hieroglyphics.

We cannot enter fully into so extensive and intricate a subject as written and hieroglyphical language, which occupies these three chapters—a slight sketch must suffice. Oral preceded written language, but from the forms and figures of speech, the graphic painter would learn how to express his sentiments, and abridge his symbols—hence, for a strong man, he sketched the lion as the symbol of force: he next for brevity and despatch put a part for the whole. Thus the Mexican represented the rabbit by its head, and the reed or water plant by its flower: and the Egyptians indicated a siege by painting a scaling ladder. The difficulties attending this led to more easy and com-

pendious methods of expressing thoughts, and at a very early period we find the Egyptians employing two different sorts of characters, denominated the sacred and the vulgar. The date of the introduction of letters is unknown: but St. Augustine, on the authority of Varro, tells us that the Egyptians were taught them by Isis—Lucan and the Greeks attribute them to the Phœnicians. They have been also given to the Assyrians and Babylonians—Pliny conceived the Assyrian to have been the most ancient of any. Polyhistor, on the authority of Berosus says, the Babylonians were taught them by Oannes before the flood. The Hebrewist, it may be remarked, before the captivity employed Samaritan characters, which were nearly the same with the Phœnician; and the Chinese attribute a book, containing an account of their origin, to an emperor who reigned many years before Fohi (*i. e.* Noah). The resemblance, more or less perceptible between some of the graphic characters of the Egyptians and western nations, at all events indicates that such characters had a common origin; and there seems, observes Sir W. Drummond,

“To be no other way of accounting either for the early use of letters among so many different nations, or for the resemblance which existed between some of the graphic symbols employed by those nations, than by supposing hieroglyphic writing, if I may be allowed the term, to have been in use among the Tsabaists in the first ages after the flood.” P. 309.

The general practice and knowledge of hieroglyphics and emblematical characters is attested by the sacred oriental caves of Mithrai and Siva—and in the north by similar representations of Scythian and Scandinavian origin. According to Berosus, figures of this description were painted on the walls of the temple at Belus at Babylon, and the Maxican and Chinese adopted the same mode of communication. Sanconiatho, (who lived before the siege of Troy *) according to Porphyry, compiled his history out of the records of each city, and out of the anagraphs of the temples. According to Philo Byblius, consulting the arcane letters or characters of the Ammoneans, which he found in the inner recesses of the temples, which characters Sir W. Drummond considers to have been those employed in the different countries by the Tsabeian worshippers of the Sun, who adored that luminary under the name of Cham and Ammon: and these characters he conceives to have been either symbolic or phonetic. But the inconvenience of expressing

* If indeed he ever did live and write, which, we think, admits of some doubt.

thoughts by images and emblems must however soon have been felt; reflection and experience must have taught the priests that the graphic art could only be rendered perfect by choosing signs which would represent either ideas or words: the first of these modes has been finally adopted by the Chinese, the second was originally by means of phonetic hieroglyphics. Finally, he proposes the Egyptian, Chaldean, and Phœnician as the most ancient forms of graphic character; from a comparison of which we may learn whether each nation invented its own alphabetic character, "or whether from their similarity in some instances, and their dissimilarity in others, we should not refer them all three to one common origin, from which they made a choice of the hieroglyphics from which they formed their letters."—P. 342. These chapters conclude with a table of notes and plates, illustrating the derivation and formation of alphabetical characters.

Ch. 12.—Chronological remarks concerning the origin and duration of the Egyptian monarchy.

Truly, observes Sir W. Drummond, the subject of this chapter is one of the most perplexing which can occupy the attention of the antiquary. He is confounded by imaginary epochs and fables, in which gods and demi-gods are prominent actors, perplexed by authorities at variance with each other.

"His difficulties augment in proportion as he removes further from the point whence he had originally started. Like the traveller who sets out upon a journey, when the day is closing, the light grows more feeble at every step which he takes, and the shades of night fall blacker and blacker around him, until he be at length enveloped in total darkness." P. 352.

He then proceeds to point out the leading features of the accounts given by the authors chiefly referred to in treating of Egyptian chronology: viz. Herodotus, Diodorus Siculus, the anonymous writer of the old Egyptian Chronicle; Manetho, as reported by Julius Africanus—Manetho, as reported by Eusebius; Eratosthenes, and Syncellus the chronographer; and, lastly, Josephus. We cannot follow him through these details, in the course of which we were much amused with a long and learned dissertation on the word *man*, at which our readers will perhaps smile on finding it ingeniously traced up to an origin of the most remote antiquity, in fact identified with the founders, real or imaginary, of the earliest dynasties, human or divine. It is proved to be synonymous with Osiris and Horus, with the Jupiter of the Greeks; the Menu of the Egyptians; the Baal-hamon, or Bel, of the sacred Scriptures; the Mendes, or

Grecian Pan, a personification of the Sun, or according to Coptic derivation, the Sun itself; the god Manes, invoked by the Latins; in a word, by that reasoning which proves that things equal to the same, are equal to one another, *Man* is exalted to that supreme title assigned him by the Almighty, when he formed him after his own image, and gave him dominion over all created things. The chapter concludes after comparing the conflicting accounts of the above authors.

"Upon the whole I see nothing which even approaches to certainty, in the chronology of Egypt, previous to the reign of Psammethichus the first. Here and there a ray of light is cast upon our path by the Hebrew historians; but for the rest of our way we meet with nothing but intricacy, confusion, and darkness." P. 479.

Ch. 13.—Remarks on the history of Sesostris.

Sesostris, says Manetho, was the greatest of the kings of Egypt after Osiris, but as he was an ideal being, Sesostris may be considered as the greatest chief that ever swayed the sceptre of royalty over the plains of Egypt, not but that in his history, fact and fable are curiously interwoven. Inured to hardship from his childhood, trained to the same exercises, and engaged in the same studies with those who were to be his future subjects, by an intelligent father, who collected all the male children who were born on the same day with his son, for the purpose of giving to all the same education; he prepared him for those scenes of after life in which he was destined to act so distinguished a part. At an early age he subdued Arabia and Lybia, and annexed them to the Egyptian monarchy—revealed by the god Phthah as a future master of the world, a superstitious people were prepared to act a subservient part in all his mighty plans. Accordingly, with an army consisting of 600,000 infantry, 24,000 cavalry, and 27,000 war chariots, (so says Diodorus Siculus) he marched forth—Ethiopia fell before him. The Troglodites yielded to the conqueror; thence he extended his march beyond Sennaar, to the mountains of the moon, dedicating a temple to Isis, on the site of which Ptolemais was afterwards built, and on the promontory of Dira (probably on the point of the straits of Babelmandel) erecting a column on which was inscribed in sacred letters an account of his passage. There embarking, he launched forth with a fleet of 400 long ships, subduing all the islands of the Erythrean sea, on his way to India, the whole of which vast and rich territory he added to his empire: crossing the Ganges, he proceeded in his career of conquest to the eastern ocean, so that China must have also fallen before his victorious arm. The Scythian hordes were

equally unable to resist the torrent: then rolling westward through Tartary to the north of the Caspian, and to the river Tanais, and the Palus Mæotis. Then entering Europe, he passed through Sarmatia, Dacia, and Mæcia, towards Thrace, leaving monuments behind him inscribed Sesostris, King of kings, and Lord of lords, has subdued this region by force of arms. (Diod. lib. i. s. 55.)

Returning from a temporary residence at Nineveh, to punish a revolt headed by his brother Armais, he narrowly escaped a death prepared for him by that traitor, and then settling in Egypt, he dedicated his time and his talents to the improvement of his country by the erection of stupendous monuments, temples, cities, and canals, defending its eastern side against the attacks of the Arabians and Syrians, by a wall from Pelusium to Heliopolis, and upwards of 150 miles in length. In this account much exaggeration is perceptible, and probably the deeds of many are incorporated in the doubtful exploits of this one individual, the exact period of whose existence cannot even be ascertained. Time and indisputable authority have, however, left us enough on record to prove that mighty deeds were performed by a hero or heroes of that name. We may be ignorant of much, but (as our author concludes his work) "when the face of day is obscured by clouds and mists, we doubt not that the sun is shining above, though we can neither discern its orb through the gloom, nor point out its place in the heavens."

A third volume is in preparation, containing remarks on the origin of the Phœnicians, of the Arabians, and of some of the nations of Asia Minor.

The History of the Reformation of the Church of England, during the Reign of King Henry VIII. By HENRY SOAMES, A.M. Rector of Shelley, in Essex. 2 vols. 8vo. 1l. 10s. London. Rivingtons. 1826.

WE had often fancied that no good would ever arise from the hurly-burly of Catholic emancipation, with which our ears have been stunned during a long succession of years. But at length some good, and some very essential good has arisen from it, and we hail with considerable satisfaction, the recent pains that have been taken, to rescue from the slander and clamour of modern disappointed Catholics, the characters of our early

Reformers, and the spirit of the Reformation, particularly as it regards the country in which we have our dwelling and abode. Mr. Soames is one of those retired, but deeply interested observers of passing events, who, in devoting his time to learned studies, is able, not only to expose ignorance, but detect fallacies; who can read history, without placing that implicit faith in popular names, or party favourites, as should preclude examination, and stifle enquiry. No man can read these two volumes, which we have reason to believe, and to hope, are but the beginning of a series of volumes on the subject, without discovering that Mr. Soames is a close investigator of remote events; a diligent historian, and above all, as far as his researches can be extended, a faithful one. And this indeed, is what we seem most of all to want at this time; for it is not who writes best, or who writes most, or who can cite in his favour the largest numerical amount of authorities, but who can best weigh and examine the authorities cited, ascertain their just bearing, and elicit from clashing or contradictory authorities, the exact and perfect truth. The discussion of what have been called the claims of the Catholics, in the session of the year 1825, led to two results, which might well be expected to engage the attention of all true and sound Protestants. We speak of the examination of witnesses, Catholic and Protestant, in the committees of the two houses of parliament, and the endeavours since made by writers of eminence on the Catholic side of the question, to give such a colouring to their proceedings, as might deceive unwary readers into an opinion, that they have been ill used since the very commencement of the Reformation to this time, especially in having errors and corruptions imputed to them, which they not only are prepared to disavow, but in the way of retaliation, to impute in a still greater degree to their adversaries. Hence it is become absolutely necessary to revert afresh to the exact course of proceedings at the time of the Reformation, the precise objects that the Reformers had in view, with such a comparative estimate of the principles of each party, as may best conduce to a correct appreciation of matters in the present day.

Mr. Soames tells us his work was undertaken without any design to enter into controversy; that indeed he had collected and arranged his materials before he knew what the chiefest of the opposite party had recently written upon the same subjects; and that it was upon an after-perusal of such works, that he was induced occasionally to go farther into certain inquiries than he had at first proposed. That his first plan was rather of a limited biographical nature, than generally historical, and

more confined to the delineation of the character of Cranmer, than to the circumstances of the times in which he lived.

What Mr. Soames is pleased to call his introduction, might be almost regarded as a distinct history; not distinct, as to any inapplicability to the remainder of his two valuable volumes, but as forming an excellent summary by itself, of the state of Christendom previous to the Reformation, very necessary to the elucidation of what follows, but scarcely falling within the scope of a reviewer's duty towards the public, which we conceive to be in a great degree limited, to the judgment he has to pass on a book, as compared with its own title-page. The history of things *before* the Reformation is certainly not "a history of the Reformation of the Church of England;" and therefore we feel restrained from making any particular remarks on the first 155 pages of Mr. Soames's book. For to that extent is the introduction carried; but in saying this we beg to be understood as in no manner turning away from it, as though we could hesitate as to the judgment we should pronounce upon it. It is certainly excellent in its way. The text clear and perspicuous, the notes learned, and abounding in information, and though referring to events and circumstances long since past, yet by no means done with, as every body must allow, who is at all conversant, with some of the most recent productions of the press, whether proceeding from Protestants or Romanists. As it is one of Mr. Soames's avowed objects, to vindicate the characters of the early reformers from unjust aspersions, and to set in a true and proper light the transactions of Europe, as bearing upon the great question of resistance to the corruptions of Romanism, we cannot wonder that in recording or adverting to events long prior to what is commonly called the Reformation, we should find occasion to notice the different points of view in which the same events are to this day contemplated by the several parties; we find accordingly many instances of this both in his text and notes, but particularly the latter. Thus the misrepresentations of the Wickliffites and Albigenes, by papal writers, which pass current to this day, and are implicitly credited by their own party, Mr. Soames very properly takes pains to do away, by fairly and properly pointing out the exact nature of such misrepresentations, the grounds of them, and the injury they are still acknowledged to inflict on the characters of the persons so misrepresented, and of the injustice done to the opinions they actually entertained and promulgated, as among the earlier opponents of the papal corruptions—the case of Huss in the same manner is very properly discussed afresh, in

order to show how little the Romanists have fairly to advance in palliation of the conduct of the council of Constance, on those two great points which mark so strongly the character of that religion, which Huss opposed, namely the fatal tyranny by which the most conscientious principles and opinions were to be suppressed by papal authority, and the doctrine often disavowed, but undoubtedly acted upon, namely, that faith was not to be kept with heretics.

But it is time to come to the work itself; which, at the head of the first chapter, is, in addition to the terms of the title-page, further designated as "the history of the Reformation during the reign of King Henry the Eighth"—which we hope, is not intended so much to mark the ultimate limits, of Mr. Soames's undertaking, as to intimate, that with such encouragement as may justify him in supposing that his work is well received by the public, and approved by the learned, he will proceed through the three other reigns connected with the reformation of the Church of England, namely, those of Edward VI., Mary, and Elizabeth. We trust he will, as he seems to us to deserve, amply and most satisfactorily receive such encouragement.

Dean Colet has the honour of standing first in the ranks of those, who, according to Mr. Soames, may be said to have begun the Reformation here, in the XVIth century; his early disposition to encourage, and his earnest endeavours to promote the study of the Scripture and the fathers, in preference to the Schoolmen, may very justly be held to entitle him to this distinction; but particularly the devotion of the ample fortune left him by his father. To the founding of St. Paul's school, the first public place out of the Universities, where the Greek language was taught, and which deserves to be considered as among the first foundations laid for the diffusion of scriptural knowledge, at a period the most important to the interests of his countrymen. For the study or knowledge of Greek could not have accomplished the Reformation in the way it did, had not the abuses of the Church of Rome, detected and exposed by Luther and Zuingli, contributed to turn that knowledge almost immediately to the Scripture; had not Luther boldly appealed to the Scripture, as the sole standard of truth, in his contest with the Pope, the knowledge of Greek might have subsisted without actually subverting the Roman tyranny: but Dean Colet, as we have seen, had the double merit of encouraging sacred literature, as well as the knowledge of the ancient languages—he startled Erasmus by attacking Aquinas, before the former was prepared to doubt or question the merit of that

eminent scholastic, and it was the more bold of him to do so, when he had a schoolman for his sovereign; for Henry VIII. was as much devoted as any Monk or Friar could be, to the "*angelic doctor*"—every one knows that he wrote a book against Luther in defence of the Seven Sacraments, and that it was merely accidental that we owe to him the first effectual step towards the emancipation of this country from the tyranny of Rome.

It has always appeared to us, however, that this is a portion of the English history which has been a good deal misunderstood, and we were glad to see it so ably handled by Mr. Soames; especially as the Catholics are still prone to attribute every act of the King to the effect of brutal passion, and to endeavour, as in all other instances, to vilify the Reformation through him—few know how objectionable the union of Henry and Catharine had been from the first—how many had remonstrated against it, not here only, but at Rome; few know how much Henry himself had questioned the morality of the connection, and even the validity of the Pope's dispensation; that even foreign Catholic princes had declined an union with the offspring of the marriage, the princess Mary, who they judged to be illegitimate; few know or consider that the Pope's dispensation was absolutely obtained on false pretences, to satisfy the covetousness of Henry VII., of which he himself lived to repent, even so far as to urge his son to protest against the contract, and fewer still consider, that in those times of superstition, Henry, in the death of many children, and total want of a male heir, after so many years' union, three sons even having died, might be excused for *fancying* that he had incurred the curse denounced in Scripture against him who should marry his brother's wife, namely, that he should die childless. (Levit. xx. 21.) God forbid we should be thought to reflect upon his unfortunate queen, whose *character* and *conduct* seem very justly never to have been called in question, but it surely alters the case greatly as between Protestants and Catholics, whether Henry were only ruled by brutal lust, in his first rejection of the papal authority, or whether, in truth, the papal authority had not involved him in sin, in a breach of morality, in an offence against the laws of God, which rendered him obnoxious to a curse affecting his posterity, and the succession to the crown. We do not dwell upon these things, as though we were blind to Henry's subsequent cruelties, or that dreadful indifference with which he allowed some of his other queens to pass to the scaffold, but that, since the Romanists have chosen so freely and shamefully to calumniate the first Protestant queen of these realms, not

commiserating her hard fate, but aggravating all her faults, and slanderously imputing to her many more than fell to her share, we think it but fair to show, that Henry's union with Catharine was, in all likelihood, the effect of one of the greatest perversions of authority that could be conceived, an assumption of setting aside the laws of God, at the will of man, and for purposes radically base. If the Protestants are to bear the blame of the divorce, as it is called, of Henry from Catharine of Arragon, let the Catholics at least bear, as they should do, the blame of the union.

We wish it were in our power to give our readers a specimen of some of the biographical parts of this work, but while they do not well bear to be curtailed, they are, generally speaking, too long for insertion; the author's accounts in the first chapter, of Cranmer, Wolsey, Cromwell, and Cardinal Pole, are exceedingly good; it is curious to read how grossly the former was traduced by the malice of his contemporaries; and how nobly in certain instances he put to silence his traducers. But as this amiable, learned, and excellent prelate, is liable even in these days to be as much traduced as ever, it is to be hoped that he will never want such champions to defend him, as have lately appeared, in the persons particularly, of the learned author of the present work, and of his coadjutor, or rather precursor, Mr. Todd. An excellent piece of witticism recorded by Polydore Virgil, in regard to Wolsey, appears in the notes. When Wolsey became legate as well as archbishop, instead of one, he caused two crosses to be carried before him, "which," says Polydore V. "induced the lovers of ill-natured mirth to remark, that one cross was not sufficient for the expiation of *his* sins," p. 237. But we have not time to dwell upon witticisms—there is much that is very important to notice in every page, if we could at all hope to do justice to the author by such brief remarks as we are compelled to make. As it is usual, however, to let the author speak for himself, and the reader ought always to be supplied with specimens of the style and manner, of every book reviewed, we shall proceed with pleasure to select some portions of the work, which we apprehend will serve to recommend it to the public as a valuable addition to our historical stores.

We have had such occasion afforded us of late, to deplore the ignorance, real or affected, of persons in high situations, of the actual bearings and tendency of some of the popish tenets and ceremonies, that we shall be particularly anxious to lay before our readers Mr. Soames' account of the Popish Mass, that is, as it is set forth to the people upon the principle

of transubstantiation. It will there be seen that transubstantiation is no such obsolete, or mere mystical term, in these days, as some would lightly represent it to be, but that in conjunction with auricular confession it lies at the bottom of all that priestly power and influence, which keeps a deluded laity, particularly amongst the uneducated classes, in abject subjection.

"Of all the doctrines inculcated by Romanism, the most striking and important by far is transubstantiation. From considering our Saviour's words at the institution of the Eucharistic Supper apart from the circumstances under which they were spoken, from the context, and from parallel passages, a notion had gradually made its way in Europe, under favour of the intellectual darkness which ushered in the eleventh century, that the sacramental elements were converted by priestly consecration into the identical body and blood of Jesus. From this opinion there was an easy transition to the worship of substances, considered as they were to be no other than an incarnation of the Deity. In process of time it came to be believed among Romanists, that the adoration of God, thus thought to be visibly, tangibly present, was the most important part of public worship. No longer was it esteemed reasonable that bread and wine should not be consecrated unless the congregation were prepared to communicate; if the priest alone received, and the people merely looked on with silent adoration, the calls of religion were considered as amply satisfied. Nor upon this principle was it esteemed very material that the service was in a tongue unintelligible to the bulk of the population; and that such as could understand the words uttered by the priest, were scarcely able to distinguish them: it was for the beatific vision of their God, that men went to mass; and being satisfied that they were not disappointed of this gratification, they returned to their homes contented. So high a value was ordinarily placed upon this act of worship, that many pious or superstitious individuals could hardly persuade themselves to lie down peaceably on their beds at night, unless they had seen their Maker, as the phrase commonly went, in the course of the preceding day. The long prevalence of this veneration for the sacramental substances, caused them to be viewed with a feeling of awe, such as Christians in general would deem superstitious and absurd: to term them bread and wine after priestly consecration, was thought to border closely upon direct blasphemy; to omit the bending of the knee before these hallowed objects, appeared the height of impiety; priests were directed to aim at the highest degree of purity, because they handled daily the Lord's body; such of the venerated substances as were not used at the time of consecration, were to be carefully guarded from profane contact, and from the attacks of brute animals; if a drop of our Lord's blood, or

* This was one of the reasons assigned for enforcing clerical celibacy.

the hallowed wine was termed, should be casually spilt upon an altar-cloth, that portion of the cloth was to be reverently removed and burnt; if an insect should have chanced to fall into the chalice, exciting such an invincible sense of loathing in the officiating minister, as compelled him to refuse the cup, the disgusting intruder was to be cautiously abstracted, and committed to the flames*.

With the profound respect for the Eucharistic substances, thus fostered in the breasts of the clergy, the superstition of the people fully kept pace. Mass was considered as a remedy against the majority of human ills. While men enjoyed the beatific vision, and while they were on their way to or from the hallowed edifice in which it was offered to their eyes, age and sickness were believed to suspend their corrosive influence over the frame, danger to be no fit cause for apprehension †: nor if some calamity should have overtaken a man on a day on which he had not been to mass, did superstitious observers hesitate to say, that if the sufferer had been so fortunate as to have seen his Maker on that day ‡, he would most probably have escaped his adversity.

"To these opinions respecting the Eucharist, another was added, which has stamped a mercenary character upon the Church of Rome. It was taught, that the mere sight of the Deity was not the only com-

* Such decrees occur frequently among the canons of councils holden in the thirteenth century.

† "In the 'Festival,' a work compiled for parochial use on holidays, and reprinted by Wynkin de Worde in 1532, are the following passages: 'That day thou hearest thy mass, God granteth thee needful and lawful things. That day idle oaths and forgotten sins being forgiven. That day thou shalt not lose thine eyesight, ne die no sudden death: ne in the time of the mass thou shalt not wax aged. Every step thitherward and homeward an angel shall reckon.' Strype, *Eccl. Mem.* i. 215."

‡ The state of popular feeling as to a sight of the sacramental elements, is thus described by Archbishop Cranmer. "The very Antichrists, the subtlest enemies that Christ hath, by their fine inventions, and crafty scholastical divinity, have deluded many simple souls, and brought them to this horrible idolatry, to worship things visible and made with their own hands, persuading them that creatures were their Creator, their God, and their Maker. For else what made the people to run from their seats to the altar, and from altar to altar, and from sacring, as they called it, to sacring, peeping, tooting, and gazing: at that thing which the priest held up in his hands, if they thought not to honour that thing which they saw? What moved the priests to lift up the Sacrament so high over their heads? or the people to cry out to the priests; hold up, hold up, and one man to say to another, stoop down before, or to say, this day I have seen my Maker; and I cannot be quiet except I see my Maker once a day? What was the cause of all these, and that as well the priests as the people so devoutly did knock and kneel at every sight of the Sacrament, but that they worshipped that visible thing which they saw with their eyes, and took it for very God? For if they worshipped in spirit only Christ sitting in heaven with his Father, what needeth they to remove out of their seats to toot and gaze, as the Apostles did after Christ when he was gone up into heaven? If they worshipped nothing that they saw, why did they rise up to see? Doubtless many of the simple people worshipped that thing which they saw with their eyes." *Defence of the True and Catholick Doctrine of the Sacrament*, edited by the Rev. Mr. Todd. Lond. 1825, 221.

fort offered to a pious mind by the mass. Besides calling the Saviour sensibly from his heavenly abode in that solemnity, the priest was said to offer him up anew, a sacrifice for sin. Thus the worshipper conceived, that he derived a substantial benefit from the ceremonies which he observed in progress at the altar. His sins were before his eyes, as he trusted, finding a propitiation. In consequence of this opinion the consecrated bread was termed the *Host*, or *Victim**. Nor were the advantages imputed to this imaginary sacrifice restricted, according to the general belief, to such as were present at it. The absent, and even the dead, it was asserted, were also capable of deriving important benefits from masses celebrated for their particular relief. Upon this doctrine was founded that gainful but disreputable trade of saying masses satisfactory, which threw so large a portion of the public wealth into the hands of the clergy throughout the papal reign." Vol. I. P. 346.

Having given this account of transubstantiation and its consequences, we shall add a few sentences more to shew the difference between the popish transubstantiation, and Lutheran consubstantiation; another long word, as ignorantly alluded to of late, in the debates of a certain assembly, as though a knowledge of such matters were rather a disgrace than a merit. But those who pretend to discuss, much more to decide, upon such questions as Catholic Emancipation, ought decidedly to know all that those terms involve. Speaking then of *Luther's* opinion of the Eucharist, the author says,

* "He did not indeed venture to assert with the Romanists, that the substances appearing to mortal eyes bread and wine, had in fact become flesh and blood. Nor, as he could find no mention in the New Testament of any sacrifice offered for the sins of Christians except that of the cross, did he believe that when mass-priests professed to offer a propitiation for iniquity, they uttered any other than a pernicious, an interested, and an impious fiction. He insisted, taking Scripture for his guide, that the Eucharist was to be received, not gazed upon, or worshipped by the congregation; and he would not consent, that according to the superstitious and unauthorized usage of the Roman Church, the cup should be refused to the laity. But at these points ended his notions of reform as applied to the Sacramental Supper. Hence he substituted for the Romish doctrine respecting the Eucharist, one that does not very materially differ from it. He taught, that consecration did not indeed convert the bread and wine into other substances, but that it combined *with* bread and wine the real body and blood of Christ †. This assumed change was termed

* "Hostia, properly a sacrifice for having obtained a victory over one's enemies; but it is used in a larger sense for a sacrifice on other occasions."—Ainsworth.

† "De cœna Domini docent, quod cum panis et vino vere exhibeantur corpus et sanguis Christi." (Confess. August. in Syll. Confess. lxx.) Luther

Consubstantiation, a word of which indeed the first syllable is unknown to the Romish nomenclature, but marking a doctrine approaching very near to that of the Papal Church." Vol. i. P. 350.

We should gladly proceed to the opinion of Zuingle and the sentiments of our own Church on this great point, as settled at the Reformation, but our limits compel us to stop.

Mr. Soames, in his Vindication of Archbishop Cranmer, very properly devotes some pages to the subject of his memorable protest, on taking upon him, reluctantly, (for that was the case) the super-eminent charge of primate and metropolitan. Here also our limits compel us to be brief in our remarks, though the subject would carry us farther if we were to consult only our own inclinations. It is to us constantly a matter of wonder that the papists should venture to attack our venerable reformer, upon this head with so much confidence as they do; since, bating the falsehood with which they still pretend to assert that the protest was secret and private, we have only to turn to the pages of history to shew, that in civil affairs, at the very same period, princes were encouraged by the Pope himself not only to violate the most solemn oaths on the strength of his dispensation, as was the case with Francis I., but to take oaths, and in order to render them afterwards invalid, to enter a protest against them at the same time, which was the case with Francis's son, Henry II. of France. After all, we see not how Cranmer's protest can be accounted worse, than the contradictory oaths of *Popish* prelates, so often noticed—indeed we are convinced that if Cranmer, in this act, were the *vaser homo*, Sanders would represent him to be, he learned the art in the Church of Rome. Protestantism, since its perfect establishment, has encouraged no such juggles, but Popery encouraged them always. The observations of Mr. Soames's contemporaries, Drs. Milner and Lingard on this famous protest on the King's divorce, marriage with Anne Boleyn, &c. do not pass unnoticed; nor should they; for it serves to shew, how necessary it is now become, though three centuries have elapsed, to reconsider the history of the Reformation as Mr. Soames has undertaken to do.

Mr. S. goes fully into the subject of the King's supremacy in his 3d Chapter, laying before us, the arguments, pro and con, that were urged in council on that great occasion, in his 4th

endeavoured to illustrate his doctrine respecting the Holy Supper, by saying, that as in a red hot iron are united fire and metal, two substances of different natures; so in the Eucharist is combined Christ's body with the consecrated bread. Note to Mosheim, IV. 68."

Chapter, which begins with the history of the progress of the papacy, he introduces a long and very learned account of our ancient Anglo Saxon Church, which will not be thrown away upon antiquaries, and may certainly be said to be connected with many parts of his subject, but it is certainly not the most entertaining portion of his work, and on perusing it we must acknowledge we sometimes wished it over, merely because we felt that it kept us from more interesting matter.

We were much pleased and instructed, by Mr. Soames's admirable account of the monastic institutions, their origin, their decline, their fall, and dissolution; we are tempted to introduce the following account of what is commonly called Cromwell's visitation of them.

"In October, the several commissioners who had been appointed to act under Cromwell, proceeded to visit the conventual societies of those parts of the kingdom which had been assigned to them respectively. They were armed with ample, not to say dangerous powers, and were ordered to make the most minute enquiries into the condition and affairs of every monastery in their particular districts. They were to demand an account of the endowment attached to each house, and of the manner in which such revenues were applied; they were to enquire into the moral conduct of the monks, friars, or nuns; into the degree of strictness with which they observed the rules of their particular order; into their manner of electing a superior; into the peculiar regulations of every society; and into the number of its members*. In short, the visitors were instructed to institute a rigid scrutiny into all the particulars connected with the monastic system, and with the conduct of every individual attached to it. From an inquiry of a nature so minute and comprehensive, it is not possible that any numerous body of men could escape without the imputation of considerable delinquency. Especially, must such a result be expected to flow from a strict investigation into the conduct of persons absurdly interdicted from the enjoyments of human life; exempted from all care of the future; from the beneficial restraints which the conflict of interests and opinions exerts over the mind; and screened from general observation by the supposed sanctity of cloistered seclusion. At the first institution of monkery, those who embraced it were most probably honest enthusiasts; and such would be at all times a considerable proportion of those who had buried themselves in a convent. But when houses of this description became very numerous, and many of them very opulent, it is certain that the mere prospect of a subsistence, without the exertion to obtain it, would induce a great number of idlers to assume the monastic habit. Such persons being

* The articles of enquiry are eighty-six in number. Bishop Burnet has printed them in the Collection of Records, I. 191.

desirous only of the ease and plenty attached to their way of life, would be ever on the alert to elude its harsh and wearisome restraints. Individuals also of ardent tempers would sometimes be tempted to enter the cloister under the influence of feelings which would afterwards evaporate. These men would not fail, after the gust of passion had subsided, to endure impatiently the sameness and privations to which they had hastily devoted their lives. A minute and unsparing inspection of numerous monasteries would therefore be certain to exhibit them, as a whole, in a light which would surprise and grieve their admirers. Such an exposure, however, is not so much to the disgrace of monkery, as of that legislation which gives force and efficacy to hasty and unprofitable vows. It is the part of a wise government to place no impediments in the way of the innocent and natural gratifications of those subjected to it, but to reserve its restrictive powers for such excesses and abuses in the enjoyment of natural privileges, as are injurious to the welfare of individuals, and to that of the community.

"It is the folly and the fault of governments which encourage monastic institutions, that they overlook this reasonable principle of legislation. They give to senseless reveries, hasty resolutions, and unreasonable restraints, the sanction and the force of law. In fact, they render diseases of the mind permanent in those who are afflicted with them, and enable delirious fanatics to deprive society of services by which it might be benefited. Had the mental poison been confined to those who generated it, the evils of its operation might never have been considerable, but it could not be communicated to those whose healthy temperament was unfitted for its reception, without producing a frightful mass of corruption.

Such, accordingly, was the picture of monastic life which the visitors soon laid before the public. In many cases the property of the convent was found to be embezzled, mismanaged, or misapplied; the discipline of the order to be relaxed; the regulations of the society to be ill observed; and the whole government of the conventual body to be conducted neither with strictness nor prudence. It was evident, therefore, that those who placed a high value upon ascetic mortifications had been grossly deceived as to their extent among the religious. But what was much worse than the laxity, the imprudence, and even the rapacity of the monastic classes, and what tended most completely to ruin their credit with the nation, was the infamous immoralities discovered among them. Instead of presenting a picture of meekness and tranquillity, many monasteries were found in a state of agitation from the intrigues, malice, and jealousies of their inmates. Pretenders as all these recluses necessarily were to the most scrupulous chastity and purity, whole societies of them were found to be abandoned to lewdness, debauchery, gross incontinence and even viler abominations. Perhaps it may be thought that the visitors invented, or at all events

exaggerated, some of these heinous charges: they are, however, substantiated by the names of the principal delinquents, which are still extant*, and which, therefore, vouch for the veracity of those who exposed to the indignant gaze of men these scenes of foul depravity. In any age a severe inspection of numerous monasteries must be expected to discover a disgusting mass of delinquency. But at a time when the habits of society were gross, and when individuals were little restrained from misconduct by that dread of public exposure which now operates so favourably upon depraved minds, an extensive system of monkery could not fail to teem with revolting profligacy †.

As, however, men had not been used to entertain this opinion of the monastic system, the details furnished by the visitors occasioned general surprise and indignation ‡. The practices of the religious were invidiously contrasted with their professions, and all persons of candour were compelled to admit, that institutions which afforded a cover for such monstrous hypocrisy, were of such questionable utility at best. It must not, indeed, be understood that all the monasteries were involved in the same condemnation. On the contrary, some of these establishments were found to be conducted in a manner which reflected great honour upon their superiors. Their affairs were judiciously managed, their inmates were strictly virtuous; and the idleness so fatal to the morals and happiness of a cloistered recluse, was avoided by the encouragement of elegant and useful arts §. But there was an article of accusation brought against the monasteries, from which, probably, very few were entirely clear. Their paltry relics, and, more still, their "lying wonders," lowered the intellectual standard of the people by a base alloy of superstition. Convents would never have existed, had not men conceived these places to be the retreats of superior holiness, of mortals more than usually in favour with the Deity. To keep up this reputation with the world, monastic devotees being impelled alike by vanity and interest, such of them as were of slender judgment and unsteady principles felt no reluctance whatever in the employment of artifice for the support of a character which mankind had attached to their order. Hence pious frauds, as they have been most incorrectly termed, are the natural growth of convents. Even the wiser and more virtuous inmates of these houses have ordinarily shewn little or no hesitation in conniving at deceptions practised on the unwary under the name of religion. Those who chose a cloister merely for its ease and indulgences, may

* See Fuller's *History of Abbeys*. Church Hist. 316.

† Even Sanders is compelled to admit that crimes were discovered in the monasteries; but he wishes also to have it understood, that the report of the visitors was partly indebted for its pungency to their inventive powers: His words upon this subject are the following: "*Criminibus religiosorum partim detectis, partim confectis.*"

‡ Herbert, 186.

§ As "writing books, painting, carving, graving, and the like exercises." Herbert, 186.

be naturally expected to impose upon the ignorant and credulous without measure or remorse. As therefore it might be expected, the visitation brought to light a great number of gross and scandalous impostures. This exposure covered the monastic societies with infamy. The tide of public opinion set in strongly against them. Men were indignant when they saw through the tricks by which they had been duped. Cromwell declared, that the establishments against which complaints were now so loudly made, should not continue to disgrace the nation †; and among the intelligent classes was excited a disposition to argue, that monasteries ought to be totally suppressed.

No personage connected with the Reformation has suffered more from calumny, perhaps, than Queen Anne Boleyn. Sanders was base enough to assail her memory by the most slanderous falsehoods, not long after the termination of her unfortunate life, and though modern Romanists are not so venturous as to tread in all his steps, there is evidently still a great disposition shewn to adopt his vulgarities. Mr. Soames goes largely into the subject in his 6th Chapter, and does certainly appear to us not to go a step too far in vindication of her injured fame.

We wish it were in our power to lay before our readers Mr. Soames's account of the reformation of religion in regard to doctrine; that it might be clearly seen how gradually the Church was rescued, not only from the most objectionable rites and ceremonies of the Church of Rome, but from the evil consequence of those corrupted, but otherwise common, doctrines, which strictly required to be reformed, or brought back to their primitive meaning; for it should be recollected, that in name at least, the Reformed Church, embraced and professed many tenets avowedly the same, as those professed by the Catholics. Though she did not admit seven Sacraments, she decidedly retained two, and only denied the name of Sacrament to the five other ordinances. Hence the language of the two Churches remained nearly the same, while the principles inculcated were substantially different. This circumstance has rendered a nice discrimination necessary, in perusing the earlier formularies of the Church; and in comprehending aright the ten articles of 1536. The want of which discrimination seems to have produced unpleasant controversy amongst Protestants, which may be said to be still on foot, nor do we exactly know when it will be ended. Cranmer, who had a great hand in our earliest reformed articles and formularies, having found it necessary in the first efforts of Reformation to

† Herbert, 186.

depart as little as possible from the accustomed phraseology of the Romish Church; some have been led to question entirely the Protestantism of those forms, while others, who admit a certain proportion of Protestantism in them, differ as to the circumstance of their connection with foreign Churches, some thinking them most conformable to the Lutheran, others to the Zuinglian or Calvinistic tenets. The truth seems to be, that the Church of England, though constantly regarding itself as independent of all foreign Churches, notoriously leans towards the Lutheran opinions, adopting the very terms of the famous Augsburg confession where it could be done, and endeavouring more and more to bring the Church into an agreement with the Lutherans in its departure from the Church of Rome; but proceeding so cautiously, as to seem for some time to retain more of its Roman usages, than the German Protestants could approve; and much more than the Helvetic divines would have approved, had they been so much consulted, as some seem to suppose.

Mr. Soames's seventh chapter would furnish many interesting extracts, if we could find room for them; the account of the irritation of the northern counties with which it begins is very animated, and the causes admirably set forth as arising out of the change of habits, manners, &c. &c. incident to the great project in hand, of suppressing the abbeys and monasteries, a step not to be taken without great hazard of abuse and excesses, as proved to be the case, in the improvident grants made of abbey lands, and destruction of libraries and edifices. We cannot resist making one extract, in regard to the former abuse, though it is time to bring this review to a conclusion, and in truth, instead of attempting to insert the many passages we had marked for the purpose of extraction, we feel bound to state, that we can produce no specimens of the work, but such as should recommend it to general perusal, and which therefore may be considered as wholly unnecessary. It is a book that ought to be bought and read, for the instruction it conveys, and especially to encourage the author to proceed further; as such, we cordially recommend it to the attention of the public. If it were in our power merely to give the heads of the chapters, we should sufficiently set forth the extent and importance of Mr. Soames's researches, but we shall at least venture to say, that there is nothing omitted which might be rightly considered as belonging to the object set forth in the title of the work. It is an excellent history, undoubtedly, of the Reformation of the Church of England, under Henry the Eighth. The extract with which we would conclude our

remarks, relates to an injury done to the Church, which can perhaps now never be compensated, but which requires to be known.

"There was, indeed, one very considerable branch of the conventual revenues which ought, in justice, to have been restored to the Church. The religious houses had gradually but perseveringly encroached upon the parochial clergy, until they had deprived that useful body of not less than two-fifths of the tythes set apart for their maintenance. This grievous abuse had originally been accomplished by means of an engagement made by the monasteries, that one of their body should be sent to perform the duties in those parishes of which the tythes had been appropriated to the use of their house. But this arrangement was found productive of so little satisfaction to the parishioners, that it was eventually superseded by the appointment of a regular incumbent, who, being presented by the society, and performing duties properly devolving upon them, was termed their vicar, or substitute. For the maintenance of this priest, either the small tythes of his parish, or some other endowment, commonly one very inadequate to the purpose, was set apart. The poverty in which were commonly plunged vicars and stipendiary curates had long been a matter of complaint and notoriety; hence it is not creditable to Henry's government, that the opportunity of remedying this evil, afforded by the dissolution, should have been overlooked. But either the heavy incumbences under which the conventual estates came into the King's possession rendered them much less productive than had been anticipated, or the insatiate rapacity of those in power would not allow any description of property to elude their grasp. The suppression vested in the crown all the appropriations of religious houses, and hence many of the best tythe estates have become irrevocably lay fees. Of this arrangement, it is not one of the least evils, that the largest cures are commonly the worst endowed. The conventual appropriators reasoned, that not only the tythes of an extensive parish were more desirable than those of a small one, but also that, in the former case, a numerous population would augment the vicar's resources, by employing him to say masses, and by placing within his reach various other perquisites. However, soon after the dissolution, the lucrative devices of superstition were exploded, and since that time the vicar too often finds services of great responsibility, constantly requiring his attention, most inadequately remunerated.

* "Qui vicem alicujus gerit." (Ainsworth.) Probably the monastic superior retained the privilege of directing any chantry priests who might be attached to a church of which the parsonage was appended to his house; as the incumbent who retains the tythes of his parish is styled *rector*, a designation now, from the inaccurate and disrespectful manner in which the word *parson* has been applied in later times, generally used by correct and courteous speakers to designate holders of benefices retaining the great tythes.

The lay impropriations are, indeed, the principal cause of the straitened circumstances in which so many of the English clergy pass their lives. To the same source must also be traced the pluralities, non-residence, and scanty provision for unbeneficed ministers, which furnish the envious, the ill-informed, and the malignant adversaries of our Church establishment, with a never-failing supply of specious topics for illiberal declamation. It has, indeed, been said, that the extensive interests in tythes felt by the laity, has been the means of preserving to the Church the portion of that property which she still retains. But in a country which, like England, contains comparatively a very small number of persons occupying land of their own, it is evident that the abolition of tythes would confer no benefit whatever upon those who need assistance most. Even were every cultivator his own landlord, there is no reason why individuals of his class in particular should receive an augmentation of their property, amounting to one-fifth of its value, without any exertion of their own industry. But English agriculturalists are usually tenants; and therefore it is certain, that if tytheholders existed no longer, the farmer would be no otherwise affected by the change, than in having to pay in the shape of an increase to the rent of his land, fully as much as he had formerly paid under the denomination of tythe. He would have to deal with one proprietor instead of two; but there is not the least reason to believe that his own profits would derive from that circumstance the smallest addition. Most men, therefore, of good sense and candour, will arise from a careful consideration of tythes under a conviction, that, although in a revolutionary scramble for property, those who should obtain land might do well to keep it from incumbrance of every kind; yet while other individuals are allowed to retain what they have fairly acquired, an annihilation of the tythe-owner's claim would only operate to increase the wealth of that class which is already endowed with the largest share of worldly goods." Vol. II. p. 294.

These remarks are excellent, and calculated to do justice to a body of men, the most strangely situated in regard to property of any in the kingdom, reviled for contributing to the expenses, or interfering with the profits of those, who could not be relieved by any projected commutation, and in many instances compelled to submit, to receive a most depreciated income, because the law is made to suppose, that in times too remote to be reverted to for evidence, some agreement took place, to which their predecessors were parties, and which therefore rendered for ever afterwards, that peculiar species of property unimprovable.

Mr. Soames may be assured, if he ever see this review, that we feel we have not said half enough in commendation of his valuable work, supposing that work to be at all dependent on the judgment we pass upon it; but as we think it will prove

to be far otherwise, we can only conclude with saying, that being called upon to say something, we have said as little as possible, considering the real merits of the work, and that in fact, it is one which ought speedily to become known and make its way into the world, independent of any commendations on our part; though we shall certainly rejoice, if it should be found that by any means, we may have succeeded in making its merits known.

Rational Religion examined : or, Remarks on the Pretensions of Unitarianism ; especially as compared with those Systems which professedly discard Reason. By the REV. BADEN POWELL, M.A. F.R.S. of Oriel College, Oxford. 8vo. Pp. 256. 7s. 6d. Rivingtons.

THERE are few things against which it is more needful to caution the young student, than against the habit of *cursor*y reading. By skimming over the pages of authors in this light and trifling way, whole libraries may be speedily devoured, and a certain fitness may be acquired for talking volubly, and it may be for shining in mixed companies ; but such reading will never make sound reasoners, will never furnish the mind with solid wisdom or real learning. The traveller who drives in haste through any region without staying to make observations, may soon come to his journey's end, but he cannot have become acquainted with the true character of the country through which he has passed. No more can those who travel through books in an equally rapid manner, derive that advantage from them which they are capable of affording, or augment their store of the substantial riches of the intellect. Valuable books must be perused and re-perused, with constancy and diligence, with serious attention and frequent meditation, by those who are desirous of making regular advances in true knowledge, and who read, not for ostentation, but for the real improvement of the mind.

These observations have been called from us by our examination of the volume announced at the head of this article. Those who glance through Mr. Powell's performance in a cursory manner, will probably find it dull and tiresome, and rise from the perusal without receiving any fixed or distinct impressions. Not so those who shall study it with the thought and

attention which its real merit deserves. It is the production of a well-disciplined mind, accustomed to habits of reflection, and possessed of no common powers of ratiocination. We cannot commend the work for elegance of style, nor always for correctness; but the author pursues his way in a clear and lucid arrangement, and with a force of reasoning, which, though seldom new or uncommon, cannot fail of being admired and approved by every well-read divine.

A full and faithful analysis of the work before us, we have no doubt, will be acceptable to our readers, and, generally speaking, this is the best way of reviewing argumentative treatises; but we prefer in the present instance to refer our readers to the work itself, and shall only take a short view of it, which may suffice to shew that our recommendation is well-founded.

The great object of the author is to inquire into what the principles of reason are as applied to the ground-work of religious belief. The words "reason" and "religion" are used in a great variety of different and almost contrary significations. In contemplating the history of the human mind, what a multitude of discordant systems of reason and philosophy crowd upon our observation—what an immense mass of heterogeneous notions received under the name of religion has prevailed in the world. To what cause is this discordance, upon subjects confessedly of the highest importance, to be attributed? To what but to a radical error as to the true principles of reason in reference to religion? In order, then, to apply a remedy to this evil, it is necessary to investigate the distinction between true and false principles of reason, between real philosophy and delusive theory, between true religion and dangerous deceptions. The just limits between reason and faith must be ascertained, and within what boundaries the exercise of the former ought to be confined in matters of religion. In furtherance of this design, our author examines the grounds of what is called "Rational Religion," or, more properly speaking, Unitarianism, and he proves that it is built on mistaken principles, is supported by sophistry, and in most of its results coincides with errors, which at the first glance appear farthest removed from it—Fanaticism and Romanism.

After some preliminary observations Mr. Powell enters, in the first section, upon the general principles of rational inquiry after religious truth. It cannot be questioned, that, in order to prove the reasonableness of any particular system of doctrines, it is necessary in the first instance to examine the foundation on which that system is built; for, according as the foundation is firm or infirm, so will be the character of the

doctrines which rest upon it. Now reason, though the glory of man, and the attribute which distinguishes him from the brute creation, cannot be a stable basis for religious belief, by reason of its weakness and imperfection. In enquiries after metaphysical, moral, and divine truth, the incapacity of our intellectual faculties are strikingly displayed. "The moment the mind turns inward upon itself," says Mr. Powell, "and seeks to inquire into its own nature—its connection with the body—our origin, our obligations, or our end—we immediately feel lost and confounded at perceiving the unfathomable abyss with which we are on all sides surrounded. (P. 20.) Religious belief therefore must be grounded upon Revelation, and this Revelation, it will readily be granted, is to be found in our sacred Scriptures. But here the inquiry returns, In what manner are the Sacred Writings to be understood? By what principles are we to proceed in examining and interpreting their import? In what sense are we to regard their declarations? This is an enquiry of the very first importance, since it lies at the foundation of all our researches into systems of faith, and the answer to it can only be given by first ascertaining the proper province of reason on these subjects.

This point Mr. Powell discusses with much accuracy of discrimination, proving that the proper exercise of reason is the investigation of the literal sense of revelation. The candid inquirer after divine truth, will search the sacred volume, without attempting to judge *a priori* as to what it will be reasonable to believe or not concerning the great subjects there treated of. He will leave it to speak its own language without presuming to confine its representations to the narrow track of any theories previously adopted. He will not dare to reject or explain away what does not accord with his preconceived notions. Knowing that revelation is from God, he will value and revere every particle of it, and treasure up all its declarations as divine truths. He will regard all the revealed doctrines as reasonable if they involve no absolute contradiction. The only point of any real difficulty is to discover what ought to be considered as contradictions of this kind. There are some leading truths deduced from the testimony of natural reason, the contradiction of which would be an insuperable objection to the Scriptures. But it is not every little variance in statements, every doctrine which may appear to us unsatisfactory, every representation which may seem to us incongruous, that should be looked upon as contradictions; nothing in short should be regarded as such, except what is decidedly at variance with the little we know from the light of nature concern-

ing God, his attributes, and his works. Such is the only rational mode of collecting the doctrines of religion, by a steady adherence to the literal interpretation of Scripture, and such is the mode adopted by the Church of England.

"She receives no other rule of faith than the Scriptures; and maintains that the Sacred Volume contains every thing which can be requisite to be believed or practised in order to obtain everlasting salvation; whilst she expressly disavows the authority of any other principle and ground of religion whatever.

"The Scripture, and the Scripture alone, is admitted to be the standard and depositary of the truth: and precisely what is to be understood by Scripture is yet further defined by the limitation of a simple and obvious rule of interpretation: that the plain and literal sense of the sacred writers in matters of doctrine, is that which can alone be safely adopted. This is, in fact, the rule implied in every sentence of the Articles and other doctrinal declarations of the Church. And not less so is that equally necessary caution of not building upon insulated expressions and single detached passages. The faith of the Church of England is a system exhibiting the very model of caution and discrimination: her doctrines are deduced only upon an enlarged and accurate examination of the whole extent of revelation: every part and every expression has been weighed and deliberated upon: every apparent difficulty or contradiction has been taken into account: every opening which might seem to be made to any general principle has been critically scrutinized; and no fallacious theory permitted to pass as an article of faith. The examination has been exact and rigid: nothing conjectural, nothing uncertain, or ambiguous, in the slightest degree, has been suffered to obtain the title of an authorized doctrine: the whole subject has been viewed in all its bearings, and no partial or limited views have been considered sufficient: all that is dark, obscure, and mysterious, has been brought forward, and confessed and admitted to be so: there has been no shrinking from difficulties; no attempt to smooth down incongruities; no wish to explain away what might seem harsh, by unfounded refinements. The doctrines of the Church are founded on the substantial basis of the collected and accumulated testimony of revelation: collected and accumulated, weighed and scrutinized, by the diligence and judgement of the fathers and luminaries of the Christian Church, for a long succession of ages: up to those who had ocular proof of the divine origin of the revelation." P. 36.

But there is another ground of faith professed by some of our opponents, who adopt Scripture conjointly with some other authority as the fountain of religious doctrines. These may be divided into two classes, those who place the ground of faith in SCRIPTURE and TRADITION, and those who place it in SCRIPTURE and AN INTERNAL ILLUMINATION OF GRACE. Both

these grounds Mr. Powell briefly, but forcibly, shews to be equally fallacious, equally unreasonable, and equally uncertain foundations of religious belief.

Some on the other hand set up the principle of reason as equal to Revelation, and resolve to admit only what are termed rational views of religion. Such are the Unitarians and rationalizing divines: but while Revelation is thus judged of by the standard of rational principles, the real fact is, that Revelation is virtually discarded altogether. While it is pretended, as Mr. Powell observes, that reason is brought in as an auxiliary to Scripture, it is made paramount: and Christianity interpreted by natural religion, is no longer Christianity, but deism. Revelation, mixed up with philosophy, is no longer either Divine truth or human science: but a compound, in which the excellencies of both are lost and neutralized. P. 48.

Our author goes on to expose these false pretensions to reason, and to prove that the assumed rational principles, by the rule of which all doctrines are to be tried, are deficient in evidence, as well as vague and indeterminate in their application.

All these different systems, of the Romanists, of the fanatics, of the rationalizers, are equally instrumental in perverting the word of God. The first are willing slaves to what they consider an infallible authority which palms upon its devoted servants whatever is best suited to the purposes of its artful and aspiring policy. The fanatics, persuading themselves that they enjoy a Divine illumination, are led away by their own fancies, and blindly follow all its wild extravagancies, till they behold the doctrines of Revelation completely distorted through the delusive mist spread before their eyes. The rational Theologians by the torture of ingenious criticism pare down the declarations of the inspired writers to the level of their own understandings, and bend them in accordance with their own system. Thus these several systems, far as they may at first appear to be removed from each other, agree in making the Scriptures say *more* or *less* than they literally denote, and in delivering their own glosses for sacred truth. Nor is this the only point in which they coincide, as is justly remarked by our author.

"Nothing appears to me to put the unreasonableness of the Unitarian plan in a more decisive point of view, than to compare it with the systems adopted by those who run into the opposite extremes of superstition and enthusiasm; and whose schemes of doctrine are regarded by the Unitarian with the most philosophical contempt. He would probably be surprized at being told that he is doing nothing

more than following the example which they have set him, and taking as the model of his rational system, the schemes of those whom he despises as being opposed to all philosophical inquiry. Yet such is clearly the fact. If the Unitarian supports his doctrines by the rejection of a considerable portion of Scripture, is not this precisely equivalent to the plan of the Church of Rome, who, to maintain her superstitions, keeps back the volume of Scripture from the people, and only deals out to them such portions in her services as may suffice to answer her purposes? Where is the practical difference between denying the authority of Scripture, and not allowing that authority to have its free exercise?

"And further, I would ask, are not both these methods of proceeding more nearly allied than we might at first suspect, to the practices of the fanatic? Do we not find him constantly and exclusively dwelling upon particular parts and favourite passages of the Scriptures? Is not his peculiar doctrinal belief founded entirely upon detached passages wrested from their context, and exalted to the depression of all other parts, viewed without reference to the general tenor of the sacred volume, and insisted upon as comprising the 'one thing needful,' to the neglect of all other and more practical passages? Are not there interpreters so carried away by their infatuation in favour of a peculiar doctrinal view, that to whatever degree it may be contradicted by other more clear and practical declarations, they do not scruple to pass over those declarations without paying them the slightest attention? And what is this but a rejection of such parts of Scripture as do not suit their preconceived notions? What is it but an exemplification of the philosophical maxims of rational religion, adopted by a set of persons who would as much despise the application of philosophical considerations in their religious inquiries, as the rationalists would the idea of a divine illumination." P. 56.

We have then no other rational ground of belief than the revealed word of God. Acknowledging our incapacity to judge of its contents by any general principles, we are to adapt, and faithfully to adhere to all its literal declarations. This is the only prudent, the only sure, the only rational foundation upon which any system of religious belief can be built.

In the second section the learned author proceeds to comment on the rational views of the doctrine respecting the Divine nature, and to shew that they do not rest upon what he had previously established as the only solid basis of religious faith. He clearly evinces that the Unitarian rejects the literal doctrine concerning the Trinity without proof either from natural religion or from Scripture; that the Romanist goes beyond what is written by his adherence to scholastic refinements and the decisions of councils; and that the fanatic does away

with all distinction between mysteries and other truths, and makes all familiar by sensible impressions. The contrast of these erroneous views with the views of the plain and humble Christian, who rests his belief on the literal declarations of Scripture, is very striking, and the difference in their practical tendency is admirably sketched by Mr. Powell:

"The familiar form of worship with which the fanatic addresses his God and his Saviour, differs in fact but little in its character, or in its degree of presumption, from the sin of framing an image or idea of God after the conceit of his own heart. In either case there is a more sensible representation and perception, as it were, of the object of worship, than can be warranted by revealed authority. Wherein then is the difference between the worship of the Romanist and of the enthusiast? The one forms an image of God with his hands, the other in his heart:—the one contemplates the representation of Him whom eye hath not seen, with his bodily sight:—the other sets before his thoughts a visionary image of Him whom the heart cannot conceive.

"But the cold speculatist has no reverential love to address to his Creator and Redeemer, his belief is all philosophical theory; and if it were correct in theory, would still be utterly deficient as to its practical application. He nevertheless frames his theory with the view of obtaining a clearer knowledge of the Divine nature; and therein he like the others is no better than an idolater. While he flees from the images of enthusiasm and superstition, he bows before that of delusive hypothesis and imaginary simplicity. He cannot rest satisfied without a Deity whom he can comprehend: as if the very idea were not a contradiction in terms; and the wish to find such a Deity as irrational as the propensity to go after idols, or to create an idol in the heart.

"But against the plain and rational believer in Scripture none of these accusations can be brought. He is content to believe without requiring such sensible representatives: his worship is a worship of reason, and does not derive its life and support from mere impressions on the senses, or mere impulses on the feelings; though on the other hand he is far from rejecting or despising the use of such means of exciting and enlivening devotion, under becoming regulation. His religious belief and religious service differ equally from that of the cold theorist and the infatuated enthusiast, whose idolatry is mental, and from that of the votary of a ceremonial superstition, whose idolatry is external." P. 100.

In the third section the author comments upon the rational views of the doctrines respecting our spiritual state. Adopting in this part of his inquiry nearly the same method as in the previous sections, he begins with examining the proper limits

of reason, and with shewing what ideas we are able to form on these points by the light of nature; he thence infers the necessity of coming to Scripture for information, and of receiving its declarations on these subjects in their literal acceptation; and lastly, enters upon an examination and refutation of other systems. This method, so clear and logical in itself, is well adapted to give strength to his reasonings. For if it be proved that human reason can carry us but a very little way in the knowledge of our spiritual state, that abstract arguments are fallacious, if not totally destitute of foundation; and that all our researches serve only to shew the weakness of the human intellect in reference to the Divine economy, the conclusion is inevitable, that we must have recourse to Revelation for the confirmation and enlargement of our ideas. And further, if the imbecility of reason be so great, if it be confined within so narrow limits, it is clear that we have no general principles on which to determine the congruity or incongruity of what Scripture may declare concerning our spiritual state and relations. We have not a shadow of pretence for finding any difficulties or objections in what may there be delivered respecting the Divine dealings with man. Acknowledging the utter insufficiency and presumption of all attempts to go beyond the limits of what is written, our business is to collect and compare the different assertions of the sacred writers. We are in no condition to reason *a priori*, nor to form conclusions as to what may be right for the Deity to do in regard to his creatures; our duty is to follow the light of the holy Scriptures, to investigate their meaning with sobriety and caution, and to receive their literal declarations with humility and submission.

Thus the hypothesis of the Rationalists, who would judge of every thing by some supposed principles of reason, is utterly devoid of any solid basis. Mr. Powell shews the emptiness of the pretended direct proofs of it, and that the supposed greater simplicity which has been alleged as a proof of it, is not true in fact, and if real, would be a very insufficient proof. This too clearly evinces, shewing in various instances that the Unitarian views are equally mysterious with the literal doctrine; as respecting the existence of evil—Providence—prescience and free agency—the moral principle—miracles—a future state—nature of the soul—materialism and immaterialism. From a generalised view of these topics he infers, and in our opinion rightly infers, the incompetency of the pretended rational system to fulfil its designs. The Unitarian system is in reality neither more simple nor more level to the comprehension of the human mind, than that which is derived from the literal declarations of revelation.

But the mode of proceeding by which this system is deduced, cannot in fact be allowed on any principle of reason or criticism : and thus, whether we consider its conclusions themselves, or the means by which they are arrived at, it is a system glaringly repugnant to every rule of philosophical inquiry.

Some striking illustrations of this are given by our author in a comparative sketch of the Unitarian system, contrasted with those which professedly reject reason. The instances whereon he grounds this comparison, are respecting original sin—future punishment—redemption—justification—and sanctification. These particulars are sketched with a rapid, but vigorous pencil, and he demonstrates that the several systems of the Rationalist, the Romanist, and the Fanatic, though apparently so opposed to each other, do in reality coincide in their results. Had the time permitted, we would gladly have followed our author through this comparison, but we must be content with merely recommending it to the attention of our readers.

The work is concluded with some general remarks on the philosophical pretensions of Unitarianism, especially as compared with the other systems ; and there is appended a selection of notes, chiefly designed, by appealing to some of our standard works in theology, to illustrate and confirm the arguments and reasonings in the text.

Short as our review of Mr. Powell's performance has been, enough we trust has been done to justify the high commendation which we gave at the outset. It is a powerfully argumentative treatise, well-timed in an age of superficial reading, when boys and mechanics presume to be philosophers. Pride of reason is the meteor which dazzles and leads astray the rationalizing divines. They seek to get rid of every thing incomprehensible and mysterious, and to model religious belief to the dimensions which they deem congruous and proportionate. For this purpose they are compelled to run into forced and impossible interpretations, and sometimes into a capricious and unwarranted rejection of Scripture. But a system built on such a process can never be a rational system : it is in fact unreasonable ; false in its pretensions, fallacious in its conclusions, and hollow in its results. Those writers, therefore, deserve the thanks of the public, who, like Mr. Powell, stand forward to refute its claims ; for by exposing the unphilosophical character of a pretended philosophical system, and the unreasonableness of a theory pretended to be built upon reason, the way is cleared for the reception of that religious belief which alone agrees with unadulterated reason—a belief founded on the plain and literal sense of the holy Scriptures.

A Sermon preached in St. John's Episcopal Chapel, before the Bishop and Clergy of the Episcopal Communion in Edinburgh. By the Rev. JAMES WALKER, M.A. formerly of St. John's College, Cambridge, Senior Minister of St. Peter's Chapel, Edinburgh, &c. London. Rivingtons. 1826.

A Respectful Remonstrance, addressed to the Rev. James Walker, on the subject of his Sermon preached before the Bishop and Clergy, &c. By the Rev. EDWARD CRAIG, M.A. of St. Edmund Hall, Oxon.; and Minister of St. James's Chapel. London. Hatchard and Son. 1826.

A Serious Expostulation with the Rev. Edward Craig, M.A. in reference to the Doctrine by him falsely attributed (in a Remonstrance addressed) to the Rev. James Walker, humbly submitted to the Judgment of the Bishops and Clergy, &c. By the Rev. JAMES WALKER, &c. London. Rivingtons. 1826.

WE are extremely sorry to find that the peace of the purest and humblest branch of Christ's Holy Catholic Church, the unassuming Episcopal Church of Scotland, has of late been interrupted by a controversy as little creditable in its details, to the ministerial character of one at least of the parties concerned, as it must be unsatisfactory in its results to the sober-minded portion of the public at large. It was our original intention not to notice this war of words; partly because the subject under debate has been again and again discussed, usque ad nauseam, and partly because we were not desirous of giving to the thing a greater degree of publicity than it has already unfortunately attained. But the circumstances under which the dispute began are so curious, and the mode adopted in conducting it so extraordinary, that our readers will, we suspect, be gratified rather than fatigued, in having both the one and the other brought shortly under their notice.

On the 22d of June, 1825, the Rev. James Walker, senior minister of St. Peter's Chapel, in Edinburgh, and professor of theology in the Scottish Episcopal Church, preached before the Bishop and Clergy of the diocese of Edinburgh, what is commonly called a Visitation Sermon; selecting for his subject a consideration of the Gospel commission, its import, its obligations, and its influence in the commencement and conduct of the Christian life. The discourse was manifestly written with no view whatsoever to future publication; for though the doctrines be sound and orthodox, the style is very far from being correct; and the repetitions, proper enough perhaps when delivered from the pulpit, are, when examined, in the

clotnet, absolutely wearisome. Among other matters insisted upon, the preacher took care to lay before his hearers his own views of the frequently-contested point, Baptismal Regeneration,—and he did so in terms which we have been taught to consider as perfectly in agreement with the doctrines of the Bible, and, as a necessary consequence, with the formularies of the Church of England.

There is, it appears, in Edinburgh, a Reverend Edward Craig, late of St. Edmund-Hall, Oxon, and now minister of St. James's Chapel, Broughton-place; a gentleman of extremely sensitive feelings and boundless zeal; one, who, though a comparative stranger in Scotland, and standing alone, or next to alone, in most of his notions, considers it necessary to protest, in the name of the Church, against every opinion with which he cannot, in his own proper person, accord. Mr. Craig, as one of the Edinburgh clergy, formed part of the audience before whom Mr. W. preached; and he entertained, as it would seem, great horror at Mr. W's doctrine. Instead of joining with the rest of his brethren in a request, that the preacher would print and publish his sermon, he accordingly adopted a course diametrically the reverse. He informed his Diocesan (we give the fact in his own words) that he hoped Mr. Walker would not see it necessary to print his sermon, as he should then feel compelled to notice it.

Mr. Walker had already refused to comply with the expressed wish of his Bishop and brethren of the clergy; he had laid aside his discourse, and with it all ideas of polemical warfare, when Mr. Craig's threat (whether judiciously or not we have no business to determine) was communicated to him. Here was a direct and positive challenge to publish if he dared; a bare-faced defiance to bring himself and his tenets into the field against a champion of a different school. Now though no friends to controversy, we cannot see how, under these circumstances, Mr. Walker could any longer adhere to his first resolution; for had he done so it might, and in all probability would have been said, that he feared to submit his views on a very important point of religion to the examination of the world; Mr. Walker accordingly sent his sermon to the press; and with an introduction prefixed, and certain notes, most of them of no great value, appended, it is now in the hands of the public.

The consequence of this step was an almost immediate fulfilment of the threat which occasioned it; the sermon appeared, and in as short a space of time as could well be required for its composition, appeared Mr. Craig's reply. It is

entitled "A Respectful Remonstrance addressed to the Rev. James Walker, on the subject of a Sermon preached before the Bishop and Clergy of the united Diocese of Edinburgh, Fife, and Glasgow," and we must be permitted to say, that though we have read many uncandid and unfair attacks, both upon individual men and their doctrines, we never met with one more unfair or more uncandid than this. It is from beginning to end one tissue of misrepresentations, of gross oversights, and we are almost tempted to add, wilful perversions. These are stronger expressions than we are in the habit of using; but that they are not more strong than the facts of the case require, our readers will, we are satisfied, be very shortly convinced.

It was not to be expected that the matter would rest here. Thus attacked, Mr. Walker felt bound to defend himself, which he has done in a pamphlet written with very considerable vigour and ability. It may be, that to some the writer of the Serious Expostulation will appear as having infused into the style of his composition a greater degree of bitterness than was necessary; but we really know not how an honourable man, accused of preaching and publishing a dangerous doctrine,—a fearfully unsound and delusive statement,—a doctrine, not according to godliness, and leading decidedly to fatalism of the worst kind;—we hardly know how an honourable man accused of such things could have written in a strain very different from that adopted by Mr. Walker. With this, however, we are not deeply concerned; neither do we feel called upon to enter into the details of the controversy; it shall be our object to show, that we, at least, have not spoken of the *Respectful Remonstrance* in language more harsh than it merits.

We have hinted that Mr. Walker's Sermon possesses none of the adventitious advantages of a lucid style, or correct diction. In point of composition it is, indeed, but a meagre performance; but it contains no single statement which may not be found in the pages of our ablest and best divines, from the days of Cranmer, down to the present time. In the *Respectful Remonstrance*, on the contrary, it is represented as inculcating tenets absolutely contradictory of all religion; and the author has had the hardihood to declare, that he makes his statements in the *very words* of his adversary. We know no more effectual method of ascertaining the correctness of such an assertion than by placing the two polemics here in juxtaposition.

Mr. Walker chooses for his text, Matt. xxviii. 18, 19, 20, of which a brief explication is given.

(*Mr. Walker.*)

"A portion of this sublime power of spiritual and moral dominion, which was conferred on the Son of God, as the consequence and reward of his voluntary humiliation, as the son of man, of his meritorious sufferings, and of his precious death.—A portion of this power he, in the words of my text, conveys to his faithful followers, so far as it can be possessed, and may be administered by frail and mortal man. 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatever I have commanded you,' 'and lo,' he concludes, 'I am with you alway, even unto the end of the world.'" P. 11.

—Again, speaking of Baptism as the commencement of the Christian life, we have for

(*Mr. Walker.*)

"Instead, therefore, of searching for an imaginary period of supposed regeneration, we have a point already fixed, beyond dispute, and to which we may confidently refer in all circumstances; and if we refer rightly, we do it with the absolute certainty of finding all that instruction and consolation, which Christians require. That point is baptism, a fact of much more certainty and importance, if we properly apply, and improve it, than any transient emotion, however fervent. This is undoubtedly sacred; and from this point, which has the express sanction of

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(*Mr. Craig.*)

"The passage which you quote as your text, and on which you found your whole system, is directly against you. It is the commission, certainly, of Christ to his ministers; but it does not say, as you would affirm, 'Go and administer the two Sacraments to all nations, as channels of effectual and permanent and spiritual gifts, and lo, I am with (you) alway, in every such administration, unto the end of the world.'" P. 7.

(*Mr. Craig.*)

"Baptism and regeneration are not invariably and inseparably connected. Hypocrisy may disjoin them. But then on your principles there must be no exceptions. The ordinance of God must be effectual. Simon, (Magus) according to your view, was regenerated; and if he had the slightest suspicion, that the denunciation of the Apostle was true, he had now a point already fixed in his soul's history, 'fixed beyond all dispute, to which he might confidently refer;' for although Peter told him that he had no part, or lot, in the blessings of this kingdom, he would know that his

God, we may at all times contemplate our Christian condition with profit. We cannot refer to this important fact and period in our history, without remembering alway, as we are in most solemn duty bound, that baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him;—baptism is the point from which we are enabled to survey what we are by nature, what we are rendered by grace, and what it is intended we shall become in glory. Of children of wrath, as we are by nature, we are hereby made the children of grace. Baptism is a palpable thing. The ceremony is past, indeed, but its consequences are permanent, *if the obligations which it imposes are fulfilled.*" Pp. 32, 33.

baptism was the point, from which he was enabled to survey what he was rendered by grace, and what it was intended that he should become in glory.' This would be the legitimate result of your system." P. 15.

The above are two fair specimens of Mr. Craig's method of quoting his adversary's words, and drawing inferences from them. But he is not satisfied even with this. He has printed with the marks of quotation, statements for which we have looked in vain throughout the pages of the Visitation Sermon, not only failing to discover the terms themselves, but any other terms having the same or a similar import. For example, the zealous watchman (as he is pleased to designate himself) after giving his own views respecting the Apostolic commission, observes, "but this is a very different matter from what you call 'applying the faith,' by which I understand you to mean baptizing, that is in your view of the ordinance, by the performance of the rite, originating in the candidate, the operations of faith." Now we positively aver, that the phrase "applying the faith," is not to be found in the whole of Mr. Walker's discourse, and that no such meaning is any where attached to the bare administration of the baptismal rite.

We have neither time nor inclination to take further notice of Mr. Craig and his performances. A clergyman who is capable of charging his brother, and that brother the authorized teacher of Theology in his own Church, with promulgating opinions which lead to Atheism of the worst kind, (for fatalism

in the only conceivable kind of Atheism) hardly deserves that his writings should be noticed at all in any respectable work. But he is, as we have said before, a man of extreme sensibility, and therefore could not, surely, intend the evil which he has actually committed. We trust he has now learned a lesson, such as he will not readily forget; but if he require another, we advise him to study the nursery fable of the woman with the long nose, whose fine feelings brought her continually into trouble, and set her by the ears with all her neighbours and acquaintance.

NOTICES.

A Vindication of the most Reverend Thomas Cranmer, Lord Archbishop of Canterbury, and therewith of the Reformation in England, against some of the Allegations which have been recently made by the Rev. Dr. Lingard, the Rev. Dr. Milner, and Charles Butler, Esq. The second edition, with notices of Dr. Lingard's and Mr. Butler's Remarks on the first edition. By the Rev. H. J. Todd, M.A. F.S.A. and R.S.L. Chaplain in Ordinary to His Majesty, and Rector of Settrington, Yorkshire. 12mo. Pp. 148. 4s. London. Baldwin. 1826.

WE are very glad to notice the following work, and to refer the reader to a full account of the first edition in the third number of our review, p. 77, et seq. The preface to the present edition we copy with pleasure.

"The vindication of the character and conduct of Archbishop Cranmer, which not long since I prefixed to his admirable treatise upon the Sacrament of the Lord's Supper, has been so well received by the publick, as to render it advisable to reprint it in a form suited to a more extensive circulation. It has indeed been said by Dr. Lingard and Mr. Butler, to whose animadversions upon the Archbishop I have replied in this vindication, (with becoming circumspection, I trust,) 'that the attempt of Mr. Todd to place in a more favourable light the labours of this celebrated prelate has not been successful.'

"The remark of Dr. Lingard is in general terms, without impugning a single point which I have advanced, either as to accuracy or to applicability. It is therefore of no weight. Indeed, to the reimpression of this Vindication, I have been led by the judgment which has been passed upon it by men, not inferior in learning to Dr. Lingard, or (I might safely contend) to any scholar professing the Romish faith in the present age; men, who have cheered me for detecting the revival of forgotten calumnies, and for guarding others against the

attempt, now made, to change the complexion of English history through the reign of Henry the Eighth to the close of Elizabeth's, in order to set at nought the Reformation, by an ostentatious appeal to documents of little or no value, and by a suppression of indisputable authorities not in unison with the object of the historian. To the twelve especial statements concerning Cranmer, in which I am opposed to Dr. Lingard, I have now only added what may accompany his partiality for bishop Gardiner, namely, that in *the same fear* with that of the crafty prelate, the historian has coupled the learned and amiable bishop Tunstal, when, in truth, Tunstal's own letter has descended to us, proclaiming the very reverse.

"The observations of Mr. Butler are specifick. He says, *first*, that 'without a minute and full investigation of every topick which my Vindication presents for discussion, it would be impossible to decide with justice between us. In such an investigation (he adds) I *may* hereafter engage.' For such an investigation I shall look without fear. The courtesy of the champion against my cause will admit, that, as often as such contest may be renewed, the Protestant clergyman is not to be blamed, is not to be derided, who in his humble station presents himself armed with truth in defence of the Reformed Church of England; in defence especially, too, of the *unfortunate and wickedly-treated prelate*, as Mr. Butler recites the phrase in his mention of a letter received from the late Dr. Parr, in which the doctor censured, and very justly, in the severest terms, the language of Mr. Butler upon what he had considered the blamable parts of the Archbishop's character. The *second* remark of Mr. Butler on my Vindication is this: 'Mr. Todd asserts, that I *charitably* say, that Cranmer and his associates wished Mary and her associates to be exposed to their projected persecution. I am surprised at this remark.' I need only refer the Protestant reader to the passage in question; and he, I think, will not be *surprised*. But it will be right to produce the sentence of Mr. Butler, which occasioned my remark. 'In extenuation of Mary's persecutions, it may be said, that she did no more than execute, against Cranmer and his associates, the provisions to which he had *wished* her and her associates to be exposed.' What Mr. Butler says that the Archbishop and his associates thus *wished*, Dr. Lingard says they *intended*. I request the reader, therefore, particularly to regard what is offered upon this point in the statement in the following pages. The *third* reflection of Mr. Butler on my Vindication is, that I have accused him of unfairly citing bishop Jeremy Taylor on the subject of transubstantiation and the mass; and that to this purpose I have produced a passage from the same author's *Dissuasive from Popery*. I have certainly so done; and, I trust, successfully! For what says Mr. Butler himself? 'After repeated serious perusal of the passage cited by Mr. Todd from Bishop Taylor's *Dissuasive*, I am convinced that it does not substantially contradict the passage cited from his *Liberty of Prophesying*. I admit that it appears,—that it may be thought,—that it may be construed to contradict it,—that it

sounds like,—that it approaches very near to a contradiction; but I aver that it is *not* a contradiction.' I am content to leave this hesitating and rather whimsical declaration, which serves only to corroborate what I have asserted, without further comment; and to direct the reader to the plain, the perspicuous; the unsophisticated language of the bishop himself. But I must not omit what Mr. Butler subjoins: 'If I had been aware of the passage cited from the *Dissuasive*, which I assure Mr. Todd I was not, I should not have inserted the passage from the *Prophecys*; for although I think the former is not affected by the latter, I think the latter renders the sense of the former *debatable*.' Upon this passage too no long remark is necessary; for the reader will find in my accusation as to Mr. Butler's *unfairly citing* bishop Taylor, and in the proofs with which I support it, that the *Dissuasive*, written as it was at the desire of the prelates of Ireland, delivers the full, complete, and unaltered opinion of his lordship upon popery, which no reference to the *Prophecys*, written nearly twenty years before, can be fairly brought to weaken or impugn. The *fourth* and last observation of Mr. Butler is, that 'Mr. Todd by a very harmless, and I am sure, a very honourable mistake, charges me with citing bishop *Gunning* for the same doctrine, concealing what should be added respecting him, that after the bill was passed, he took the oath.' Mr. Todd refers to the Book of the Catholic Church, p. 327. I have more than once perused this page, some pages immediately preceding, and some immediately following it; and the article, Transubstantiation, in both editions of the Book of the Roman Catholic Church; and can find in them no citation from bishop *Gunning*, or even any mention of that prelate's name.' Here then must be some mistake of Mr. Butler himself; for if the reader will turn to the page I have named in Mr. Butler's book, (p. 327,) he will find the following words:—'Several of the most eminent Protestant divines have acquitted this doctrine of the Catholics (the Innovation of Saints) from the charge of idolatry. Dr. Luther acquitted them of it: Archbishop Sheldon, bishops Blandford, *Gunning*, Montague, and many other of the brightest lights of the established Church, have acquitted them of it.'—And what I have said, in the way of harmless and honourable mistake, as it is alleged, after my vindication of bishop Taylor, is this. 'Is the whole truth proclaimed, when Mr. Butler also cites another prelate of the English Church in his behalf, because that prelate said in the House of Lords, when the declaration against Transubstantiation was enacted by the law of the land, 'that the Church of Rome was not idolatrous?' This is all that Mr. Butler tells of Dr. *Gunning*, bishop of Ely.' Here, as I thought, my meaning was obvious enough; namely, that Mr. Butler had cited *Gunning*, in aid of the general proposition, though Mr. Butler may plead that he produces him only as to the invocation of saints, *that the Church of Rome was not idolatrous*. I think too still, that I am sufficiently correct in describing this witness of Mr. Butler, whom, now, however, we find disowning him altogether, and disclaiming the very mention of his name.

"Upon the late Dr. Milner's reference to the Lambeth Records, I have here no other remark to offer, than that what I have detected in him cannot be contradicted. And of Dr. Lingard and Mr. Butler I now take my leave (for the present) with perfect benevolence, though with absolute dissent; repeating only the powerful observation of one who, in the controversy of former years, thus distinguishes the instrumentality of Cranmer in separating England from the Church of Rome: 'The Reformation builds on a rock, removing the hay and stable, the perishing materials heaped on it by popes, to secure our Church a firmer establishment on Christ the foundation. Cranmer we look upon but as an instrument raised by God to clear away the rubbish; and whatever his personal frailties or infirmities may have been, for Christ has appointed men, not angels, for the work of his ministry here, the doctrines of the Gospel by him restored are not the less pure, nor the corruptions he pointed out less abominable; and the better use we make of that blessing which he, by his labour among us, procured for us, we shall esteem him the more highly in love for his work's sake, whatever his faults were in other respects.'"

Sermon by the Rev. Dr. SHUTTLEWORTH, preached at the Fourteenth Annual Meeting of the Hampshire Society for the Education of the Infant Poor in the Principles of the Established Church. London, Rivingtons.

WHERE all is excellent it is difficult to select, and if by avoiding it we might hope to induce our readers to judge for themselves, by an attentive perusal of the whole, we should consider that we had amply fulfilled our duty to the public, by thus introducing to their notice, and we would gladly add by indelibly imprinting on their memory, a composition which demands our unqualified approbation. Were it the practice of reviewers to make a single sermon the ground-work of an extended article, with pleasure would we avail ourselves of the present opportunity, for seldom in so few pages have we met with so much forcible reasoning displayed, or so many valuable hints thrown out, upon which we might dilate with profit to ourselves and to our readers. We are aware indeed that neither a small nor an insignificant portion of the reflecting classes of society entertain rational doubts and considerable hesitation respecting the education of the people at large, and more especially respecting that mode alluded to in this discourse, fearful "lest the effect should be the disturbance of the good order of society, by unfitting the minds of the inferior classes for the performance of the humble duties attaching to their allotment in life." P. 10.

Whatever may be the nature of these doubts, whether founded on error or prejudice, we respect them if conscientious and the genuine result of intellectual minds pondering upon a question pregnant with important effects. At the same time we honestly confess that we should doubt their sincerity and purity if they can outlive the weighty reasoning brought to bear upon them by the Warden of New College. There are persons in the world unwilling to receive advice from sermons as the emanations of professional, and therefore biassed and prejudiced writers. To such we would say, read before you decide. We are ready indeed to admit that some sermons may occasionally bear partially and technically upon points of public and general import, and that others assuming too much the character of essays and dry dissertations on the other hand, in some degree lose sight of the rock upon which they ought to be founded, and from which they ought ever to be known. But from both such charges we think the Sermon before us is free; for whilst the abstract Theologian will be satisfied with the piety and orthodoxy of its author, who would render "the humbler classes more contented, more industrious, more religious, and consequently more happy," p. 13—the speculative reasoner will thank him for the soundness of his views, and power of his arguments which may fan "into a flame those embers of the benevolent affections which piety and reflection have previously kindled." P. 6. Which may convince him that as

"In the present advanced and active period of man's history, an intellectual being has only to exist, and knowledge of some kind or other is sure to come unsought. He has only to open his eyes and it flashes upon him: he may in fact be said almost without a metaphor to imbibe it at every pore." P. 10.

That knowledge moreover is power, and

"That perverted knowledge lying in the way of every member of an opulent commercial nation, however deficient he may be in wisdom of a holier description is power most fearfully destructive both morally and physically of the individual and the commonwealth." P. 16.

That "even that greatest of all earthly blessings, religion itself, (such is the fearful tendency to abuse in our present imperfect condition) will if not properly instilled be converted into bitterness." P. 20.

Convinced of this we repeat the speculative reasoner as well as the abstract Theologian will combine in doing their utmost to inculcate with sobriety and single-mindedness any system

connecting moral and religious virtues, "encouraging the development of all that is really good and counteracting what is evil." P. 28. Assured that by so doing they are assimilating human nature "in its noblest, *i. e.* its unperishable part to the angels of God; its passions subdued; its affections sublimed; its hopes centered on perfection itself; bearing, since it is God's will, with the yoke of its frail and perishable body, but eager for the day when it shall shake off the trammels of the flesh, and reach its immortal destination." P. 8.

A small Dictionary intended principally for the use of the Poor of the Established Church, whether School Children, or grown up Persons, &c. &c. By the REV. EDWARD CURTIS KEMP, M.A. Curate of Lyndhurst, in Hampshire. London. Hatchard and Sons.

IN the present age, when the talents and learning and piety of some of the wisest and best amongst us are making fresh struggles every day to dispel the darkness of ignorance by enlightening the understandings of the poor, we are never surprised to see works calculated to produce this effect issue from our press. Numberless indeed are the volumes written and compiled for the exclusive benefit of the lower orders of the community; and diversified in every varied modification of design and execution to accomplish one common purpose. Of these many, no doubt, have been written by men of very limited knowledge and experience, and of very moderate sense and judgment; whilst on the other hand many, and, we believe, far the greater portion, reflect the highest credit on those who wrote them, in that they are conducive to promote the best interests of those who read them. Whether or no the book now under consideration may justly claim a place in the latter class, is a point upon which we are anxious to give our opinion.

The author's view in publishing this Dictionary we learn from his preface; the first sentence of which we will quote for the information of those who have not read it before.—

"As it cannot but be admitted that the poor ought to have every facility afforded them of understanding the doctrines which they hear from our pulpits; that the comprehension of words is necessary to that of sentences, and that clergymen often cannot write with propriety without using words that are unintelligible to untutored minds, a Dictionary, written for the convenience of both parties, is considered by the author to be a desideratum in the English language."

The three positions here laid down none surely will dispute; none at least of the liberal and rational, whose understandings have not been warped by the inveterate prejudices which folly and ignorance first thoughtlessly conceived, and then afterwards wilfully retain. For those who lift up their voices against all education of the poor, because that blessing, like all other blessings, is liable to perversion, we cannot condescend to reason with at all. Mr. Kemp then remarks that there is the strongest probability of such a work being beneficial in its consequences to the poor, though it may not possibly make them more ardent in the cause of religion than they might have been without it. "It is presumed to be sufficient," he further remarks, "that numbers of the present day have long felt the necessity of the assistance to be derived from it, which they are desirous to receive and are willing, but know not where, to seek."

The whole preface explains the author's design, and also makes a sufficient apology for any the least deviation from strict grammatical and philological propriety, to which he may any where have been driven by the peculiar nature of the task he has imposed upon himself. He was restricted in a manner in which no ordinary dictionary-writers are; for they dedicate the fruits of their labour, not to any particular class of men; but to all alike; whereas he has appropriated his to the poor, to those, who have indeed the Gospel preached unto them, though often ineffectually, through their incapacity to comprehend the simple language in which it is conveyed to their ears by the preacher.

Any man, that zealously steps forward to instruct his poorer brethren in the knowledge of the things pertaining unto everlasting life, deserves our love and esteem. Mr. Kemp therefore is entitled to our thanks, even for his good intention. Let us now see how far he may be entitled to them for the mode in which he has carried that intention into effect. That his object is good, none but those will doubt who would rejoice to find it bad. This however is not by itself enough to justify any man in sending forth his lucubrations into the world. In common charity it is to be hoped that many of the injudicious works, under which the press is groaning, were written with the best intent; though at the same time condemnation must fall upon the authors for having attempted to perform more than their qualifications warranted them to undertake. Whether in the present instance greater hopes have been held out in the preface than have been made good in the work, we will soon, as far as our opinion can, determine.

The words are well explained, except perhaps in some cases, where the incapacity of the ignorant to understand the close significations, necessarily precluded a more strict and legitimate mode of explanation. The grammarian may, if he pleases, pick out particular words, which, according to his accurate ideas of correctness, may not have had their full force given to them. He may cavil, and perhaps with partial success; but he should at the same time remember that this little book was never intended for all sorts and conditions of men, and that therefore the only question is, whether the meanings attached to the different words are either in one or more cases so erroneously given, as to mislead that particular class of persons, for whose information they are solely intended.

We must consider this book not as a subject for ill-natured critics to carp at on account of any deductions not rigidly and logically deduced, but as a plain and simple volume of instruction for the benefit of the poor; principally those of the Established Church. If indeed any words can be pointed out, as having been falsely interpreted, then the character of the dictionary, as a dictionary, no matter for what description of men it was intended, is lost. We have carefully examined whether any words have been so interpreted, and we can conscientiously assert that they have not; loosely indeed they may have been in some few instances, and for the reason before assigned, but falsely, never.

Whilst, however, we bestow our approbation, both upon the design and execution of this Vocabulary, for such it may be called, consisting, as it does, of words selected from the great body of our language; we cannot refrain from suggesting one improvement, that may hereafter be made, should it come out, as we hope it soon will, in a second edition. There appear to us to be more words explained than it is advisable to burthen the memories of the poor and their children with. We conceive that many words are inserted, which clergymen, in preaching to country congregations, ought not to use: for instance, such as "interpolation," "anchorite," "extraneous," "reciproceation," "encomiastic," "exuberant," "polemic," "reversion," "speculatist," and several others. It would certainly be better to imbue the minds of poor children thoroughly with a moderate number of words, and their respective meanings, than to teach them so many, that they cannot well retain them distinctly in their memories. And surely no one will deny that the more they have to learn, the less likely are they to learn it well. Whilst, therefore, a greater danger of their being ill instructed exists, when they have, suppose, 1400 words

to learn by heart, than when they have 1200, it is but fair that we should prefer that alternative, in which this danger is less. Children, and adults, who are still children in the knowledge of their Bible, will assuredly encounter no small difficulties in making themselves thoroughly acquainted even with 1200 words. They will always be liable to confuse the meanings of such words as resemble each other in sound, and thus be sadly perplexed when they hear them repeated from the pulpit. Much greater, however, will their liability to do this be, when the cause of this liability is increased. If indeed the words illustrated in Mr. Kemp's dictionary be not more in number than are absolutely necessary, then by all means let not one of them be withdrawn. But we conceive they are not all necessary, because the clergyman ought rather to limit his choice of words when addressing a congregation composed principally of ignorant and uneducated hearers, than to go beyond their understandings by using expressions which they have either never learnt, or which, if they have learnt, they cannot justly be expected to remember.

and critical books, which interpret the text of Scripture, and detect the allusions of the writers, are far more necessary to be preserved,—far more worthy of the attention of those who profess to explain the Scriptures to their flocks. And we trust that the time is not far distant, when such a praiseworthy undertaking shall be commenced.

The force of the particles in the New Testament is a subject deserving of notice. *Ἐν*, for instance, assumes a variety of significations, like the Hebrew *ב*. It occurs in the sense of *by the power of*—*ἐγὼ ἐν πνεύματι Θεοῦ εἰσβάλλω τὰ δαιμόνια*, and often corresponds with *διὰ* in classical Greek. Certain verbs in Hebrew, as in Arabic, require particular *postpositions*, which accounts for this use of *ἐν*, as the Apostles always wrote Greek according to the Hebrew idiom: thus verbs of holding, detaining, &c. of seeing, of choosing, of reprobating, of chiding, of attesting, of smelling, of meeting, of urging or pressing, required *ב*, and took *ἐν* in the Hellenistic dialect. *Μετὰ* and others are found, as Hebraisms, from a similar cause:—accordingly, *ἐν* is used to express a gerundial form—*ἐν τῷ ἐπισυναχθῆναι λαοὺς* Ps. cii. 22. *בְּהִקְבֹּץ עַמִּים*, and occasionally, where *ב* is prefixed to the verb: *e. g.* Isaiah xxxvii. 1. *כַּשְׁמַע הַמֶּלֶךְ ἐν τῷ ἀκοῦσαι τὸν βασιλέα*. *Πρὶν* and *πρὸ τοῦ* are substituted for *לפני* and *μετὰ τὸ* for *אחרי*;—all of which are criticisms of no mean consequence to him, who would interpret the New Testament accurately.

But, before we dismiss the subject, we must notice the *Diatrise de Adagiis N. T.* the first of which is *ὡς κόκκος σινάπεως*, which he retraces to a Jewish adage still discernible in the Talmud, and applied to the smallest possible thing. With respect to mustard becoming a large tree, as in the parable in the Gospel, the Jerusalem Talmud records the enormous size to which it grew in Palestine. The camel passing through the eye of the needle is discussed at great length: the mote and beam in the eye, the nature of a parable, and various other proverbial expressions commemorated in the Sacred text, are examined and elucidated with considerable precision; and not only corroborated by rabbinical, but as frequently by classical examples. The meaning and object of each is accurately determined, and the only deficiency appears to be a want of inquiry into the corresponding proverbs of the present inhabitants of the East.

tablished by parallel passages. These is much less conjecture than we should have expected in a work of this nature, and though the author has diverged from the beaten road of criticism, a sure beacon has guided his path, and his philological acutinies rarely fail of conviction.

We cannot make extracts from it, on account of the length of discussion afforded to each new sense of the Greek word; but the following compendium of a part of it, will exhibit the sort of undertaking which he has so felicitously accomplished.

"*Ἀγαπᾶν* in the Hellenistic dialect is *Anteponere, præferre, plus diligere, μισεῖν* is *minus diligere*—a mere *meiosis* of the former, which is substantiated by St. Luke xiv. 26. contrasted with St. Matthew x. 37; *Ἔθνη* is the Hebrew *עַמִּים*, and therefore, is substituted for *γῆ*—*ἐκκlesia* in 1 Cor. xi. 10. is used for a veil, *Heb.* *כִּתְרוֹ* *a skeuos* being equivalent to *כֵּל* signifies a thing, a vessel, a body. A double sense is attributed to *σπλάγχνα*, from the double meaning of *חֶסֶד*, and the word expresses *mercies*, e. g. *ἐν σπλάγχνοις Ἰησοῦ Χριστοῦ*. *Λαός* and *ἔθνος* are opposed to each other, the first being applied to the Jews, as the people of God, the other to the Gentile world:—*εὐθὺς* is introduced, in the sense of *ῥῶ*, and signifies *upright, just, &c.* and *δικαιοσύνη* being a translation of *יָשָׁר*, is referred to aims and liberality, as well as to righteousness. *Ἀκοή* occurs as *פִּתּוּי*, *fame, report*, and as the Jews often write intently, St. Peter makes mention of the *λόγος ἀκοῆς*, *ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ* is the *דָּבָר נִצָּח*, or *דָּבָר שֶׁנֶּשְׁמַע* of the book of Esther. *Ὁ ἀδελφός, ὁ πέλας, ὁ πλησίον* are placed for any one connected with the person, who is the subject of the discourse, in any way, according to the idiomatic force of *אָח*—*אָחִי*—and *אָחִי*: he supposes the *ἀδελφοὶ τοῦ Χριστοῦ* to mean *compri- signi* (*אָחִי*) and argues, that they were sons of Joseph by another wife. *ἑαυτὸν* occurs for *σεαυτὸν*: *οὐρανός* (Matt. xxi. 23. and *αὐτοῦ*) is placed for GOD, and *ὀφειλημα* (*אָחִי*) for *sin*. *Κέρατ*, like *קר*, is applied to an *illustrious member of a family*, *εἰρήνη*, like *שלום*, signifies *happiness and salvation*, as well as *peace*, and *ψυχή*, like *נַפֶּשׁ*, stands for *the man himself, &c. &c.*"

From this specimen we may perceive of what utility this book is to the Biblical Critic, and what great advantage might be derived from it, if it were in a more extensive circulation. It is to be regretted, that many of the more invaluable works on the different departments of Theology are rarely offered for sale, and are almost exclusively confined to old libraries, which have amassed literary treasures from generations past, and that there is not a sufficient public spirit to render their re-publication expedient to the individual who might contemplate it. Selections from the British Divines are now passing through the press, many of whom, such as Jeremy Taylor, are worthy of a place in a theological selection: but, assuredly, those scarce

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BIBLICAL MEMORANDA.

(No. V.)

* AFTER this transaction, Jesus ascended τὸ ὄρος, and commenced a didactic discourse with his disciples and the multitude. If we admit the sixth chapter of St. Luke to have relation to the same event, we shall discover some considerable variation in the narrative, but as several important reasons have been stated on either side of the question, we shall not introduce this Evangelist's account into our present discussion. Tradition seems to have determined Tabor to have been the mountain, to which we know, from other passages, that our Saviour resorted; and though it may be urged that the Hellenistic writers used τὸ as vaguely as the Hebrew הַ, of which critics have furnished us with many examples, still some particular spot was intended, well known when the Gospels were written, and we see no valid reason for controverting that pointed out to us by tradition.

Our Saviour, according to the general custom of the East, is portrayed to us *sitting* as doctor, or preceptor, of his rising school, haranguing his *standing* disciples and the crowd. His disciples (προσϋλθόν, κ. τ. λ.) appear to have approached nearer to his person in their character of his more immediate תלמידים, than the rest. As Wetstein observes, he propounds his doctrine "per enunciata quædam παραδόξα," a stile then popular among the Jews, and adapted to engage their attention.

At ver. 13. our Saviour compares his followers to salt, and adopts the metaphor according to the two significations attached to it. He first represents it under its beneficial qualities, in the same manner as it was cited in the ancient Scriptures, and figuratively employed in Asiatic poetry and rhetoric. In this sense it implied all that was most excellent in its kind, whence the Kámús mentions wise men as being commonly called

رجال الملح *literally*, MEN OF SALT. Hence, ملح signifies *good*,

* The writer of these Memoranda wishes to observe, that the concluding sentence of the last number was not written by him, but was an observation of the Editor, which he, probably, intended for the notes.

or excellent, and ^{أَمِيلٌ} *best*. The same force the Persians attribute to نمک, and many proverbs current in both languages are exactly equivalent to the Scriptural acceptation of the term. In the latter sense he adduces it as a metaphor of sterility; and Arabsiades, in his life of Taimur, Vol. II. p. 96. has a parallel passage, يا ملح البلد ما يصلح الملح اذا الملع فسد, "Alas! the

salt of the province! what shall restore to the salt its saline qualities, if it be corrupted?" Thus, we read of Abimelek and others sowing cities with salt, *τι ἐστὶν* (says Theodoretus, Qu. 18.) *ἔσπειρεν ἐν αὐτῇ ἅλα; τὴν ἀκαρχίαν τοῦτο δηλοῖ· οὐδὲν γὰρ ἔξ ἁλῶν φύεται*. The salt plains, with which the eastern regions abound, assuredly added a peculiar energy to this sense of the metaphor, and the proximity of the lake Asphaltitis, the salt of which immediately became vapid, and unfit for use *, and was strewed at the doors of the temple, gave a direct and apposite application to this part of our Saviour's discourse. For the same reason, the ים המלח, or *θάλασσα ἀτρυγέτος* possessed the like metaphorical interpretation. Other examples in the classical writers may be found in Wetstein.

So the following figure, *ὥς τοῦ κόσμου*, was one of an universal extension. Jerusalem was called, in the rabbinical pages, the light of the world, and the just were described as its sun. In Arabian poetry, these expressions are of continual occurrence; thus, Shemsennihar is represented in the thousand and one nights,

هي الشمس مسكنها في السماء

Jerusalem was, probably, intended in the example given of a city set on a hill.

Verse 17, seems to have been quoted from some Jewish writing; for we find it with little variation in the book Coeri. (cf. Schoettgen.) *לֹא בָאתִי לְסַחֵף מִצְוַת מִצְוֹת בְּנֵי יִשְׂרָאֵל וּמִשְׁחָה* (cf. Schoettgen.) *בְּיָמָם אָבֵל בָּאתִי לְחַזֵּק לְחֻקִּים וְלִמְצָעִים*

The Jews affirm that Moses did not abrogate (בטל) but augment (הוסיף) the precepts, which existed before his time. On the other hand, according to Abu'feda, it was said of Moham-

med, that he came as *ناسخ بشريعة الشرايع الماضية* one abrogating by his law those which had been before him. These expressions had, perhaps, become proverbial, and as the Jews almost

* Cf. Schoettgenii Hor. Heb. in Novum Testamentum.

universally conceived that the Messiah would introduce a new law, and as the Jews seem to have objected this to our Saviour, on account of his refutation of their traditions, and ceremonies of human invention, he may have cited this proverbial expression on this occasion, to correct these false notions, and eradicate this unjust prejudice. In the next verse he likewise cited a passage similar to that preserved in Shemoth Rabba, אין אות במלה מן התורה לעולם. In one of the Hebrew versions of this Gospel the verse is thus translated, לאמן אני אומר, לכם עדשיעברו שמים וארץ יוד אחת או עוקץ אחד לא יעבר מהתורה עדשיעשו כלם*.

Some have conceived the original allusion to have been that of the change of γ into δ , of η into θ , and the like, but the reference may be more readily supposed to have been to the angles of the apices of the letters than to the vowel-points. Bartolocci has quoted the opinions of those who have ascribed it to the decorations with which several characters were frequently embellished, e. g. $\tilde{\gamma}$ — $\tilde{\delta}$ — $\tilde{\eta}$, &c. We are furnished with sufficient examples to authorize us in pronouncing this to have been a Jewish proverb. The *κεφαλαί* we conceive to have been the apices, or the decorations of the letters, or the marks affixed to them: the *iōta* was decidedly the letter ι : for, although the law, before the captivity, was written in the Samaritan character, yet this proverb doubtless did not exist until long after the substitution of the Chaldee letters for it, and it must have had an unqualified application from the period when they were adopted into the Sacred Text. We dispute its explanation by the *Kri* and *Ketib*, to which some critics have adhered. The practical allusion of our Saviour was decidedly, to the very least commandment, contained in the law, and by οὐ μὴ παρῇδῃ, we must understand לא עקר. In examining the different versions we find the *iōta kai kephalaia* rendered by the Syrian ܝܘܬܐ and ܟܦܠܝܐ by the Arabic يُوتَا and خَطَّة , by the Persian کلمه and وسط , by the Æthiopic ዮጋጣ : አከፒ : አከፒ : ቀረፀተ : "an iota, which is one apex," and by the Coptic ⲟⲩⲱⲧⲁ ⲓⲉ ⲟⲩⲱⲗⲁⲗⲉ , all of which, notwithstanding the gloss of the Æthiopic translator, fully corroborate the interpretation which we have given.

Ἐπὶ τοῖς ἀρχαίοις at ver. 21, must be accounted a Hebraism, being equivalent to the Talmudical phrase, אמרו קדמוני, "our ancestors said," whereas ἐπὶ δὲ , when alone, corresponds

* The version of Jonas quoted by Bartolocci, *Dis. Rab.* Vol. I. p. 161.

το. **הַיָּמִין**. It implies that an antient tradition is quoted : **אֶלֶף** δὲ λέγει is analogous also to the Rabbinical **אָלֶף אֶלֶף**, which frequently occurs in the Jewish writings, in a similar connection. Vorstius de Hebraismis has proved that *ἄδελφος* signifies neighbour, or any other person, in the New Testament; and such is its sense at ver. 22. From the gradation of punishments, it is clear, that *κρίσις* means a court of judicature; it was probably the court of *seven* judges, appointed in every city to decide matters of inferior moment, which Josephus (Ant. lib. iv. 8. 14.) has described. The Jews assert, from Deut. xvi. 18, the number of them to have been twenty-three, but for this they have no authority. **Ρακά** was an opprobrious term, which may be derived from **קָרַק** *exruit*; thus, Theophylact writes, *τίνας δὲ τὸ ρακά Συριστὶ κατὰπτυστον φασὶ σημαίνειν*. To spit on the beard was the greatest indignity which the Jew could receive, and we find the metonymical force of this verb continually applied to loathing or detestation: hence Æschylus (Prom. Vinc. 1076.) says,

ταὺς προδότας γὰρ μισεῖν ἔμαθον·
 κ' οὐκ ἔστι νόσος,
 τῆσδ' ἥντιν' ἀπέπτυσα μᾶλλον.

And, if we compare the passages in the Hebrew Bible, in which **קָרַק** and **קָרַק** occur, we shall discover coinciding passages. The word is written **קָרַק** by the Rabbin, whence some have deduced it from **קָרַק**, which does not afford a satisfactory explanation, although the derivation is decidedly more consonant to the genius of the language. Bynæus has deduced it from **קָרַק**, but he errs in assigning to this Talmudical root the meaning of *reduction to a state of servitude*, for it means the same as **קָרַק** in pure Hebrew, consequently, his quotation from the Babylonian Gemara, that "he who shall call his brother a Canaanitish servant, is liable to **קָרַק**," is inapplicable to this passage. As the Talmudists borrowed words largely from the Arabic and other languages, when we consider the denunciations in the law against those who resorted to divination and occult sciences, it may not be improbable that this Talmudical word may have corresponded to the Arabic **رَقِي**, which signifies one who follows those interdicted sciences; yet, as we discover **رَقِي** *saliva*, in the same tongue, we have a very satisfactory elucidation of the epithet from our first derivation. The Æthiopic version coincides with this; but the Arabic and Persian with the deduction from **קָרַק**. The punishment of this was awarded by the **עוֹדֵדִים**, which Bynæus renders **עוֹדֵדִים**. This was the

Council of Seventy, to whom the cognizance of weightier causes was delegated; the Jews denominated it סנהדרין גדולה. The Codex Nazaræus contains a passage probably borrowed from this: "הן ילדו ילדו חסד בן מלכות" the son, who despises his father and mother, is amenable to the Beth-Din." This codex proceeds to speak of "*the third tongue*," by which a calumniating tongue is intended, as we ascertain from the wisdom of Sirach xxviii. 14, 15. The grossest of these obnoxious epithets is μωσῆς, which the translator of this Gospel seems to have accommodated to the Greek language, from the Hebrew original מורה, *a rebel*, or *apostate*. Those, however, who conceive the Greek the original language of this Gospel, give the same solution of the term, because, it appears, from many collated verses of the Old Testament, that נבל in the Hebrew, and μωσῆς in the LXX. were not uncommonly applied to idolaters. The punishment of this is ἡ γέεννα τοῦ πυρός. This alone, as having been the valley appropriated to the rites of Moloch, will establish the interpretation of μωσῆς to be correct. The capital punishments awarded by the Sanhedrin were of four descriptions,—סקילה stoning—שריפה burning—הריגה decapitation by the sword, and חנק strangulation. Though vivi-combustion has hence been arbitrarily reckoned, by some, among the Jewish modes of inflicting death, it by no means appears to have been practised by them: a continual fire was, indeed, maintained in the Valley of Hinnom, in which the bodies of criminals were burnt, and *this alone* is שריפה. To people who valued sepulture, as the ancient Hebrews valued it, it was a punishment of the most dreadful nature, and consequently, was accounted *capital* by them.

Such being the primary force of *γένεσις*, it easily passed to the secondary sense of the place allotted for future punishment. The Jews seem to have borrowed much from the fire-worshippers, in their ideas of Gihinnom: they reckon seven compartments in it, which they denominate *בֵּרֶשֶׁת אֶבְרֹן—בְּאֶרְשֶׁת אֶבְרֹן—בֵּרֶשֶׁת אֶבְרֹן—בְּאֶרְשֶׁת אֶבְרֹן—בֵּרֶשֶׁת אֶבְרֹן—בְּאֶרְשֶׁת אֶבְרֹן—בֵּרֶשֶׁת אֶבְרֹן—בְּאֶרְשֶׁת אֶבְרֹן*. Justin Martyr, in his Second Apology for the Christians, says, *ἡ δὲ γένεσις ἐστὶ τόπος, ἐν ᾧ κολάζονται μέλλουσιν οἱ ἀδίκως βιώσαντες, καὶ μὴ πιστεύοντες ταῦτα γενήσεσθαι, ὅσα ὁ Θεὸς διὰ τοῦ Χριστοῦ ἐδίδαξε*. Our Saviour *here*, however, merely alluded to the temporal punishment.

The *ḥangērim*, mentioned in ver. 25, was an officer of the Sanhedrin, whose office it was to scourge criminals, on some occasions to stand before the judges; and on others to parade the streets and examine the weights and measures. These *ḥangērim*, according to their different functions, were denomi-

named שוֹפְטִים, (for which some read, perhaps more correctly, שוֹפְטִים—שׁוֹפְטִים, who are said, in Beracoth, 57. 1., to drag men before the judge, and מַנְרָאִים, to whom the Babylonian Talmud more particularly assigns flagellation. The ἀντιδικος is called, in the Talmudic dialect, from the Greek, ἀντιδικος. Lightfoot has discussed the value of the ποδγραττος, mentioned in the following verse, concerning which some additional information may be derived from the Mishna. In Dēbarim Rabba, §. 7., three significations are attributed to ἀμην, that of adjuration, (שְׁבוּעָה) that of acceptance or approbation, (קְבִלָּה) and that of belief or persuasion (אֱמֶנָה)—in this passage the first sense is evidently intended.

There are several sentences in the Talmud exactly parallel to ver. 28, to which Wetstein and Kuinoel have adduced counterparts from the classics. Likewise, the Mishna (Tit. Nidda, f. 13. §. 1.) may be compared to ver. 29.) Philostratus, representing Isæus abandoning his former habits, describes him as having cast away τοὺς προτέρους ὀφθαλμούς, and as Aristotle remarks that τὸ δεξιὸν was always considered βέλτιον τοῦ ἀριστεροῦ, it is evident, that our Saviour's meaning is that, THAT, which is most prized, should be discarded, when it becomes an inducement to transgression. Democritus is actually recorded to have blinded himself, from this principle. The σκάνδαλον of the Greek Testament is the מַכְשׁוֹל of the Hebrew, the ܡܚܫܐ of the Syriac version, and signifies any thing which causes a person to infringe a positive commandment. Concerning the laws of divorce, to which reference is made in the next verses, the reader is referred to the Mishna (Tit. Gittin, f. 90. §. 1.) and Maimonides (Gērushin, f. 273. 2.) The ἀποστάσιον is the סִפּר כְּרִיתוֹת, to which other names are also given.

Solomon Jarchi says, that the oath by Heaven is the same as that by God; (cf. Beracoth, f. 55. §. 2. Nazir. f. 66. §. 2.) In the treatise כְּרִיתוֹת (1. 7.) we observe the oath by the Temple, and in Echa Rab. (2. 10.) that by the inner altar, and sacrifices; in Nedarim. c. 1. we discern that by Jerusalem, and perceive, that, like the exposition given of it in this chapter, it was conceived to include every sacred thing, which the city contained. In Sanhedrin, f. 24. 2., the oath בְּדָרֵךְ רֹאשׁ, cited in ver. 36; is detected: to all which, with merely local variations, we may witness a correspondence in the adjurations of every ancient people. The Pharisees, however, divided their adjurations into the more solemn; and less weighty, attributing to the last but little sanctity and obligation, and imagining, that unless the name of God was added to them, the violation could not be accounted perjury. To refute which dogma, these verses

were addressed by Christ to his audience, (cf. Justin Martyris Quæst. et Resp. ad Græcos, p. 195. from οἶον δὲ τοῦ τοῦ.) Ναὶ ναὶ οὐ οὐ are the נָא נָא of the Jews, which Rabbi Eliezer affirms to be equivalent to an oath, if repeated ten times.

From hence he proceeds to the law of retaliation, and cites a passage from Moses, which is analogous to the decree of the twelve tables. Danzius apud Meuschenium has discussed the origin of this law with considerable perspicuity. The Mishna, (Bava Kama, f. 90. l. viii. 6.) has fixed different punishments to the ῥητισματα here mentioned, and the laws of Solon enacted, that if any one plucked out the eye of him who had only one, he should lose both his own, appropriating equal retribution to other injuries. An exhortation in Hesiod's works and days, (v. 348.) bears some analogy to the moral doctrine deduced from the consideration of this law :

εὐ μὲν μετρεῖσθαι παρὰ γείτονος, εὐ δ' ἀποδοῦναι,
αὐτῷ τῷ μέτρῳ, καὶ λώϊον, αἴκε δύνῃαι.

Hesychius says, that ἀγγαρεύειν, in ver. 41, was originally a Persian word; it frequently occurs in the Talmud, and was, at this period, of common use in Judæa. Some have derived it from خنجر, a dagger, dart, or spear, because the Persian couriers always carried such, and compelled those whom they met to give up their horses, and shew them the way. Others deduce it from انکار, an account-book, or انکار, a revenue-book:

انکار - - - - - بمعنی دفتر و حساب و نامه اعمال هم نوشته اند

Herodotus viii. 98., Xenophon Cyr. viii. 6. 9., and the Berhanī Katteā, in voce, give an account of this establishment of couriers, whom Nicholas Damascene calls ἀγγάροι, e. g. انکارشکنان.

According to Eustathius, and the author of the Etymologicon, they were also called in Persian ἀστάνδαι, the meaning of which is probably contained in استندن or in آستان, compounded with some word lost to the modern language. From the description given of them as *tabellarii*, the latter is certainly the true etymology. Christ, here, seems to allude to the selfish character which the Jews bore, when requested to guide a stranger on his road; profane authors affirm, that excepting to those of their own religion, they absolutely refused to give any directions. Such a refusal, according to Cicero de Off. iii. 55a, was publicly execrated at Athens.

LAW PROCEEDINGS

RELATIVE TO THE CHURCH.

RENNELL v. BISHOP OF LINCOLN.

Nov. 28th, 1825.

THIS was a *quare impedit* against the Bishop of Lincoln and Thomas Henry Mirehouse, Clk. and William Squire Mirehouse, Clk. to compel them to permit the Plaintiff Frances Henrietta Rennell, widow and administratrix of Thomas Rennell, Clk. deceased, to present a fit person to the living of Welby, in the county of Lincoln, under the following circumstances. It appeared that on the 27th of October, 1775, Mr. Dodwell, Clk. the then Prebendary of South Grantham, to which the living of Welby belonged, presented that living to his son Wm. Dodwell. That Wm. Dodwell, the father, died on the 1st of October, 1785, and that on the 29th of the same month one Robert Price was admitted to the Prebend, who died before the living became vacant. That on the 23rd of April, 1823, Thomas Rennell, the late husband of the Plaintiff, was admitted to the Prebend of South Grantham, and that on the 1st of June, 1824, the living of Welby became vacant by the death of the then Rector Wm. Dodwell. That before any person was presented to the living, and on the 30th of June, 1824, Thomas Rennell died, and on the 19th of July following the Defendant, Thos. Henry Mirehouse, was admitted to the Prebend of South Grantham, who on the 26th of September presented the living of Welby to his son the Defendant Wm. Squire Mirehouse, but he was not admitted in consequence of a writ of *ne admittas* directed to the Bishop of Lincoln for that purpose.

The Bishop put in a disclaimer, and the other Defendants replied that the Defendant Wm. Squire Mirehouse had been presented to the living by the Defendant Thomas Henry Mirehouse as Prebendary of South Grantham, but that he had not been admitted in consequence of the writ of *ne admittas*. Upon the disclaimer of the Bishop judgment was taken for the Plaintiff with stay of execution, but a general demurrer having been put in to the replication of the other Defendants in which the Defendants having joined, the case came on to be argued upon the point whether the Plaintiff was intitled under the circumstances above stated to the right of presentation.

On the part of the Plaintiff it was contended that when a living becomes vacant the next presentation is a chattel interest, and must follow the undeviating rule of law by which such interests are disposed of; that the value of a chattel, or the common law mode of disposing of it, cannot vary with the character or situation of the party into whose hands it may fall, and that consequently it can neither remain in abeyance nor go in succession, but must belong to the party in whose time the vacancy happens, or to his personal representative.

For the Defendants it was urged that the incidents of ecclesiastical patronage are different in lay and spiritual hands, the lay patron having an interest of profit and trust, the spiritual of trust only. That the right to present was in right of the Prebend, of which the Plaintiff was not seized, and it was therefore impossible for her to present in that right; and that although a lay patron might grant a next presentation, yet there was no instance of a spiritual patron having exercised that right, and that the right to present to this living must be governed by the rule which governs the presentation to vacant Bishoprics, viz. that the right does not pass to the executor or administrator of the deceased Bishop, but is vested in the king.

The case having been twice argued, the Court now delivered judgment. *Justice Gaselee.*—The material question which it is necessary for the Court to decide upon this record is, whether the Plaintiff has made out her title to present? for if she has not, it is immaterial as to this action, who is entitled, as any decision of the Court upon the title of any other party would not be binding.

The question is a new one, for notwithstanding all the industry which has been exerted by the several counsel by whom the case has been argued, and by those by whom it is to be decided, no case similar to it has been found in the books; and although one would think that the case must have happened in many instances, none have been discovered.

In support of the affirmative of the question, the Plaintiff must make out that the right of presentation to a presentative living, the patron of which is intitled to the advowson in right of an ecclesiastical preferment, and the vacancy in which happens in the life-time of the patron, is a chattel severed from the inheritance, and in the event of the death of the patron before the vacancy is filled up, belongs to his personal representative in the same manner as it would have done, had he been seized of the advowson in respect of any temporal property.

I use the term presentative living, because it has been decided in this Court in the case of *Repington v. The Governors of Tamworth School*, in 2 Wils. 150, after two arguments, that in the case of a donative, the right of donation descends to the heir, and that the executor has no title, which he would have had, had it been a presentative benefice.

It seems that originally the right of presentation to all churches was in the bishops, and perhaps it is not easy to ascertain precisely at what period any alteration happened in that respect. It appears, however, to have taken place at a very considerable time back.

The general rule is admitted, that if one be seized of an advowson in fee, and the church becomes void, the void turn is a chattel, and if the patron die before he presents, the avoidance doth not go to his heir, but to his executor. And to such an extent is the doctrine of the void turn being considered as a chattel and severed from the inheritance, carried, that it is held, that where a wife is seized of the advowson, and the church being void, dies without having had issue, so that the husband is not tenant by the curtesy, still the husband shall present to the void turn : 21 *H. 6.* 56 *b.*

And where the husband is tenant by the curtesy, and the church becomes void during his life, and he dies before it is filled up, yet the heir shall not have the turn, but the husband's executors. And so is the law in most cases where the interest determines after the church is void, and before presentment: *per Finch.* 38 *E.* 3. 36. *Bro. Presentation at Eglise*; 18. 21 *H. 6.* 56.

It is said, there are some exceptions to the general rule of the executor being entitled to present. One is, where the patron is also the incumbent. As in the case of *Hall v. The Bishop of Winton*, 3 *Lea.* 47., where the same person being parson of the church and seized in fee of the advowson, although it was objected that the advowson did not descend to the heir until after the death of the ancestor, and by the death of the ancestor the church was void, and the avoidance, by that, severed and vested in the executor, the Court on the first argument held and adjudged that the heir should have it; "for all is done in an instant; the descent to the heir and the falling of the avoidance to the executor; and where two titles accrue in the same instant, the elder shall be preferred; as in the case of joint tenancy where one devises his part, the title of the devisee and of the survivor happen in the same instant, and the title of the survivor being the elder, shall be preferred."

Another is, where the patron is a bishop, and entitled to the living in right of his see. There if the bishop dies after the vacancy and before it is filled up, the king and not the executors shall present. And this is urged by the counsel for the Defendant, if not as an authority in favour of the new prebendary, yet against the right of the Plaintiff, which will equally answer their purpose in this action. Various reasons are assigned in the books for this. In *Co. Lit.* 588. *a.* it is said, "that if a church become void in the life of a bishop, and so remain until after his decease, the king shall present thereto and not the executors, for nothing can be taken for the presentment, and therefore it is not assets."

This, however, cannot be the reason, for if it were, it would apply to every case, even the admitted one of a lay patron, in which, therefore, it might be said, the executor is not entitled to the presentation: for nothing can be taken for it, consequently, it is worth nothing: and therefore no assets. The dicta respecting value are, however, contradictory: *Heb.* 804. Advowson may be yielded in value upon a voucher, and may be assets in the hands of an executor. In 39 *H.* 6.

the king granted the monks should have all their possessions of the abbey in the vacation for their sustentation : ruled, that they should not have the advowsons, because no sustentation arose out of them.

It has also been argued, that the presentation is a spiritual trust, and consequently on the vacancy of the see vested in the king as the supreme patron and head of the church. If this were so, would not the guardian of the spiritualities of the vacant see be the proper person to present, or if the see should be filled up before the presentation, would not the new bishop be entitled to it? But on the contrary, the authorities shew that it is considered as part of the temporalities; that the king takes it as such; that it passes to a third person by a grant of the temporalities; and that, although the church remains void, not only until after consecration of the new bishop, but after the restitution of the temporalities of the see, the vacancy is still to be supplied by the king or his grantee, and not by the new bishop. Surely nothing can be more conclusive to shew it to be a temporal chattel; and completely severed from the advowson.

In the case of *The Dean and Chapter of Hereford v. the Bishop of Hereford and Ballard*, Cro. Eliz. 440., the Court held the next avoidance of a church not to be a thing whereof profit could be made, nor any rent reserved.

It is difficult to reconcile this doctrine of advowsons and grants of next avoidances not being worth any thing, with the practice of the present day; for it is quite clear that not only at this day, but for a considerable period, advowsons and grants of next presentations are, and have been matters of merchandize; as, indeed, Bishop *Gibson* admits to be the case, though he complains very much of it, as contrary, not only to the nature of advowsons, which are, he says, merely a trust vested in the hands of patrons, by consent of the bishop, for the good of the church and religion; but also to the express letter of the canon law: the rule of which is that the right of patronage being annexed to the spirituality, cannot be bought or sold.

At what period advowsons and next presentations began to be considered saleable, it is not easy to ascertain, but it seems that presentations were considered valuable in the time of *Ed. I.*; for in the 13th year of his reign damages are given in *quare impedit* to the amount of two years, or a half year's value of the church, according to the length of time of the disturbance, and to the circumstance of the patron having thereby lost his presentation for that time or not. And before the 12 Ann. the practice of selling them was quite common, insomuch that it was thought necessary to restrain it by act of parliament; not generally, but only in the case of the clergy purchasing for their own benefit. Dr. *Burn* says, "This act being only restrictive upon clergymen, all other persons continue to purchase next avoidances as they did before, and present thereto as they think proper." Another observation is, that the act only attaches if the purchaser is himself presented.

It is said, that in case of a lay patronage, the church is secure from

an improper person being presented, by the bishop's right to refuse the party presented.

The same protection is afforded in this case; the administratrix here only claims to present. The Bishop of *Lincoln* is to judge of the fitness of the person presented. So it is in all cases of ecclesiastical patronage, except in the case of a bishop collating to preferment within his own diocese. It is so with the options of an archbishop: with respect to which, it is to be observed, that they are to all purposes considered as chattels, and his personal property. He may devise them by his will; and if he does not devise them, they pass to his executor or administrator. They are not considered as belonging to the see, and seizable by the king, amongst the other temporalities belonging to it. The case of options, also, is an answer to a distinction which has been attempted to be made between ecclesiastical and lay patronage, that the former is never sold or even granted away, or disposed of, until the avoidance actually happens. For the subject of the option is granted the very instant of the bishop's appointment to the see; and although it is not to be supposed that the archbishop would make it an object of sale, yet if it should happen that he should die intestate, and a creditor take out administration, what is there to restrain the administrator from selling the options before the vacancies happen; or, indeed, in a common case, to prevent a residuary legatee, or one of the next of kin, from calling upon the executor or administrator to do so? This inconvenience cannot arise here; for the vacancy having happened, the void term cannot be sold.

I mention the case of options to shew, that amongst the highest dignitaries of the Church, there does not appear to be any apprehension of danger in permitting a presentation to fall into the hands of an executor. I do not mention it as a case which has hitherto received any express judicial sanction. It is certainly not conformable to the ancient custom, as set out in the grant of an option, in the Appendix to 2 *Gibson*, 1329, where it is stated to have been the ancient and immemorial usage for the archbishop to name a fit clerk, for whom the new bishop was to provide *quam primum facultas se obtulerit*,—as soon as he could,—and to assign him a pension in the mean time.

Cranmer appears to have been the first who adopted the present course. That the law has no apprehension of any danger from the presentation falling into the hands of an executor, is clear from the daily sanction it gives to the grants of next presentation,—in all which, if the grantee dies before the church avoids, the presentation falls to the executor or administrator,—and by the allowing an executor or administrator to maintain a *quare impedit* in his own name.

In one of the cases I have met with, the name of which I do not remember, if my recollection is accurate, a question was made, whether the executor could complain of the disturbance in the testator's time as well as his own, which was determined in the affirmative.

I am not aware of any instance, in modern times at least, of any ecclesiastical patron having sold the next presentation of any living to

which he was entitled in respect of his ecclesiastical preferment. In addition to the improbability of their doing so, the uncertainty of the grant's taking effect by the vacancy happening in the life-time of the grantor, would, of course, render it not frequent. But were it to be done, and the avoidance happen in his life-time, I am not aware of any authority which has said he would not be bound by his own grant, although he cannot bind his successor. On the contrary, it is stated, (*Watson*, p. 53) that the grant by a bishop of the advowson of an archdeaconry for twenty-one years, though void against his successors, and the king, is good against himself, so that he cannot void it during the time he continues bishop; so also grants by deans and chapters become void when the dean dies, but bind both dean and chapter during the life of the dean. For this he cites 3 Co. 60. *Richman*, v. *Garth*, 2 Cro. 173. That such grants have been made in earlier times, appears from many precedents to be found in the book of entries.

And which precedents shew clearly the fact that such grants have been made by bishops, abbotts, priors, and prebendaries, although there does not appear to have been any express decisions upon them; yet, as said by *Ashurst J.* in 2 *Term Reports*, 636, forms of legal proceedings are evidence of what the law is.

But the case of *London v. Southwell*, (reported in *Hob.* 304., and the pleadings of which are in *Winch's Entries*, 810.) where the prebendary of *Normanton*, who in right of his prebend, was seized of the advowson of a vicarage, demised divers parts of the prebend with all commodities, emoluments, profits, and advantages with the appurtenances to the said prebend appertaining, or in any manner belonging was discussed, and the Court decided that the advowson did not pass by the lease. Why? not because the grant of the advowson by a spiritual person was illegal, but because the words were not sufficient to pass it. The Court said the words are four, commodities, emoluments, profits, and advantages to the prebend belonging, all which four words are of one sense and nature, implying things gainful, which is contrary to the nature of an advowson regularly. Yet an advowson may be yielded in value upon a voucher, and may be assets in the hands of an executor.

Surely if the grant of an advowson by a spiritual person had been wholly void, that would have been a shorter mode of deciding the case. The exception in the case of *Overton v. Syddall*, which is referred to in some of the cases, may afford an inference that but for the exception it would have passed.

In the case cited from the old book of entries, it appears the king claimed the presentation on account of the outlawry of the grantee. There is another case of a similar nature, but stronger, inasmuch as it shews the next presentation to be so much a chattel, as to pass under a grant of the goods and chattels of felons, persons outlawed, &c. The case is *Holland v. The Bishop of Chichester*, *Shelly and Gibson*, reported in *Hob.* 302, and the pleadings in *Winch*, 692. *Edward I.* granted to *Mumbray*, duke of *Norfolk*, the goods and chattels of felons

outlawed, &c. in the *Rape of Bramber*: title brought down to the plaintiff: Sir John Shelly seized of the advowson, grants next avoidance to Thomas Shirley, who was outlawed for debt: church void, and so belongs to plaintiff to present.

The case turned upon the question, whether the goods and chattels of persons outlawed for any thing except felony, passed: the Court held that they did.

It has been already admitted, that if the right of presentation on this occasion is not in the plaintiff, it is not material what other person has the right; but in determining whether the plaintiff is entitled, it may be of use to endeavour to ascertain if there be any other person to whom the Court can see clearly that the right of presentation belongs.

At present the claims of two persons only have been put forward, viz. of the new prebendary and the king. In favour of the first of these, I can find no authority, either direct or by analogy. If the void turn is a chattel, the authorities are clear that the successor of a sole corporation cannot take a chattel by succession. And it is as a sole corporation only, that the prebendary appears upon this record.

The claim of the latter I have already stated to be in my judgment insupportable.

But supposing the plaintiff not to have the right, it may perhaps be contended that the patron of the prebend is entitled; and there is an authority which, if rightly stated in *Rolle's Abridgment*, might have afforded some colour for such a claim. In 2 *Roll. Ab.* 346, it is said, if the parson ought to present to a vicarage, yet if the vicarage become void during the vacancy of the parsonage, the patron of the parsonage shall present. But upon referring to the authority cited in *Rolle, M.* 19 *E.* 2, *quare impedit*. 178, it appears the claim by the crown is on the ground of this vacancy happening during the seizure of the temporalities of the priory. In the present case, indeed, if such claim were valid, we should probably have heard it made by the learned counsel who argued for the crown; for in the event which has happened since the church has been vacant, the Crown might set up another title, as part of the temporalities of the Bishop of *Salisbury*, who, according to the general law in 3 *Rep.* 75, is patron of the prebend, though to that I believe there are some exceptions.

Another claimant may, by possibility, be found in the person of the first defendant upon the record; the Bishop of *Lincoln*; who, although upon this occasion, he has claimed as ordinary only, which he may have done, considering the plaintiff entitled, may, if the plaintiff's claim is overruled, contend that under the circumstances the presentation in this instance ought to revert to its original channel, and be made by the bishop of the diocese; or, to use the proper ecclesiastical phrase, he ought to be collated to it.

Are we prepared to decide in favour of any of these claims? Upon the whole, therefore, there being no authority to take this case out of the general practice with respect to presentative livings; and it appearing that, in fact, grants of next presentations of ecclesiastical patronage,

have been made and acted upon by the executors of the grantees, I think the safest course is to decide according to that practice; and, therefore, upon the best judgment I can form upon this record, I am of opinion that the administratrix of the deceased prebendary is entitled to present, and, consequently, that there must be judgment for the plaintiff.

I very sincerely lament that I feel myself compelled to come to this opinion, not only because I have the misfortune to differ from the rest of the Court, in which case my opinion is always to be distrusted, but also because advertent to the original institution of prebendal churches which is treated of at some length in 1 *Burn's Eccl. Law*, title *Appropriation*, it is not impossible, but that upon looking to the original foundation of the cathedral church of *Salisbury*, which as matter of history may be stated to have been before the time of legal memory, and the various statutes made from time to time by the members of this cathedral, matter may be found which might have warranted a different judgment from that which upon the present frame of the record I have felt myself called upon to pronounce.

STATE OF THE DIOCESES IN ENGLAND AND WALES,

FROM APRIL TO JUNE, INCLUSIVE.

CANTERBURY.

PREFERRED.

The Rev. J. Hodgson to the Vicarage of Sittingbourne, Kent; Patron, the Archbishop.

The Rev. W. F. Baylay, M.A. to a Prebend in the Cathedral Church; Patron, the King.

The Rev. Thomas Waldron Hornbuckle, B.D. President of St. John's College, to the Rectory of Staplehurst, in the county of Kent; Patrons, the Master and Fellows of that Society.

MARRIED.

The Rev. J. Barnwell, of West Tarring, Sussex, to Emilia, fourth daughter of the Rev. William Goodall, of Dinton Hall, Bucks.

At Cranbrook, the Rev. Henry Cleaver, M.A. Student of Christ Church, Oxford, and of Hawkhurst, Kent, to Caroline Charlotte Wilhelmina, daughter of the Right Hon. Lady Louisa de Spaen.

DECEASED.

Aged 69, the Rev. J. Lough, Vicar of Sittingbourne, leaving a widow and a numerous family.

The Rev. Joseph Varenne, D.D. Rector of Staplehurst.

YORK.

PREFERRED.

The Rev. Thomas Worsley, M.A. Fellow and Tutor of Downing College, Cambridge, to the Rectory of Scawton, in the North Riding of Yorkshire.

The Rev. T. Simpson, to the living of Walsby, Nottinghamshire.

The Rev. Benjamin Maddox, to the living of Trinity Church, Huddersfield; Patron, B. H. Allen, Esq. the founder of the same.

The Rev. Henry Gilby Lonsdale, M.A. to the Rectory of Bolton-by-Bolland, Yorkshire.

The Rev. Charles Wastneys Eyre, M.A. of Brasenose College, Oxford, and only son of the Ven. Archdeacon Eyre, to the Rectory of Carlton-in-Lyndric, near Worksop, Nottinghamshire; Patron, the Archbishop of York.

The Rev. Edmund Gray, M.A. to the Vicarage of Kirbymoorside, Yorkshire; Patron, the Lord Chancellor.

The Rev. John Bull, D.D. of Christ Church, Oxford, to the Prebend of Fenton, in York Cathedral; Patron, the Archbishop.

The Rev. T. A. Browne, of Nunnington, to the Vicarage of Bilton, near York; Patron, the Prebendary of Bilton.

MARRIED.

At Norton, near Malton, the Rev. Alexander Browne, of Nunnington, and Vicar of Bilton, to Barbara, eldest daughter of the late Rev. Charles Preston, Rector of Bulmer, near Castle Howard.

At Kendal, Westmoreland, the Rev. William Wales Jabett, of Broughton Vicarage, Craven, Yorkshire, to Mary, eldest daughter of Mr. Tatham, of Kendal, surgeon.

At St. Helen's, Stonegate, York, the Rev. Frederick Kendall, B.A. Vicar of Riccall, near Selby, to Frances, youngest daughter of Richard Hobson, Esq. of York.

At Doncaster, the Rev. James Thomas Bennet, B.A. of Balliol College, Oxford, to Henrietta Eliza, daughter of the late James Jackson, Esq. of Doncaster.

The Rev. T. C. Cane, of Southwell, Notts, to Mary, only daughter of John Brettie, Esq. of Thurgarton, in the same county.

The Rev. T. Smith, of Stanton on the Wolds, Notts, to Sarah, eldest daughter of Mr. T. Oliver, of Muston, near Belvoir Castle.

DECEASED.

At Greasborough, Yorkshire, in his 71st year, the Rev. Thomas Bayliff, Vicar of Rotherham, and Perpetual Curate of Greasborough.

Rev. H. J. Maddocks, Minister of Trinity Church, Huddersfield.

LONDON.

PREFERRED.

The Right Rev. Charles Richard Sumner, D.D. Bishop of Llandaff, to the Deanery and a Canon Residentiaryship of the Cathedral Church of St. Paul; Patron, the King.

The Rev. Matthew Preston, M.A. late Fellow of Trinity College, Cambridge, to the Vicarage of Osheshunt, Hertfordshire; Patron, Francis Garratt, Esq. of Torquay, Devon.

The Rev. Edmund Goodenough, D.D. Head Master of Westminster School, to a Prebend in the Abbey Church of Westminster; Patron, the King.

The Rev. Edward George Ambrose Beckwith, M.A. to a Minor Canonry in the Cathedral Church of St. Paul.

ORDAINED.

At the Chapel Royal, by the Lord Bishop, on Trinity Sunday, *May 21.*

DEACONS.

Daniel Alexander, B.A. St. Mary Hall, Oxon.

Edward John Edison, B.A. Christ College, Camb.

John Gautier Milne, B.A. St. Peter's College, Camb.

Rochfort Burrow Grange, B.A. St. John's College, Camb.

Percy William Powlett, B.A. Trinity College, Oxford.

Randle Jackson Waters, B.A. Christ College, Camb.

James Wortham Hitch, B.A. Pembroke Hall, Camb.

Charles Luck, B.A. Catherine Hall, Camb.

John Perkins, B.A. Christ. Church, Oxon.

John Thomas Godsalue Crosse, B.A. Jesus College, Camb.

David Garrow, B.A. St. John's College, Camb.

Charles Lewis Frederick Haensel, Literate.

Henry Engleheart, M.A. Caius College, Camb.

Francis Hayles Wollaston, B.A. Trinity Hall, Camb.

William Bagshaw Harrison, B.A. Sidney Sussex College, Camb.

Thomas Moseley, B.A. St. Edmund Hall, Oxon.

Henry William Procter, B.A. Christ College, Camb.

Richard Wilson Kemplay, B.A. Queen's College, Oxon.

Edward Rose Breton, B.A. Queen's College, Oxon.

James Duff Ward, B.A. Trinity College, Oxon.

Philip Thresher, B.A. University College, Oxon.

PRIESTS.

William Bussfield, B.A. University College, Oxon.

Edward Wix, B.A. Trinity College, Oxon.

Matthew Kinsey, B.A. Trinity College, Camb.

Thomas Scott Scrutton, B.A. Christ College, Camb.

Martin Cramp Tolpitt, B.A. Sidney Sussex College, Camb.

Joseph Walter Berry, B.A. St. Peter's College, Camb.

Benjamin Elliott Nicholls, B.A. Queen's College, Camb.

Edward Hatch Cropley, B.A. Trinity College, Camb.

John Hillman Watkins, B.A. Catharine Hall, Camb.

William Woraley, B.A. Christ College, Camb.

Robert Wooding Sutton, B.A. Clare Hall, Camb.

William Gay, B.A. Corpus Christi College, Camb.

Thomas Fyne, B.A. St. John's College, Camb.

William Macleod, B.A. University College, Oxon.

James Crocker, B.A. Trinity College, Camb.

William Wynt Lutyens, B.A. Pembroke College, Oxon.

James Norman, Literate.

Leonard Strong, of Magdalen Hall, Oxon.

Thomas Murray Browne, B.A. Trinity College, Camb.

Henry Symons De Brett, S.C.L. Downing College, Camb.

Richard Gascoyne, B.A. Queen's College, Camb.

Carew Anthony St. John Mildmay, M.A. Oriel College, Oxon.

Richard Pole, B.A. Balliol College, Oxon.

Charles Adam John Smith, B.A. St. John's College, Camb.

Nicholas Walters, B.A. Trinity College, Camb.

MARRIED.

At St. Mary-le-Bow Church, the Rev. Henry Higginson, M.A. of Brasenose College, Oxford, to Harriet, daughter of the late James Henry Casamajor, Esq. of Manchester-square, London.

At St. George's Church, Bloomsbury, the Hon. and Rev. Edward Fellow, of Oriel College, Oxford, to Mary Anne, daughter of the late Dr. Winthrop.

At St. Margaret's, Westminster, by the Lord Bishop of London, the Rev. Herbert Oakeley, Prebendary of St. Paul's, and late Student of Christ Church, Oxford, third son of Sir Charles Oakeley, Bart. D.C.L. to Atholl Keturah Murray, daughter of the late Lord Charles Aynsley, and niece to the Duke of Atholl.

At Hornsey Church, the Rev. Chauncy Hare Townsend, only son of Henry Hare Townsend, Esq. of Downhills, Middlesex, to Eliza Frances, eldest daughter of Col. Norcott, K.C.B.

The Rev. Thos. Nayler, of St. John's College, Cambridge, Chaplain to his Royal Highness the Duke of York, to Dora, second daughter of Sir G. Nayler, Garter King of Arms.

The Rev. S. Best, third son of the Lord Chief Justice of the Common Pleas, to Charlotte, youngest daughter of the Hon. Mr. Justice Burrough.

The Rev. E. Page, to Miss Covell, daughter of Major Covell, Barrack Master, Colchester.

The Rev. Thomas Newman, jun. Rector of Alresford, to Mary Ann, only daughter of the late R. R. Mills, Esq. of Colchester.

DECEASED.

At Hoddesdon, Herts, aged 60, the Rev. W. T. Say, B.C.L. Vicar of Rainham, Essex, and of Amwell, Hertfordshire.

The Rev. Rice Llewellyn, Vicar of Tolperry, Essex.

The Rev. Nicholas Corsellis, of Wivenhoe, aged 84; one of the Magistrates of Essex.

The Rev. William Harper, M.A. 24 years Curate of Grays Thurrock and Little Thurrock, Essex.

In the 74th year of his age, the Rev. James Beau, of Welbeck Chapel, Mary-

le-bonne, and one of the Librarians of the British Museum.

At Pentonville Terrace, the Rev. John Latchford, aged 62.

At Mount House, Braintree, Essex, aged 41, the Rev. D. Copsey, of St. John's College, Cambridge.

DURHAM.

PREFERRED.

The Right Rev. WILLIAM VAN MILBERT, D.D. Lord Bishop of Llandaff and Dean of St. Paul's, to the Bishoprick of Durham.

The Rev. George Townsend, M.A. Prebendary of Durham, to the Vicarage of Northallerton, Yorkshire. Patron, the Dean and Chapter of that Cathedral.

DECEASED.

The Hon. and Right Rev. SHUTE BARRINGTON, D.C.L. LORD BISHOP OF DURHAM. He died on Saturday afternoon, the 25th of March, at his house in Cavendish Square, London, after an illness which had confined him somewhat more than six weeks.

His Lordship was the fifth and youngest son of the first Viscount Barrington, being born the 26th of May, 1734, a few weeks only after the death of his father. After an education at Eton and Oxford, where he was for some years Fellow of Merton College, he entered into holy orders, was appointed Chaplain to King George II., and afterwards to his late Majesty. In 1761, he was made Canon of Christ Church, Oxford, and a few years afterwards Residentiary of St. Paul's. This last-mentioned preferment, the inability of Mrs. Barrington to bear the confined air of the house of residence, induced him, at a time when he could ill afford such a sacrifice of income, to exchange for a Canonry at Windsor. He might, perhaps, residing at some other part of London, have contrived to present himself at the proper hours in his stall at the Cathedral; but this, he felt, was not sufficient; and he would not permit himself to retain a station, of which he could not really and effectually discharge the duties.

In 1769 he was consecrated Bishop of Llandaff, and continued in that See till 1783, when he was translated to Salisbury. In 1791 he succeeded Dr. Thomas Thurlow in the See of Durham.

The qualities of this distinguished Prelate were such as will ever make his name renowned in the history of the English Church. His learning was various, and

extended through all the branches of knowledge connected with his profession. As a preacher, he was, in his day, of no mean order; and as a speaker in the House of Lords, he was always heard with attention and respect.

For his highest preferments he was mainly indebted to his own merit, and to the favour which that merit procured him with his late excellent Majesty. In fact, although his first elevation to the Bench was owing to the influence of his brother, Viscount Barrington, at that time Secretary at War, yet his subsequent advancement was, in each instance, the act of the King himself. His translation to Salisbury, in particular, was contrary to the earnest and repeated instances of the minister of the day, the Earl of Shelburne, who was anxious to obtain that See for a political friend and partisan of his own, the late Bishop Hinchcliffe. His final promotion to the Bishopric of Durham was the unsolicited act of the same gracious and royal patron; but not without the hearty concurrence of Mr. Pitt, who, in deference to the merits of Bishop Barrington, no less than to the wishes of his sovereign, was content to waive the pretensions of at least one candidate of powerful connexions and high parliamentary interest.

The conduct of this Prelate in the government of three dioceses in succession, during the long, perhaps unexampled, period of fifty seven years, was marked by the most exemplary zeal, diligence, kindness, and discretion. In him, the clerical delinquent never failed to find a vigilant and resolute asserter of the offended discipline of the Church; while that most useful and meritorious of all characters, the faithful Parish Priest, was cheered by his favour and rewarded by his patronage. As a patron, indeed, he stood pre-eminent. Never, perhaps, have the rich dignities and benefices in the gift of the See of Durham been bestowed with so much attention to the claims of merit. It repeatedly happened that his most opulent preferments were conferred on persons utterly unknown to him, except by their characters and by their literary labours. The instance of Paley is one of several: the first communication he ever received from Bishop Barrington, was the announcement of his appointment to the rich Rectory of Bishop Wearmouth; and, we believe, the first time they ever saw each other, was when collation was given. The exercise

of patronage was, indeed, uniformly regarded by him as involving duties of the most solemn and important kind; and it is a proof of the uncommon firmness, as well as integrity of his mind, that although his life was protracted so far beyond the ordinary limits of mortal existence, he preserved himself to the last, unfettered by the ties of consanguinity, or personal favour, in the free exercise of this great trust.

Next to the exemplary discharge of the duties of a patron, he was conspicuous in the eyes of the world by his princely munificence. There was no scheme of useful charity which had not his name among the foremost contributors; and there were even few institutions for the advancement of any object of public utility, particularly for the cultivation of the fine arts, of which he was not a generous supporter. But, large as were his acts of public munificence, they bore but a small proportion to the deeds of private unobtrusive charity, which were the daily occupation of his life. Unnumbered are the objects who were blessed by his bounty, and whose tears are now flowing in vain regret for the benefactor whom they have lost. His bounties, indeed, were of no ordinary kind. They were dispensed, on suitable occasions, with a liberality which not even his ample means could have enabled him to indulge, had it not been sustained by a just and exact economy. No one, perhaps, ever better understood the true value of money, or applied it more judiciously as the instrument of virtue.

In keeping up the state of his princely See, there was a sober magnificence, a decent splendour, which singularly befitted that solitary and graceful instance of a Protestant ecclesiastical Lord. Those who have seen him preside at the Assizes at Durham, cannot fail to have been struck with the happy union of the Bishop and the nobleman, in the whole of his dignified deportment. But the same union, joined to the charms of the most winning courtesy, shed a grace and lustre over his ordinary manners, which secured to him the respect of all who approached him.

Though for the last few years of his life he necessarily lived in a state of comparative retirement, yet, almost to the last, he was in the habit of frequently receiving at his table a few guests, rarely exceeding eight in number at a time. Those who have been of his parties, (and

among them are included many of the most eminent in literature and science) have never failed to come away impressed with admiration of the singular talents of their venerable host in leading the conversation of the day.—Without effort, and without artifice, he had recourse to such topics as interested all, and yet drew forth in turn the peculiar talents of each. His own talk was cheerful, lively, and even humorous; but at the same time ever assuming a tone of manly indignation at the mention of a deed of wickedness, and of the warmest sympathy for unmerited distress. A religious spirit pervaded the whole, and he rarely omitted a fit occasion of quietly exciting similar feelings in the minds of those around him. Religion, indeed, was the great presiding principle of his mind. No man could be more uniformly sensible of the uncertainty of life, or made the consideration of it more constantly the monitor and guide of his actions. But his religion had in it nothing gloomy, nothing morose. Though strongly and deeply impressed with a belief of the great articles of orthodox faith, he was eminently charitable in his judgment of all who differed from him. With pious Dissenters he lived on terms of mutual regard and respect; and he chose for his confidential lawyer, the distinguished Roman Catholic barrister, Mr. Charles Butler, of Lincoln's Inn.

His bodily constitution was of uncommon firmness.—He reached the great age of ninety-two with rare and light attacks of sickness; and when at length a stroke of paralysis, about five weeks before his death, deprived him of the use of some of his members, he made such efforts towards recovery, that it appeared probable that his death might still be remote. Happily, he had little or no bodily suffering; and his mind was unclouded to the last. That he contemplated his approaching end with resignation, and even with thankfulness for the absence of acute pain, is a particular which seems to follow, as of course, from the general tone and temper of his life.

His publications, which were first collected in 1811, consist of—A Sermon, preached before the Lords, Westminster Abbey, 1772.—A Sermon, preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, February 17th 1775.—A Sermon, preached before the Lords, Fast-day, February, 27th, 1792.—A Charge delivered to the

Clergy of the Diocese of Salisbury, 1783.—Four Charges delivered to the Clergy of the Diocese of Durham, between the years 1791 and 1810.—A Charge delivered to the Church-wardens of the Diocese of Durham, 1801.—A Letter to the Clergy of the Diocese of Salisbury, and a Circular Letter to the Acting Magistrates of the County Palatine of Durham. Besides these ecclesiastical works, the Bishop wrote a Life of his brother, Lord Barrington, which was distinguished alike for fraternal affection and for historical truth.

The late Bishop of Durham was twice married, but left no children. His first wife was Lady Diana Beauclerc, a daughter of the Duke of St. Alban's. His second lady was daughter and heiress of Sir John Guise, Bart. of Gloucestershire.

At the proving of the will, the personal estate and effects were sworn under 160,000*l*.

The following bequests are made to different charities:—To the Society for the Propagation of the Gospel in Foreign Parts, 1,000*l*. To the Society for Promoting Christian Knowledge, 1,000*l*. To the Clergy Orphan Society, 1,000*l*. To the British and Foreign Bible Society, 500*l*. To the National School, Baldwin's Gardens, Gray's Inn Lane, for the instruction of poor Children on the Madras System, 1,000*l*. To the Missionary Society for Africa and the East, 500*l*. To the Society for the Deaf and Dumb in London, 500*l*. To the School for the Indigent Blind, established in London in the year 1799, and now in St. George's Fields, Surry, 500*l*. London Fever Institution, 500*l*. St. George's Hospital, at Hyde Park Corner, 500*l*. Middlesex Hospital, 500*l*. Institution called The Stranger's Friend, 500*l*. Refuge for the Destitute, situate at Middlesex House, Hackney Road, 500*l*. Society for the Suppression of Vice, 500*l*. Philanthropic Society, 500*l*. Female Penitentiary, 500*l*. Magdalen Hospital, 500*l*. Mendicity Society, 500*l*.

His Lordship gives and bequeaths the sum of 3,000*l*. to be applied by his executors as they should think most advisable, for the purpose of erecting a school or schools for the instruction of poor children of the diocese of Durham, according to the Madras System, or for promoting that benevolent purpose in any manner they should deem most proper, and most likely to effect its salutary object, and to ad-

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and assist any institution in the diocese for that object. He gives to the Royal Humane Society in London, 500*l.* To the Asylum for the Recovery of Health, in the New Road, Pancras, in the county of Middlesex, 500*l.* and to the Society for the Conversion and Religious Instruction and Education of the Negro Slaves in the British West India Islands, 1,000*l.*

WINCHESTER.

PREFERRED.

The Rev. Edward Tew Richards, M.A. to the Rectory of Farlington. Patrons, Dr. Davis and Henry Mellington, Esq.

The Rev. W. T. Williams, to the Rectory of Lainston, Hants.

The Rev. Samuel Slocock, LL.B. Rector of Wasing, Berks, and Afternoon Lecturer of Newbury, to the Curacy of Portsmouth. Patron, the Rev. C. B. Henville.

MARRIED.

At Walcot Church, Bath, the Rev. Samuel Howe Harrison, M.A. of St. John's College, and of Archer's Lodge, Southampton, to Harriet, third daughter of the Rev. John Hubbard, Rector of Little Horsted, Sussex, and of Hyde Lodge, Bucks.

The Rev. Frederick Charles Blackstone, B.C.L. late Fellow of New College, Oxford, Rector of Worthing, and Vicar of Heckfield, Hants, to Elizabeth, daughter of the late Charles Ranken, Esq.

At Merton, Surrey, the Rev. J. W. H. Marshall, to Jane Cragg, niece of Charles Smith, Esq. of Merton Abbey.

At Kilmeston, near Alresford, the Rev. Francis North, Rector of Old Alresford, to Harriet, only daughter of Lieut.-general Sir Henry Warde, of Deane House, Hants.

DECEASED.

At his Rectory of King's Worthy, near Winchester, the Rev. William Short, D.D. formerly Student of Christ Church, Oxford, Archdeacon of Cornwall, Prebendary of Westminster and Exeter, and Preceptor to the late Princess Charlotte. Dr. Short took the degree of M.A. in 1785, and B. and D.D. in 1811.

ST. ASAPH.

PREFERRED.

The Rev. Peter Williams, to the Rectory of Llanyar.

The Rev. Robert Phillips, to the Rectory of Bettws.

The Rev. John Lloyd, to the Rectory of Llanyell.

DECEASED.

At Boddyrdden, aged 81, on the 7th June, the Very Rev. William Davies Shipley, Dean of St. Asaph, Chancellor of the Diocese, and Rector of Skeviog, Flint.

BANGOR.

MARRIED.

At St. Mary's, Mary-le-bone, London, the Rev. James Henry Cotton, Precentor of Bangor, to Mary Lawrens, eldest daughter of Dr. Samuel Fisher, of Bath.

BATH AND WELLS.

PREFERRED.

The Rev. Charles Henry Pulsford, B.A. one of the Prebendaries, to be Canon Residentiary of Wells Cathedral.

The Rev. G. E. Ranken, B.A. to the Cure of St. Michael's parish, Bath.

The Rev. W. B. Whitehead, M.A. Vicar of Chard, to the Vicarage of Timberscombe, Somerset. Patron, the Rev. Prebendary Vanbrugh.

The Rev. Robert Green Rogers, M.A. to the Rectory of Yarlinton, Somerset.

The Rev. R. Warner, of Bath, to the Rectory of Croscombe.

The Rev. Francis Blackburne, to the Rectory of Weston-super-Mare.

The Rev. J. Davis, LL.B. to the perpetual and augmented Curacy of Ashwick, Somerset. Patron, the Rev. Chas. Neve, as Vicar of Kilmersdon.

The Rev. Llewelyn Lewellin, M.A. Scholar of Jesus College, Oxford, and one of the Masters of the Schools in that University, to the Head Mastership of the Free and endowed Grammar School of Bruton, Somerset.

The Rev. Miles Bland, B.D. F.R.S. late Fellow and Tutor of St. John's College, Cambridge, to a Prebendal Stall in the Cathedral Church. Patron, the Bishop.

The Rev. Henry Watson Barnard, M.A. to the Vicarage of Compton-Bishop. Patron, the Prebendary.

ORDAINED.

By the Lord Bishop, on Trinity Sunday, in the Cathedral.

DEACONS.

Gregory Birch Boraster, B.A. Queen's College, Oxford.

Richard Beaden Bamley, B.A. Exeter College, Oxford.

Edward Harbin, B.A. Wadham College, Oxford.

Edward Rowlandson, B.A. Queen's College, Oxford.

James Galloway, M.A. Exeter College, Oxford.

Richard Morris, B.A. Wadham College, Oxford.

Philip Pinkney Rendall, K.A. Exeter College, Oxford.

Hugh Usher Tighe, B.A. Corpus Christi College, Oxford.

John Antes La Trobe, B.A. St. Edmund Hall, Oxford.

John Peter Benson, B.A. Exeter College, Oxford.

Charles George Bulker, B.A. Oriel College, Oxford.

Thomas John Trevenen, B.A. Exeter College, Oxford.

Mr. Francis Chilcott, B.A. St. John's College, Cambridge.

Charles Paul, B.A. Caius College, Cambridge.

William Woolhouse Robinson, B.A. St. John's College, Cambridge.

William Tiptaft, B.A. St. John's College, Cambridge.

Frederick Vernon Lookwood, B.A. Trinity College, Cambridge.

John Phillips, B.A. Sidney Sussex College, Cambridge.

George Ranking, S.C.L. Christ College, Cambridge.

Julius Charles Hare, B.A. Trinity College, Cambridge.

Edward Pateson, B.A. Queen's College, Cambridge.

Richard Sheepshanks, M.A. Trinity College, Cambridge.

Burges Lambert, B.A. St. John's College, Cambridge.

Charles Edward Band, B.A. St. John's College, Cambridge.

Frederick Luke D'Arville, B.A. Christ College, Cambridge.

PRIESTS.

Edward Ludlow, B.A. St. Edmund Hall, Oxford.

William Bleek, B.A. Magdalen Hall, Oxford.

William Fatter Holt, M.A. late Fellow of King's College, Cambridge.

Thomas Phillips, B.A. Jesus College, Cambridge.

George Elliott Ranken, B.A. Corpus Christi College, Cambridge.

Biveinske Bray, M.A. Bismantuel College, Cambridge.

Charles Lloyd, B.A. Trinity College, Cambridge.

At a private Ordination, June 14.

DEACONS.

Robert Albion Cox, B.A. Merton College, Oxford.

William George Dymock, B.A. Exeter College, Oxford.

William Henry England, B.A. Pembroke College, Oxford.

William H. E. D. Shaw, B.A. St. Peter's College, Cambridge.

Hugh John Belfour, Literate.

PRIESTS.

James Scott, B.A. Wadham College, Oxford.

Alexander Templeman, B.A. Queen's College, Oxford.

Edward Wilson, B.A. St. John's College, Oxford.

James Parker Voules, B.A. St. Peter's College, Cambridge.

MARRIED.

The Rev. Charles Harbin, late Fellow of Wadham College, Oxford, to Abigail Rose, third daughter of George Warry, Esq. of Cossington, in the county of Somerset.

The Rev. H. Rogers, to Sarah, eldest daughter of the late W. Phelps, Esq. of East Pennard, Somerset.

The Rev. Thomas Colbeck Holdsworth, of Matlock, Bath, to Miss Leader, of Brightwell House, near Sheffield.

DECEASED.

At Bath, the Rev. Charles Symmons, late of Jesus College, Oxford, who was incorporated B.D. and D.D. in 1794. This gentleman had been some time in a declining state of health. He was a profound scholar in the Greek and Latin languages. His translation of *The Æneid*, will ever rank among the best versions of the Mantuan Muse. A warm lover of liberty, but a sound friend to the British constitution; his *Life of Milton* will hold a distinguished place in the temple of British Biography. This gentleman published a collection of poems, written by himself, and by a departed daughter, of admirable talents. His last production, written a short time before his death, was a *Life of Shakespeare*, and an *Essay on the Writings and Genius of our unrivalled Bard*, a work of great acumen, judgment, and taste. In his private life, Dr. Sym-

mons was highly esteemed by some of the first literary characters of the times.

Aged 70, the Rev. Edward Palmer, upwards of 40 years perpetual Curate of Moseley, and Vicar of Stogursey, Somerset.

In Queen's-square, Bath, the Venerable Charles Sandiford, Archdeacon of Wells, and Vicar of Awre and Blakeney, and of Tirley, Gloucestershire.

The Rev. Sydenham Teast Wyld, Rector of Ubley, Perpetual Curate of Burrington, Chaplain to Lord Viscount Melville, and one of the oldest Magistrates of the county of Somerset.

Aged 75, the Rev. Robert Hoadly Ashe, D.D. upwards of 50 years Perpetual Curate of Crewkerne, and Vicar of Misterton, Somersetshire.

At Bath, in his 75th year, the Rev. Thomas Leman.

In Pulteney-street, Bath, aged 64, the Rev. Roger Frankland, Canon Residentiary of Wells.

BRISTOL.

PREFERRED.

The Rev. William Thompson, to the Perpetual Curacy of Halstock; Patron, John Disney, Esq. of Hyde, Essex.

The Rev. Thomas Spencer, M.A. to the perpetual and augmented Curacy of Charterhouse Hinton.

ORDAINED.

By the Lord Bishop, in the Chapel of Christ College, Cambridge, on Sunday, the 14th of May:

DEACONS.

Edward Sneyd, B.A. Christ College, Cambridge.

Lawrence Stephenson, B.A. St. John's College, Cambridge.

Morgan Richards Davys, *literate*.

PRIESTS.

Henry Coddington, Fellow of Trinity College, Cambridge.

John Cooke, M.A. Emanuel College, Cambridge.

Benjamin Weaver, B.A. Sidney Sussex College, Cambridge.

George Richard Port, B.A. Brasenose College, Oxford.

John Horsford, B.A. Queen's College, Oxford.

MARRIED.

At Clifton, the Rev. Rowland Bateman, Rector of Silton, Dorset, to Frances Catherine, eldest daughter of the late Bertram Mafford, Esq.

At Stockton-on-Tees, the Rev. J. M. Colson, M.A. of Balliol College, Oxford, and of Fiddlehinton, Dorset, to Julia, youngest daughter of the late Anthony Story, Esq. of Newcastle, Durham.

DECEASED.

The Rev. Robert Cosens, 40 years Vicar of Long Burton and Holnest, Dorset.

CARLISLE.

PREFERRED.

The Rev. Edmund Goodenough, D.D. Head Master of Westminster School, to a Prebendal Stall in the Cathedral Church of Carlisle; Patron, the Bishop.

MARRIED.

The Rev. C. H. Wybergh, son of Thomas Wybergh, Esq. of Isell Hall, Cumberland, to Anna Maria, daughter of the late Rev. Francis Minshull, Rector of Nunney, Somersetshire.

CHESTER.

The Rev. George Henry Webber, B.A. and Student of Christ Church, Oxford, to the Vicarage of Great Budworth, Chester; Patrons, the Dean and Chapter of Manchester.

The Rev. William Johnson, M.A. of Brasenose College, Oxford, to the Vicarage of Mottram in Longendale; Patron, the Bishop of Chester.

The Rev. Robert Mosley Master, M.A. of Balliol College, Oxford, to the Curacy of Burnley, Lancashire.

MARRIED.

The Rev. William H. G. Mann, of Bowden, Cheshire, to Barbara, eldest daughter of Richard Spooner, Esq. of Brickfield, near Worcester.

DECEASED.

At Liverpool, aged 30, the Rev. William Swift, B.A. late of Queen's College, Oxford, and afterwards Curate of St. Mark's Church, Liverpool.

The Rev. J. Turner, Vicar of Mottram, in Longendale, Cheshire.

Aged 32, the Rev. Joseph Hodgson, of Kirby Hall, near Boroughbridge, Yorkshire.

Aged 60, the Rev. W. Haines, Rector of West Tanfield, York.

The Rev. Robert Philip Goodenough, M.A. son of the Bishop of Carlisle, late Student of Christ Church, Oxford, Prebendary of York, Southwell, and Carlisle, and Rector of Carlisle in Lyndrick, Nottinghamshire.

ST. DAVID'S.

PREFERRED.

The Rev. R. W. Richardson, to the Vicarage of Jeffreyston, Pembrokeshire.

The Rev. J. Harris, to the Vicarage of Llanwnda, Pembrokeshire, and the Succentor's Stall in St. David's Cathedral.

MARRIED.

At Niton, Isle of Wight, the Rev. John James, Rector of Penmaen, Glamorgan-shire, to Charlotte, daughter of the late Thomas Walker, Esq. of Ongar, Essex.

DECEASED.

At Llandovery, the Rev. John Davies, Vicar of that place.

The Rev. R. James, for 35 years Curate of Cwmdau, Breconshire.

ELY.

ORDAINED.

By the Lord Bishop on Trinity Sunday, at St. George's, Hanover-square, London.

DEACONS.

Thomas Newton, B.A. St. John's College, Camb.

Edward Wilson, B.A. St. John's College, Camb.

John Shaw, B.A. Jesus College, Cambridge.

John William Gleadall, M.A. Catharine Hall, Camb.

William Spencer Harris Braham, B.A. Lincoln College, Oxon.

Essex Henry Bond, B.A. Queen's College, Camb.

Wm. Latimer Neville, B.A. Queen's College, Oxon.

Frederick Williamson, B.A. Christ Church, Oxon.

Robert J. W. Wright, Trinity College, Oxon. *By Let. Dim. from the Bishop of Winchester.*

Daniel Lewis Jones, B.A. Jesus College, Oxon.

Edward Jones, B.A. Jesus College, Oxon. *By Let. Dim. from the Bishop of St. Asaph.*

Robert Thompson, B.A. Trinity College, Cambridge. *By Let. Dim. from the Bishop of Chester.*

PRIESTS.

William Whewell, M.A. Fellow of Trinity College, Cambridge.

Julius Charles Hare, M.A. Fellow of Trinity College, Cambridge.

George Barber Paley, M.A. Fellow of St. Peter's College, Cambridge.

Peter Still, B.A. Fellow of King's College, Cambridge.

Walter Blunt, B.A. Fellow of King's College, Cambridge.

George Brown Maturin, B.A. Fellow of King's College, Cambridge.

Lawrence Stephenson, M.A. St. John's College, Cambridge.

Thomas Chalmers Storie, B.A. Clare Hall, Cambridge.

Thomas Lathbury, B.A. St. Edmund's Hall, Oxon.

Thomas Penton, B.A. Pembroke College, Oxon.

William Evans, B.A. Trinity College, Oxon. *By Let. Dim. from the Bishop of Winchester.*

DECEASED.

Suddenly, the Rev. Thomas Baxter, B.A. late of St. John's College, Cambridge.

EXETER.

PREFERRED.

The Rev. Joseph Holden Pott, M.A. Archdeacon of London, to the Chancellorship and a Canon Residentiaryship of Exeter Cathedral; the option of the Archbishop of Canterbury.

The Rev. John Bull, D.D. Student of Christ Church, Oxford, Archdeacon of Cornwall, and Canon Residentiary of Exeter, to the Rectory of Lesant in Cornwall; Patron, the Bishop.

The Rev. Edward Rodd, D.D. of Exeter College, Oxford, to a Prebendal Stall in Exeter Cathedral; Patron, the Bishop.

The Rev. H. F. Lyte, B.A. to the New District Church in the parish of Lower Brixham, Devon.

The Rev. William Davy, to the Vicarage of Winkleigh, Devon.

The Rev. George Barnes, D.D. of Exeter College, Oxford, and late Archdeacon of Bombay, to the Rectory of Sowton, Devon; Patron, the Bishop.

The Rev. Charles Marsham, to the Vicarage of Ilisington, Devon.

The Rev. H. S. Plumpton, to the Perpetual Curacy of East Stonehouse, Devon.

The Rev. John Sheepshanks, to the Archdeaconry of Cornwall.

The Rev. R. W. Smith, to the Rectory of St. Leonard, Devon.

The Rev. John Williams, to the Vicarage of Probus, Cornwall.

The Rev. THOMAS CARSW, to the rectory of Bickleigh, Devon.

MARRIED.

At Bridport, the Rev. Daniel Nantes, Rector of Powderham, to Mary, daughter of G. Golding, Esq. of Bridport.

At Swimbridge, Devonshire, the Rev. John Russell, jun. to Penelope, youngest daughter of the late Admiral Bury, of Devonington.

At Buckland Filleigh, Devon, the Rev. Edward Lonsperre, Rector of Menth, in that county, to Lucy Maria, fourth daughter of the late J. D. Foulkes, Esq. of the East India Service.

The Rev. Robert Greenwood, Vicar of Goston Rawleigh, Devon, to Matilda Sophia, eldest daughter of the late Thomas Vincent, Esq. of Calne, Wilts.

The Rev. John Williams, B.D. Fellow of Exeter College, Oxford, and Vicar of Protbus, in the county of Cornwall, to Anne, youngest daughter of the late Sir W. Elias Taunton, of Grand Pont.

DECEASED.

The Rev. William Batt, Rector of Botesdowning, Devon.

At an advanced age, the Rev. Thomas Johns, M.A. of Jesus College, Oxford, Chancellor of Exeter, Archdeacon of Barnstaple, and Vicar of Lenzant. He took the degree of M.A. in July, 1783.

In his 83d year, the Rev. William Davy, Vicar of Winkleigh, Devon.

At the Vicarage House, Bishop's Tawton, the Rev. Joseph Lane Yeomans, M.A. and formerly fellow of Worcester College, Oxford, Vicar of the parishes of Bishop's Tawton and Braunton, Devon. Mr. Yeoman's took the Degree of M.A. in 1799.

GLOUCESTER.

PREFERRED.

The Rev. I. G. Jones, B.A. Rector of Lansainsfreed, Monmouthshire, and Master of the endowed Grammar School, Stratford-upon-Avon, to the Rectory of Saintbury; Patron, James Robert West, Esq. Alscot Park, Gloucestershire.

ORDAINED.

By the Lord Bishop in the Cathedral.

June 19.

DEACONS.

Henthfield Weston Hickes, B.A. Pembroke College, Oxford.

John Colborne, B.A. Wadham College, Oxford.

Charles Wallington, B.A. Christ Church, Cambridge.

PRIESTS.

Joseph Frederick Hone, B.A. University College, Oxford.

Charles Loder Stevens, B.A. St. Mary Hall, Oxford.

Morgan Watkins, B.A. Jesus College, Oxford.

Henry Hodgson, B.A. Magdalen College, Oxford.

Thomas Ward Franklyn, B.A. St. John's College, Cambridge.

Peter Veel, B.A. Christ Church, Cambridge.

MARRIED.

At Cam, Gloucestershire, the Rev. William Fryer, Vicar of Cam, to Ann Augusta Lloyd, eldest daughter of George Harris, Esq. of Oaklands, near Dursley.

The Rev. Edward Leigh Bennett, B.A. of Merton College, Oxford, and of Lechlade in the county of Gloucester, to Ellenor, the only surviving daughter of the late William Codrington, Esq. of Wroughton, Wiltshire.

At Bathaston, the Rev. George Sherer, M.A. late Fellow of New College, Oxford, and Vicar of Marshfield, Gloucestershire, to Mary Anne, fourth daughter of the late J. W. A. Wallinger, Esq. formerly of Hare Hall, Essex.

The Rev. Maurice Fitzgerald Townsend, M.A. late Student of Christ Church, Oxford, and Vicar of Thornbury, Gloucestershire, to Alice Elizabeth Shute, niece of the late Henry Stevens, Esq. of Chevenage House, Gloucestershire.

At Walcot Church, Bath, the Rev. D. Rees, of Wickwar, to Christian St. Burke Randolph, only daughter of James Randolph, Esq.

The Rev. Frederick Aston, M.A. of University College, Oxford, and Wood Stanway, in the county of Gloucester, to Elizabeth, eldest daughter of Richard Chambers, Esq. of Cradley Hall.

DECEASED.

In the 24th year of his age, the Rev. J. Jackson, M.A. Head Master of North-leach School, Gloucestershire, and late of Queen's College, Oxford.

At Horsley, Gloucestershire, the Rev. Anthony Keck, M.A. late of Trinity Col-

lege, Oxford. He took the degree of M.A. in 1791.

HEREFORD.

PREFERRED.

The Rev. T. H. Biggs, to the Rectory of Whitborne, in the county of Hereford.
The Rev. John Randall, B.A. to the Vicarage of Pyonshall, Herefordshire.

MARRIED.

At Ross, the Rev. T. Underwood, Vicar of Wellington, and eldest son of the Rev. T. Underwood, Rector of Ross, and Canon Residentiary of Hereford Cathedral, to Mary Elizabeth, daughter of the late T. Harvey, Esq. of Over Ross.

At Warwick, the Rev. Edward Willes, to Laura, third daughter of Colonel Steward, of Myton House, near Warwick.

DECEASED.

At Broadway, Worcestershire, in the 68d year of his age, the Rev. John Graham, B.D. of All Souls' and Corpus Christi Colleges, Oxford, Rector of Brampton Brian, Herefordshire, and Vicar of Cople, Beds.

LICHFIELD AND COVENTRY.

PREFERRED.

The Rev. C. Girdlestone, M.A. Fellow of Balliol College, Oxford, to the Vicarage of Sedgley, near Wolverhampton; Patron, Lord Dudley and Ward.

The Venerable Archdeacon Owen, to the Living of St. Mary's, Shrewsbury.

Rev. T. R. Gleadow, to the Rectory of Prodesley, Salop.

Rev. John Thickens, Vicar of Exhall, near Coventry, to the Vicarage of Fillingley, in the county of Warwick; Patron, the Lord Chancellor.

The Rev. Thomas Leeson Cursham, D.C.L. of Lincoln College, to the Living of Blackwell, in the county of Derby.

ORDAINED.

By the Lord Bishop in the Cathedral:

DEACONS.

John Roger Kynaston, B.A. Christ Church, Oxford.

John Justice, B.A. Christ Church, Oxford.

PRIESTS.

Henry B. Chian, B.A. Brasenose College, Oxford.

William Butler, M.A. Worcester College, Oxford.

Charles Belfie, B.A. Lincoln College.

MARRIED.

At Burton-upon-Trent, the Rev. Chas. John Fynes Clinton, M.A. of Oriet College, Oxford, to Caroline, youngest daughter of the late Joseph Clay, Esq. of Burton.

At Walford, Herefordshire, Lichfield, the Rev. E. B. Bagshawe, Rector of Egam, Derbyshire, and third son of Sir William C. Bagshawe, of the Oaks, in the same county, to Jane, youngest daughter of the late Wm. Partridge, Esq. of Monmouth.

DECEASED.

The Rev. John Wolfe, M.A. formerly Scholar of Worcester College, Oxford, on Dr. Finney's Foundation, and late Master of the Grammar School at Dillborne, Staffordshire. He took the Degree of M.A. in 1788.

Suddenly, the Rev. R. Lillington, Vicar of Hampton-in-Arden.

In his 61st year, the Rev. John Brickdale Blakeway, M.A. and F.R.S. 30 years Minister and Official of the Royal Peculiar of St. Mary's, Shrewsbury.

The Rev. William Remington, M.A. formerly of St. John's College, Cambridge, and for 23 years Minister of St. Michael's, Lichfield.

The Rev. Richard Spearman, M.A. Rector of Preston, Shropshire, and of Haddenham, Cambridgeshire.

LINCOLN.

PREFERRED.

The Rev. George Peacock, M.A. F.R.S. Fellow and Tutor of Trinity College, Cambridge, to the Vicarage of Wymeswold, in Leicestershire; Patrons, the Master and Fellows of that Society.

The Rev. Richard Conington, B.C.L. to the Rectory of Fishtoft, Lincolnshire; Patron Francis Thirkill, Esq. and a dispensation has passed the Great Seal to enable him to hold that Rectory with the Chapel of Ease, in Boston.

The Rev. William Nohme, B.D. Senior Fellow of Emmanuel College, Cambridge, to the Rectory of Loughborough; Patrons, the Master and Fellows of that Society.

The Rev. John Bligh, M.A. to the Vicarage of Easton, and the Perpetual Curacies of Long Stowe and Barham, in the county of Huntingdon; Patron, the

Rev. T. Kertich, M.A. Prebendary of Long Stowe, in Lincoln Cathedral.

The Rev. Frederick Botradale, M.A. to the Prebend of Milton Manor, in the Cathedral Church of Lincoln; Patron, the Bishop.

ORDAINED.

By the Lord Bishop on Trinity Sunday, in the Parochial Chapel of St. Mary-ls-bone, London.

DEACONS.

Percival Bowen, B.A. All Souls' College, Oxon.

Richard Buckby, B.A. Trin. Coll. Dublin.

William Marriot Caldecott, B.A. Oriel College, Oxon.

John Frederick Dawson, S.C.L. Trinity College, Camb.

George Maurice Drummond, B.A. Balliol College, Oxon.

John Dunn, B.A. St. John's College, Camb.

William Milner Farish, B.A. C. C. C. Camb.

John Fernie, B.A. Gonville and Caius College, Camb.

John Healy, B.A. Gonville and Caius College, Camb.

Charles William Hughes, B.A. C. C. C. Camb.

Robert Hustwick, B.A. Queen's College, Camb.

Charles Pritchard, B.A. Trinity College, Camb.

John Francis Wray, B.A. Emmanuel College, Camb.

Francis White, B.A. Scholar of Trinity College, Camb.

Bernard Gilpin, B.A. Queen's College, Camb.

Lord Charles Paulet, M. A. Clare Hall, Camb.

Thomas Powys Outram, B.A. St. John's College, Camb.

Gilbert Rodbard Blackburn, B.A. Magdalen college, Camb. *By Let. Dim. from the Archbishop of York.*

George Darby St. Quintin, B. A. Trinity College, Camb. *By Let. Dim. from the Bishop of Chichester.*

PRIESTS.

Robert Thomas Hadnutt, B.A. Emmanuel College, Camb.

John Neville Calcraft, B.A. Clare Hall, Camb.

Charles Sutton Chaplin, B.A. Clare Hall, Camb.

John Glover, jun. St. John's College, Camb.

William Halfhead, B.A. Queen's College, Camb.

James Ratcliff Hartley, M.A. Queen's College, Camb.

Baptist Wriothesley Noel, M.A. Trinity College, Camb.

Edward Pearce, B.A. Trinity College, Camb.

Francis Pickford, B.A. Queen's College, Camb.

Joseph Reade, B.A. Caius an Befort College, Camb.

Charles Williams, S.C.L. Trinity Hall, Camb.

John Wing, B.A. Clare Hall, Cambridge.

Walter Wortham, B.A. Magdalen College, Camb.

Lewis Tugwell, M.A. Brasenose college, Oxon. *By Let. Dim. from the Archbishop of York.*

Charles James Hutton, B.A. Magdalen hall, Oxon. *By Let. Dim. from the Bp. of Winchester.*

MARRIED.

The Rev. R. Wilson, to Emma, only daughter of Colonel Pigott, of Doddeshall Park, Bucks.

At St. Mary's, Islington, the Rev. Edmund Nelson Dean, M.A. of Pembroke College, Oxford, and of Weston, Herefordshire, to Emma, eldest daughter of William Thomas, Esq. of Lombard-street, London.

At Louth, the Rev. Edmund Smyth, B.A. Vicar of South Elkington, to Anne, eldest daughter of the late Richard Bellwood, Esq.

At York, the Rev. J. Horner, M.A. of Kilburn, Fellow of Clare Hall, Cambridge, and Rector of South Reston, Lincolnshire, to Sophia Mary, eldest daughter of J. Hall, Esq. of Farlington.

At Clapham, the Rev. Frederick Botradale, M.A. of Brasenose College, Oxford, Prebendary of Lincoln, to Demeτρια, only daughter of the late Captain Robert Hudson, of Clapham.

At Spilsby, Lincolnshire, the Rev. John Cheales, M.A. of Brasenose College, Oxford, to Mary Ann Jane, eldest daughter of A. Beillingham, Esq. of Dublin.

The Rev. Francis Jackson Blandy, M.A. and Fellow of St. John's College, Oxford, to Mary, the youngest daughter of the late E. Pole, Esq. of Eton, Bucks.

DECEASED.

The Rev. W. Gray, M.A. one of the Senior Vicars of Lincoln Cathedral, aged 63.

The Rev. Baptist Noel Turner, M.A. Rector of Denton, in Lincolnshire, and of Wing, in Rutland.

The Rev. Richard Wright, Vicar of Wrangle, Lincolnshire.

At Bedford, the Rev. George Kendal, Curate of the Rev. H. S. J. Bullen, Rector of Wrestlingworth, Bedfordshire.

At Maidenhead, Berks, aged 84, the Rev. Henry Dodwell, Rector of Harlaxton and Colsterworth, in the county of Lincoln.

In his 67th year, the Rev. Richard Hardy, D.D. Rector of Loughborough, Leicestershire.

Aged 62, the Rev. Robert Willoughby Carter, B.A. and formerly of Pembroke Hall, Cambridge. He was during 30 years Curate of Ickworth and Chedburgh, near Bury, and Rector of Quarrington, Lincolnshire.

At Potten, Bedfordshire, aged 64, the Rev. Mr. Coulthurst.

The Rev. W. Brown, of Stamford.

At Belchford, Lincolnshire, the Rev. Francis Bedford, Rector of that place.

Aged 72, the Rev. Frogmore Cumming, M.A. late Fellow of Trinity College, Cambridge, Vicar of Cardington and Keysoe, in Bedfordshire, and Prebendary of Lincoln.

At Witton, near Northwich, in his 28th year, the Rev. Joel Broadhurst, M.A. of Wadham College, Oxford, late Curate of Luton, Bedfordshire.

LLANDAFF.

PREFERRED.

The Rev. Charles R. Sumner, D.D. Prebendary of Canterbury, Chaplain in Ordinary and Librarian to his Majesty, to the Bishopric of Llandaff.

MARRIED.

At Panteague, Monmouthshire, the Rev. David Jones, Curate of Pontypool, to Anna, only daughter of the late Watkins George, Esq. of the same place.

DECEASED.

Aged 70, the Rev. Owen Owen, M.A. Rector of Llanfyllin, Montgomery.

At Hampton, near Cardiff, after a few days' illness, the Rev. Mr. Watkins, Minister of that Parish.

NORWICH.

PREFERRED.

The Rev. C. Wodsworth, M.A. to the Rectory of Ingoldisthorpe, Norfolk; Patron, the Rev. T. L. Cooper.

The Rev. F. W. Patteson, to be Under Minister of St. Peter's Mancroft, Norwich.

The Rev. William Rees, to the Vicarage of Horsey, Norfolk; Patrons, the Governors or Trustees of the Free Grammar School of North Walsham, of the foundation of Sir William Paston, Knt. deceased.

The Rev. Harvey Marriott, to St. Margaret's Chapel, Walcot.

The Rev. A. Dashwood, to the Rectory of Bintry, with the Rectory of Themelthorpe annexed, Norfolk; Patron, Sir Jacob Astley, Bart.

The Rev. T. Methwold, to the Rectory of Kilverstone, Suffolk; Patron, the King.

The Rev. Bell Cook, to the Perpetual Curacy of St. Paul and St. James annexed, Norwich; Patron, the Dean and Chapter of that Cathedral.

The Rev. Stephen George Connyn, to the Vicarage of Roudham, Norfolk; Patron, Sir J. S. Sebright, Bart. of Beechwood, Herts.

The Rev. George Day, M.A. to the Perpetual curacy of Hemblington, Norfolk.

The Rev. Francis Howes, M.A. to the Rectory of Alderford with Attlebridge annexed, Norfolk; Patron, the Dean and Chapter of Norwich.

The Rev. Augustus Dashwood, Fellow Commoner of Pembroke Hall, Cambridge, to the Rectory of Thornage, with Brinton annexed, Norfolk.

The Hon. and Rev. Edward Southwell-Keppell, M.A. to the Rectory of Titleshall with Godwick and Wellingham annexed, Norfolk; Patron, Thomas William Coke, Esq. of Holkham Hall.

The Rev. Charles Reynolds, B.A. to the Rectory of Horningston, Norfolk; Patron, F. R. Reynolds, Esq. of Yarmouth.

ORDAINED.

June 19.

By the Lord Bishop, in the Cathedral.

DEACONS.

John Serjeant Alvis, B.A. Christ College, Cambridge.

William Ayerst, B.A. St. John's College, Cambridge.

Joseph C. Bodeley, S.C.L. Corpus Christi College, Cambridge.

Edward Richard Benyon, B.A. St. John's College, Cambridge.

John Farmer Buck, B.A. Caius College, Cambridge.

Marcus Grignon Butcher, B.A. Brasenose College, Oxford.

Walker Chenery, B.A. Jesus College, Cambridge.

Henry William Crick, B.A. Jesus College, Cambridge.

James Currie, B.A. University College, Oxford. *By Let. Dim. from the Bishop of London.*

Martin Baillie Darby, B.A. St. John's College, Cambridge.

James Charles O'Hara Dickens, B.A. Jesus College, Cambridge.

Francis Fulford, Fellow of Exeter College, Oxford.

Sydney Gedge, B.A. Fellow of Catherine hall, Cambridge.

Robert Hawthorne, St. Peter's College, Cambridge.

Richard Hewitt, B.A. Queen's College, Oxford.

Henry Lewis, B.A. Trinity College, Cambridge.

Edward Lindsell, B.A. Jesus College, Cambridge.

Henry Browne Longe, B.A. Downing College, Cambridge.

Henry Luxmore, B.A. Pembroke College, Cambridge.

John May, B.A. Exeter College, Oxford.

Thomas Neun, B.A. Sidney Sussex College, Cambridge.

William Orger, B.A. St. Edmund Hall, Oxford.

Henry Sharpe Peckington, B.A. Christ College, Cambridge.

John Bateman Schomberg, B.A. Emmanuel College, Cambridge.

William Robert Taylor, B.A. Jesus College, Cambridge.

Ellis Walford, B.A. Corpus Christi College, Cambridge.

Richard Coke Wilmet, late of Brasenose College, Oxford.

Francis Edward Jackson Valpy, M.A. Trinity College, Cambridge.

Richard Wright, B.A. Trinity College, Cambridge. *By Let. Dim. from the Bishop of Lincoln.*

PRIESTS.

Charles Arnold, B.A. Fellow of Caius College, Cambridge. *By Let. Dim. from the Bishop of Peterborough.*

John Arthy, B.A. Jesus College, Cambridge.

John Ayre, B.A. Caius College, Cambridge.

Charles Birch, M.A. Catharine Hall, Cambridge.

Thomas Cooper Colls, B.A. Christ College, Cambridge.

Henry Corrie, M.D. St. Andrew's.

Richard Daniel, B.A. Clare Hall, Cambridge.

Thomas Davidson, B.A. Queen's College, Cambridge.

John Osmond Deakin, B.A. Downing College, Cambridge.

Henry Filtness, B.A. Queen's College, Cambridge.

William Fletcher, St. John's College, Cambridge.

William Frost, B.A. Clare Hall, Cambridge.

John Gibson, B.A. Catherine Hall, Cambridge.

Thomas Harvey, B.A. Christ College, Cambridge.

Edmund Hill, B.A. Christ College, Cambridge.

John Image, B.A. Caius College, Cambridge.

James King, B.A. Catherine Hall, Cambridge.

John Knevelt.

Joseph Thomas Lawton, B.A. Trinity College, Cambridge.

George Marriott, B.A. Magdalen College, Cambridge.

Charles Matthews, B.A. Pembroke Hall, Cambridge.

John Williams Meshall, B.A. Trinity College, Cambridge.

George Alexander Paske, B.A. Clare Hall, Cambridge.

Henry Rookin, M.A. Queen's College, Oxford.

Hon. Hugh Anth. Ross, M.A. Brasenose College, Oxford.

Thomas William Salmon, B.A. Caius College, Cambridge.

Sir Windsor Edwin B. Sandys, M.A.
Trinity College, Cambridge.

Richard Sheepshanks, M.A. Fellow of
Trinity College, Cambridge. *By Let.*
Dim. from the Bishop of Ely.

Joshua Scholefield, B.A. Corpus Christi
College, Cambridge.

John Spurgeon, B.A. Corpus Christi
College, Cambridge.

Garrod Wade, B.A. Jesus College,
Cambridge.

Henry Thomas Wilkinson, B.A. St.
Peter's College, Cambridge.

William Wilson, B.A. St. John's Col-
lege, Cambridge.

Edward Woolpough, M.A. Christ Col-
lege, Cambridge.

MARRIED.

At Norwich, the Rev. B. Cook, to Miss
Harris, daughter of the late Mr. George
Harris, merchant, of that city.

The Rev. Joseph Cotterill, M.A. Rector
of Blakeney, to Anne Robina, youngest
daughter of the late Rev. E. Hare, B.D.
of Docking Hall, Norfolk.

The Rev. H. L. Adams, of Burnham
Market, Norfolk, to Mary Catharine, eld-
est daughter of W. Plumbridge, Esq.

The Rev. J. A. Partridge, Rector of
Cranwich, Norfolk, to Louisa Isabella,
youngest daughter of the late T. T. Drake,
of Shardeloes, Bucks.

DECEASED.

At his mother's house, at Whitton,
near Ipswich, the Rev. John M. Bolton,
Curate of Hemblington and Woodbastick,
Norfolk.

OXFORD.

PREFERRED.

The Rev. John Thomas Lys, M.A. to
the Vicarage of Merdon, Oxfordshire.
Patrons, the Rector, Fellows, and Scholars
of Exeter College.

The Rev. W. Williams, M.A. of All
Souls College, Oxford, to the Perpetual
Curacies of Leafield and Ascot-sub-Wych-
wood, in that county. Patron, the Rev.
Robert Phillimore, M.A.

ORDAINED.

By the Lord Bishop at Christ Church
Cathedral, May 21.

DEACONS.

Edward Willes, B.A. Curate of Frit-
well.

NO. VII. VOL. IV.

Robert Appleton, B.A. Curate of Nuf-
field.

Octavius Leach, B.A. Scholar of Jesus
College.

Frederick Graeme Middleton, B.A.
Demy of Magdalen College.

Theophilus Biddulph, M.A. Fellow of
Corpus Christi College.

Francis Marendaz, B.A. Scholar of Je-
sus College.

Robert Walker, M.A. Chaplain of Wad-
ham College.

W. W. James Augustus Langford, B.A.
Curate of Watlington.

Richard Charles Hippenley Tuckfield,
B.A. Fellow of All Souls College.

Edward Feild, M.A. Fellow of Queen's
College.

Ralph Berners, B.A. Demy of Mag-
dalen College.

Frederick Alexander Stirky, B.A. Stu-
dent of Christ Church.

Cyril George Hutchinson, M.A. Stu-
dent of Christ Church.

Augustus Short, B.A. Student of Christ
Church.

Robert Burr Bourne, M.A. Student of
Christ Church.

William Robert Newbalt, B.A. Student
of Christ Church.

Benjamin John Harrison, B.A. Student
of Christ Church.

William Hazel, B.A. Chaplain of Christ
Church.

Henry Linton, B.A. Demy of Mag-
dalen College.

William Oxnam, B.A. Scholar of Wad-
ham College.

William Mathews, B.A. Chaplain of
New College.

Andrew Bloxam, B.A. Scholar of Wad-
ham College.

Robert Thorp, M.A. Fellow of Corpus
Christi College.

Thomas Arthur Powys, Fellow of St.
John's College.

PRESTES.

Edward Greswell, M.A. Fellow of Cor-
pus Christi College.

George Tyndall, M.A. Fellow of Mer-
ton College.

Francis Chambre Steel, B.A. Scholar
of Jesus College.

William Gresley, M.A. Student of Christ
Church.

Francis Jackson Blandy, M.A. Fellow
of St. John's College.

Wm. Henry Cynric Lloyd, M.A. Scho-
lar of Jesus College.

Peter Titley, B.A. Scholar of Jesus College.

John Samuel Smalley, B.A. Scholar of Jesus College.

Henry Allison Dodd, M.A. Chaplain of Queen's College.

Alfred Eyles Davies, B.A. Curate of Langford.

Henry John Passand, B.A. Curate of Noke.

Charles John Plumer, M.A. Fellow of Oriel College.

Geo. Powys Stopford, B.A. Fellow of All Souls' College.

We understand that the Hon. and Right Rev. the Lord Bishop of Oxford intends holding Visitations and Confirmations at the following places:—Bicester, Monday, August 28; Deddington, Tuesday, August 29; Woodstock, Thursday, August 31; Oxford, Friday, September 1; Henley, Tuesday, September 5; and a Confirmation at Chipping-norton, Wednesday, August 30.

MARRIED.

The Rev. Daniel Alexander, B.A. of St. Mary Hall, Oxford, to Elizabeth, daughter of the late Richard Dobson, Esq. solicitor, of Newcastle-upon-Tyne.

At Great Dawley, Salop, the Rev. John Mayer Wood, M.A. of Brasenose College, Oxford, and of Stottesdon, to Miss Hannah Parton.

The Rev. Thomas Lea, M.A. of Trinity College, Oxford, and Rector of Tadmarton, in this county, to Mary, eldest daughter of the Rev. Poyntz S. Ward, of Henley-in-Arden.

The Rev. C. Girdlestone, M.A. Fellow of Balliol College, Oxford, to Ann Elizabeth, only daughter of Baker Morrell, Esq. of that city.

PETERBOROUGH.

PREFERRED.

The Rev. Edward Hatch Hoare to the Rectory of Isham superior. Patron, the Rev. Henry Hoare, of Bath.

The Rev. Samson Henry White, to the Rectory of Mafdforth, upon his own petition.

The Rev. William Williamson to the Vicarage of Slipton, in the county of Northampton. Patron, the Duke of Dorset.

The Rev. Francis Clerke, M.A. to the Rectory of Eydon, Northamptonshire; patron, the King.

The Hon. and Rev. Littleton Charles

Powys, B.D. Fellow of Corpus Christi College, Cambridge, to the Rectory of Pilton, Northamptonshire.

The Hon. and Rev. Frederick Powys to the Rectory of Achurch with the Vicarage of Lilford annexed, in the county of Northampton. Patron, Sir George Robinson, Bart.

The Rev. Hugh Maltby Spence, to the Rectory of West Haddon. Patron, Sawyer Spence, Esq.

ORDAINED.

By the Lord Bishop in the Cathedral on Trinity Sunday.

DEACON.

Thomas Horn, B.A. St. Edmund Hall, Oxford.

PRIESTS.

Thomas William Carr, B.A. Brasenose College, Oxon.

John Francis Cobb, B.A. St. Peter's College, Cambridge.

James Hooke, B.A. Jesus College, Cambridge.

James Metcalfe, B.A. St. John's College, Cambridge.

Charles John Pinfold, B.A. Christ's College, Cambridge.

Hugh Maltby Spence, B.A. Lincoln College, Oxon.

Charles Tucker, B.A. Wadham College, Oxon.

Samson Henry White, B.A. Merton College, Oxon.

MARRIED.

At Midhurst, Sussex, the Rev. Hugh M. Spence, of Lincoln College, Oxford, and Vicar of West Haddon, Northamptonshire, to Elizabeth, daughter of the Rev. William Harding, Vicar of Sulgrave, in the same county.

ROCHESTER.

MARRIED.

The Rev. Henry Perceval, M.A. of Brasenose College, Oxford, Rector of Charlton, Kent, and Washington, Durham, second son of the late Right Hon. Spencer Perceval, to Catherine Isabella, daughter of A. B. Drummond, Esq. of Cadland, Hampshire.

SALISBURY.

PREFERRED.

The Rev. S. Webber, M.A. Rector of

Fonthill Bishop, to the Vicarage of Tisbury, Wilts.

The Rev. M. Armstrong, to the Rectory of Shaw cum Donnington; Patron, the Rev. Dr. Penrose.

The Rev. Matthew Marsh, B.D. of Christ Church, Oxford, and Chancellor of the Diocese of Sarum, to be Canon Residentiary of that Cathedral.

ORDINATIONS.

The following is an extract of a letter from the Bishop of Salisbury, relative to Candidates for Orders:—"To my rule of admitting none but Graduates as Candidates for Holy Orders, I make one exception, and that is in the case of Dissenting Ministers, of orthodox persuasion, who were precluded from an university education by their dissent from the Established Church, but who, having renounced their former ministry, and made a public declaration of their reasons for so doing, can bring sufficient testimonials to their moral character from respectable persons of their former connection, and from benefited clergymen of the Established Church."

MARRIED.

The Rev. Charles P. Worsley, Vicar of Hallavington, Wilts, to Caroline, eldest daughter of Peter Acklom, Esq. of Beverley, Yorkshire.

At Frome, the Rev. W. Dalby, M.A. Fellow of Exeter College, Oxford, and Vicar of Warminster, to Miss Sheppard, eldest daughter of George Sheppard, Esq. of Frome-field House.

At the Abbey, Malmesbury, the Rev. J. Allen, to Miss Mary Ann Vowles, both of that place.

DECEASED.

At Castle Hill Lodge, Reading, the Rev. W. Romaine, D.D.

At Chiddingfold, aged 46, the Rev. Charles Ekins, Canon Residentiary of the Cathedral Church of Salisbury, and Rector of Chiddingfold, in Surrey.

At Bath, in his 74th year, the Rev. John Collins, of Betterton, Berks, and Vicar of Cheshunt.

At Bagshot, aged 82, the Rev. Thomas Pettingall, B.D. 44 years Rector of East Hampstead, in the county of Berks. He took the degree of M.A. in 1769, and of B.D. in 1778.

The Rev. Robert Butler, of Inkpen Rectory, aged 74.

The Rev. Charles Dewell, of Malma-

bury, son-in-law of William Hughes, Esq. of Devizes.

The Rev. Peregrine Bingham, B.C.L. late Fellow of New College, Oxford, Rector of Berwick St. John, Wilts, and of Edmundsham, in the county of Dorset. He took the degree of B.C.L. in 1780.

At Braywick Grove, near Maidenhead, aged 25, the Rev. Geo. Augustus Legge, B.A. and late Student of Christ Church, Oxford, and Vicar of Bray.

WORCESTER.

PREFERRED.

The Very Rev. James Hook, LL.D. Dean of Worcester, to the Vicarage of Stone, in that county; Patron, the Lord Chancellor; and also to the Vicarage of Bromsgrove; Patrons the Dean and Chapter.

The Hon. and Rev. James Somers Cocks, M.A. of Brasenose College, Oxford, and Prebendary of Hereford, to the Perpetual Curacy of Stoulton, Worcestershire; Patron, the Right Hon. Earl Somers.

The Rev. Wm. Digby, M.A. to the Vicarage of Wichenford; Patrons, the Dean and Chapter of Worcester.

The Rev. William Henry Mogridge, M.A. to the Perpetual Curacy of Wick, near Pershore, Worcestershire; Patron, the Rev. D'Arcy Haggitt, M.A. Vicar of Pershore.

The Rev. Thomas Gell, M.A. to the Rectory of Preston Baggott, in the county of Warwick; Patron, Mrs. Elizabeth Cartwright, widow.

MARRIED.

At Christ Church, Woodhouse, the Rev. Henry James Hastings, M.A. of Martley, Worcestershire, to Elizabeth, youngest daughter of the late John Whitacre, Esq. of Woodhouse, near Huddersfield.

The Rev. Thomas Warren, of Drayton House, Worcestershire, to Ann, relict of Sergeant Hornblower, Esq. of the Brierly-hill Iron Works.

At Stoke Prior, the Rev. Rich. George, LL.B. Vicar of Stoke Prior, and one of the Minor Canons of Worcester Cathedral, to Miss Elizabeth Millichamp, of Droitwich.

DECEASED.

Suddenly, in his 45th year, at the Lion R 2

Hotel, Wolverhampton, the Rev. Edward Bate Compton, Vicar of Feckenham.

At Rose Hill Place, near Worcester, the Rev. J. Owen, formerly of Oddington, Gloucestershire.

At Elborey Cottage, near Worcester, the Rev. John Price, Vicar of Tibberton, Worcestershire, and of Quinton, Gloucestershire.

At the Parsonage House, Stoughton, the Rev. W. Hutchingson, Perpetual Curate of that Parish, and also of Wick, near Pershore.

SCHOOLS AND HOSPITALS.

The Rev. George Preston, M.A. to be Second Master of Westminster School.

The Rev. Colman Tyson, to the Head Mastership of Christ's Hospital Mathematical School.

The Rev. G. J. Brookes to the Second Mathematical Mastership at Christ's Hospital.

The Rev. D. Rees, Curate of Hawkesbury, Gloucestershire, to the Mastership of the Free Grammar School, Wickwar.

The Rev. J. C. Hoskyns Abraham, M.A. and Scholar of Wadham College, Oxford, to the Mastership of the Free Grammar School, Bruton.

CHAPLAINCIES.

The Rev. Robert Walker, M.A. of Wadham College, Oxford, and one of the Public Examiners, has been appointed Chaplain of that Society.

The Rev. James Lupton, Chaplain of New College and Christ Church, Oxford, has been elected, by the Heads of Houses, and Bursars of the respective Colleges, to be one of the Chaplains to the Radcliffe Infirmary, in the room of the late Rev. Mr. Graham, of All Souls' College.

The Rev. John William Hughes, M.A. of Trinity College, Oxford, to be Chaplain of All Souls' College.

The Rev. Dr. Frederick William Blomberg, to be Chaplain in Ordinary to the King.

The Rev. C. S. Hassells, M.A. of Trinity College, Oxford, to be one of the Domestic Chaplains to Lord Viscount St. Vincent.

The Rev. A. Foster, B.A. to be one of

the Chaplains to His Royal Highness the Duke of Cambridge.

The Rev. E. P. Henslow, to be Domestic Chaplain to the Right Hon. Viscount Hood.

The Rev. Hugh Usher Tighe, M.A. of Corpus Christi College, Oxford, to be one of the Domestic Chaplains to the Marquis of Clanricarde.

The Rev. John Perkins, B.A. of Christ Church, to be one of the Domestic Chaplains to the Earl of Galloway.

The Rev. S. S. Wood, B.A. to be one of the Domestic Chaplains to his Royal Highness the Duke of York.

The Rev. Edward Rice, M.A. to be alternate morning preacher at the Philanthropic Society's Chapel, London.

MARRIED.

The Rev. R. R. Bloxam, Chaplain of Bermuda Dock-yard, to Ann, daughter of the late Lieutenant-general Thomas Goldie, of Goldie Liegh.

DECEASED.

The Rev. Robert Burnside, aged 67.

SCOTLAND.

PREFERRED.

The Rev. Alexander Davidson, to the Church and Parish of Siamanan, otherwise St. Lawrence, in the presbytery of Linlithgow and shire of Stirling; Patron, the King.

MARRIED.

At Pityvaich Morloch, North Britain, the Rev. George Hagar, to Jane, fifth daughter of the late Captain Stuart, of Keithmore.

DECEASED.

At Dumfries, aged 85, the Rev. William Inglis.

IRELAND.

PREFERRED.

The Rev. Thomas Plunkett, eldest son of the Attorney-General for Ireland, to the living of Dromore, Ireland.

MARRIED.

In Staplestown Church, county of Carlow, the Hon. and Rev. Henry Scott Stopford, Archdeacon of Leighlin, to Annette,

daughter of W. Brown, Esq. of Browne's Hill, county of Carlow.

The Rev. John Digby Wingfield, Prebend of Kildare, and Rector of Geeshill, Ireland, to Ann Eliza, eldest daughter of Sir John Wyldbore Smith, Bart. of the Down House, Dorset.

DECEASED.

At Kildallin Glebe, county of Cavan, aged 24, the Rev. George Bereafoord, third son of the Bishop of Kilmore.

EAST INDIES.

MARRIED.

At Calcutta, the Rev. John Hawtayne, Archdeacon of Bombay, to Margaret, eldest daughter of the Hon. John Franks, one of the Judges of the Supreme Court.

DECEASED.

In October last, at Calcutta, the Rev. John Lawson.

PROCEEDINGS

OF

THE UNIVERSITIES.

OXFORD.

DEGREES CONFERRED.—FROM APRIL TO JUNE, INCLUSIVE.

DOCTORS IN DIVINITY.

June 3.

Rev. Henry Brougham William Hill-
coat, Queen's College.

June 22.

Rev. David Lewis, B.D. of Magdalen
Hall.

BACHELOR AND DOCTOR IN DIVINITY.

(*By Decree of Convocation.*)

June 15.

The Rev. John Hawtayne, M.A. of
Exeter College, Archdeacon of Bombay.

DOCTOR IN CIVIL LAW.

June 15.

James Chapman, Christ Church.

BACHELORS IN DIVINITY.

April 5.

Rev. John Wilson, Fellow of Trinity
College, Grand Compounder.

April 27.

Rev. James Forbes Jowett, Fellow of
St. John's College.

May 10.

Rev. Francis Lewis, University Col-
lege.

May 13.

Rev. Thomas Short, Fellow of Trinity
College.

June 1.

Rev. William Vaux, late Fellow of
Balliol College.

June 22.

Rev. David Lewis, M.A. Magdalen
Hall.

MASTERS OF ARTS.

March 19.

Rev. Edwin Bosanquet, Corpus College,
Grand Compounder.

William Windsor Berry, Exeter Col-
lege.

Rev. Henry Rookin, Taberdar of
Queen's.

Rev. Arthur Drummond, Balliol Col-
lege.

April 5.

James Alderson, Magdalen Hall, in-
corporated from Pembroke Hall, Cam-
bridge.

Rev. Samuel Henry Duntze, Brase-
nose College.

Rev. Charles Wasteneys Eyre, Brase-
nose College.

George Watson, Brasenose College.

William Henry Moncrieff Roberson,
Lincoln College.

Rev. Thomas Stringer, Queen's Col-
lege.

Rev. Thomas Tyrwhitt, Christ Church.

April 13.

Edward Dawson, Oriel College, Grand
Compounder.

John Alexander Wilson, Queen's Col-
lege.

John Dayman, Fellow of Corpus Christi
College.

Francis Robinson, Scholar of Corpus
Christi College.

Anthony Crowdy, Brasenose College.

John Hamilton Gray, Magdalen Col-
lege.

April 27.

Rev. Francis Gregory, Exeter College.

Rev. Joseph Amphlett, Trinity Col-
lege.

Rev. Richard Young, Fellow of New
College.

Rev. William Robert Crotch, Fellow of
New College.

May 4.

Rev. Peter Ewart, Christ Church,
Grand Compounder.

Edward Field, Michel Fellow of Queen's
College.

Rev. William Brownlow, Pembroke College.

Hercules Moore Boulton, Merton College.

Also, in full Convocation, the Degree, by diploma, was conferred on the Rev. Joseph Blanco White, "in consideration of his eminent talents and learning, and of his exemplary conduct during his residence in Oxford; but more especially on account of those able and well-timed publications by which he has powerfully exposed the errors and corruptions of the Church of Rome."

May 10.

Rev. Chas. Grey Cotes, Christ Church, Grand Compounder

Rev. George Inge, Fellow of All Souls' College.

Rev. James Edward Austen, (Craven Scholar,) Exeter College.

Rev. Robert Henry Tripp, Exeter College.

Rev. Peter Pering, Oriel College.

Thomas Heberden, Oriel College.

Rev. John Acton Anson, Brasenose College.

May 13.

Rev. William Byrd, Magdalen Hall.

Rev. John Armitstead, Trinity College.

Rev. Robert Trevor Tyler, University College.

Rev. Peter Titley, Scholar of Jesus College.

Rev. Richard William Lambert, Pembroke College.

Theophilus Biddulph, Scholar of Corpus Christi College.

May 17.

Rev. James Williams Hatherell, Brasenose College, Grand Compounder.

Rev. Edward Cornish Wells, St. Edmund Hall.

Rev. Reginald Pole, Exeter College.

Rev. Aaron Foster, Exeter College.

William Robert Newbolt, Student of Christ Church.

Rev. Thomas John Wyld, Christ Church.

Robert Hall, Christ Church.

Ralph Berners, Demy of Magdalen College.

Rev. James Thompson, Fellow of Lincoln College.

Rev. William Holdsworth, Lincoln College.

Rev. Charles Kevern Williams, Scholar of Pembroke College.

Edmund Hammond, Scholar of University College.

Rev. John Samuel Smalley, Scholar of Jesus College.

William Oxnam, Scholar of Wadham College.

Rev. Richard Clayton, University College.

Rev. Philip Thornton, M.A. of Clare Hall, Cambridge, admitted *ad eundem*.

May 25.

Rev. Hugh Stowell, St. Edmund Hall.

William Marriott Caldecott, Oriel College.

Rev. Henry Wm. Robinson Michell, Scholar of Trinity College.

James Duff Ward, Trinity College.

Christopher Samuel Flood, Wadham College.

Rev. John Besley, Fellow of Balliol College.

Rev. Joseph Hewlett, Worcester College.

Rev. Cornelius Heathcote Reaston Rodes, M.A. of St. John's College, Cambridge, admitted *ad eundem*.

June 1.

Rev. Alexander Goode, Pembroke, Grand Compounder.

Edward Berkeley Portman, Christ Church, Grand Compounder.

Rev. John Andrew Methuen, Christ Church, Grand Compounder.

John Gibbons, Balliol College, Grand Compounder.

John Owens, Worcester College.

Rev. James Nurse, Worcester College.

William Tritton, Corpus Christi College.

Rev. Richard Meredith, St. Edmund Hall.

Rev. Henry Palmer, Christ Church.

Charles Wager Watson, Christ Church.

Rev. Richard Mayo, St. John's College.

Rev. Richard Pole, Balliol College.

Rev. John Trollope, Wadham College.

June 8.

Henry Westcar, Exeter College, Grand Compounder.

Rev. James Moffat Harington, Exeter College.

Samuel William Hall, St. Mary Hall.

Rev. John Raynor, Trinity College.

Rev. James Morgan, Trinity College.

Rev. James Shirley, Trinity College.

Rev. George Paul Belcher, Worcester College.

James William Mylne, Balliol College.

June 15.

Richard Martin, Fellow of Exeter College.

Rev. Thomas Clave, Oriel College.
 Henry Shute, Oriel College.
 Rev. Charles John Hume, Fellow of
 Wadham College.
 Rev. John Charles James Hoskyns
 Abrahall, Scholar of Wadham College.

June 22.

Rev. Charles Buck, St. Edmund Hall.
 Rev. William Henry Cartwright, Tri-
 nity College.

June 14.

The Right Hon. Robert Peel, D.C.L.
 of Christ Church, and Thomas Grimstone
 Bucknall Bescourt, Esq., M.A. of Corpus
 Christi College, were unanimously elected
 Burgesses for the University of Oxford, in
 the ensuing Parliament. The former was
 proposed by the Very Reverend the Dean
 of Christ Church, the latter by George
 Williams, M.D. senior Fellow of Corpus
 Christi College, and Regius Professor of
 Botany in the University.

On the same day, Mr. James Sayer
 Ogle was admitted Scholar of New Col-
 lege.

BACHELORS IN CIVIL LAW.

March 19.

Rev. Rd. Conington, M.A. Lincoln
 College, Grand Compounder.

May 25.

Rev. David Williams, Fellow of New
 College.

June 15.

William Elliott Marsh, Fellow of St.
 John's College.

BACHELORS OF ARTS.

March 19.

George Wylle, Taberdar of Queen's
 College.

Septimus Bellas, Taberdar of Queen's
 College.

Augustus Stowey, Christ Church.

Edward Lutwyche Davies, Jesus Col-
 lege.

Charles Hope Maclean, Balliol College.

April 5.

William Hooker Hughes, Oriel Col-
 lege.

Charles George Frederiek Vink, Mag-
 dalen Hall.

April 13.

John Aldridge, Christ Church.

Henry Oldenham, Brasenose College.

William Spencer Harris Braham, Lin-
 coln College.

Rev. Thomas Byrth, Magdalen Hall.

April 27.

William Allfrey, Exeter College, Grand
 Compounder.

Percival Bowen, All Souls' College.

Francis Charles Alderman, Exeter Col-
 lege.

James Wheeler Birch, Magdalen Hall.

Richard Buller, Oriel College.

Henry Burton, Christ Church.

William John Busell, Pembroke Col-
 lege.

Robert Appleton, Pembroke College.

Robert Carr Brackenbury, Lincoln Col-
 lege.

Henry Brown, Balliol College.

May 1.

Francis Atkinson Faber, Scholar of
 University College.

Charles Waring Faber, Scholar of Uni-
 versity College.

Edward Girdlestone, Scholar of Balliol
 College.

Arthur Maister, Balliol College.

Robert Albion Cox, Merton College.

Richard Daunford, Demy of Magdalen
 College.

William Burgess, Pembroke College.

John Clutton, Worcester College.

John Downall, Magdalen Hall.

May 10.

Henry Taylor, Worcester College.

William Samler Hadley, Queen's Col-
 lege.

Francis Hague Greswell, Scholar of
 Brasenose College.

John Burgess, St. John's College.

May 13.

Sir John Powlett Orde, Bart. Christ
 Church College, Grand Compounder.

Frank John Moore, Exeter College.

Robert Henry Heptinstall, Exeter Col-
 lege.

John Hooper, Queen's College.

Henry John Chittrey Harper, Queen's
 College.

Joseph Saville Roberts Evans, Queen's
 College.

Thomas Horn, St. Edmund's Hall.

Charles John Gpoch, Christ Church.

John Adolphus Wright, Christ Church.

Henry Sneyd, Brasenose College.

George Innes, Scholar of Trinity Col-
 lege.

George Dowell, Scholar of Trinity Col-
 lege.

Francis Maresdas, Scholar of Jesus
 College.

Francis Forster, Scholar of Wadham
 College.

John Entwistle Scholes Hutchingson,
Wadham College.

John Hoole, Wadham College.

Thomas Barton Hill, Wadham College.

James Jetram, Wadham College.

John Lewis Lamotte, Wadham College.

May 17.

John Lampen, Exeter College, Grand
Compounder.

Christopher Darby Griffith, Christ
Church, Grand Compounder.

John James Hatton, St. Edmund Hall.

William Orger, St. Edmund Hall.

William John Brown Angell, Queen's
College.

Richard Barton Robinson, Queen's Col-
lege.

Rev. Stephen Cragg, Magdalen Hall.

Charles Joseph Parsons, Magdalen Hall.

Thomas Brown, Magdalen Hall.

William Matthews, Chaplain of New
College.

Frédéric Gooch, Christ Church.

Stephen Love Hamrick, Christ Church.

James Henry Leigh Gabbell, Christ
Church.

George Clive, Brasenose College.

James Maingy, Pembroke College.

Henry Edmund Fryer, Pembroke Col-
lege.

Robert T. Pilgrim, Trinity College.

Jasper Peck, Trinity College.

John Courtney Campbell, University
College.

Edmund Knapp, St. John's College.

William Downes Johnston, St. John's
College.

George Maurice Drummond, Balliol
College.

Robert Price Morrell, Balliol College.

Francis De Soyres, Postmaster of
Merton College.

Hon. Augustus Henry Moreton, Mer-
ton College.

John Atkins, Worcester College.

Charles Bury, Worcester College.

Walter Cartwright Kitson, Worcester
College.

Edward Perry, Worcester College.

Charles Pickwick, Worcester College.

John Olive, Worcester College.

Joseph Charnock, Worcester College.

May 25.

Richard Smith Kay, Campus Christi
College, Grand Compounder.

Thomas Pichon, Wadham College,
Grand Compounder.

John Napier Scobell, Balliol College,
Grand Compounder.

Edward Ness, St. Mary Hall.

Richard Rawlins, Magdalen Hall.

James Salmend, Oriel College.

Robert Kilvert, Oriel College.

Rich. Whitelock, Lord Crewe's Exhi-
bitioner of Lincoln College.

Isaac Williams, Scholar of Trinity Col-
lege.

James Thomson, University College.

Charles Desborough Stewart, Univer-
sity College.

Rice Rees, Scholar of Jesus College.

Charles Lushington, Student of Christ
Church.

Robert Shaw, Christ Church.

William Provis Trelawney Wickham,
Balliol College.

Thomas Peach Holdich, Balliol Col-
lege.

William Henry Edmeades, Merton
College.

Thomas Arthur Powys, Fellow of St.
John's College.

June 1.

William Dann Harrison, Scholar of
Worcester College.

Thomas Orgill Leman, Worcester Col-
lege.

John Watson, Worcester College.

Francis Valentine Woodhouse, Exeter
College.

Richard Townsend, St. Mary Hall.

John Kynaston Charlton, Queen's Col-
lege.

Richard Clarke Sewell, Demy of Mag-
dalen.

William Wilkins, St. Edmund Hall.

John Missing, Magdalen Hall.

Digby Cayley Wrangham, Brasenose
College.

George Ambrose Warde, Brasenose
College.

Charles Taylor, Scholar of Brasenose
College.

Matthew Getley, Lincoln College.

Edward Woodhouse, Pembroke Col-
lege.

John Kynaston, Christ Church.

Villars Plantagenet Henry Somerset,
Christ Church.

Edward Quenby Ashby, Christ Church.

Peter Hansell, Scholar of University
College.

George Edwin Ward Jackson, Univer-
sity College.

Thomas Ramadan, St. John's College.

Charles Bird, Jesus College.

Thomas Burne Lancaster, Postmaster
of Merton.

John E. Pitcher, Oriel College.

June 8.

Westcott Harris Veale, Magdalen Hall.

Robert Hursel Froude, Oriel College.

Henry Currer Wilson, Lincoln College.

Charles William Medows Payne, University College.

Stair Douglas, Balliol College.

June 15.

Edward Robert Nares, Merton College.

William Gardiner, Exeter College.

William Jones, Christ Church.

Henry Thomas Dyke, Oriel College.

Jervis Trigge Giffard, Fellow of New College.

Henry Darel Stephens, Fellow of New College.

June 22.

John Godfrey, Brasenose College.

BACHELOR IN MEDICINE.

April 13.

James Alderson, Magdalen Hall; with licence to practise.

March 31.

Mr. Robert Isaac Wilberforce, B.A. and Mr. Richard Hurrell Froude, B.A. of Oriel College, were elected Fellows of that Society.

April 1.

Mr. Robert John Rolles, was admitted Scholar of New college.

April 5.

Being the first day of Easter Term, the Rev. George Cumming Rashleigh, M.A. Fellow of New College, and the Rev. Wadham Harbin, M.A. Fellow of Wadham College, were admitted Proctors of the University; and the Rev. Augustus William Hare, M.A. and the Rev. William Blackstone Lee, M.A. Fellows of New college, and the Rev. Arthur Johnson, M.A. Fellow of Wadham College, and George Fuller Thomas, M.A. of Worcester College, were nominated Pro-Proctors for the ensuing year.

April 11.

The Rev. Henry Hart Milman, M.A. and Professor of Poetry, was elected to preach Canon Bampton's Lectures for the year 1827.

April 24.

The Lord Bishop of London was elected Visitor of Balliol College, by the Master and Fellows of that Society.

May 9.

Mr. Clifton and Mr. Jacob were elected

Scholars of Worcester College on Dr. Clarke's Foundation.

May 10.

The sum of £200 was voted, in Convocation, from the University chest, to be remitted to the general Committee in London, for the relief of the manufacturers in the northern districts.

May 12.

Mr. Thomas Edmondson, Commoner of Jesus College, was elected Scholar of that Society, and Mr. Charles Neate, Commoner of Lincoln College, was elected Scholar of that Society.

May 17.

Being the first day of Act Term, the Rev. Edward Burton, M.A. late Student of Christ Church, was nominated one of the Examiners in *Literis Humanioribus*, and Richard Greswell, M.A. Fellow of Worcester College, an Examiner in *Disciplinis Mathematicis et Physicis*.

At the same time the following gentlemen were nominated Masters of the Schools:—

The Rev. John Mitchell Chapman, M.A. Fellow of Balliol;

The Rev. Walter Augustus Shirley, M.A. Fellow of New College;

And the Rev. Edward George Simcox, M.A. Scholar of Wadham.

Same day, Mr. Joseph Maude, of Queen's College, was elected and admitted a Scholar of that Society, on Mr. Mitchell's Foundation.

May 22.

Being Trinity Monday, the Rev. James Hardwicke Dyer, M.A. Scholar of Trinity College, was elected Probationer Fellow, and Mr. George Cotes, Scholar, on the Old Foundation; and Mr. Edward Turner Boyd Twisleton, Commoner of Oriel College, Scholar on Mr. Blount's Foundation, of Trinity College.

June 7.

The Annual Commemoration of the Founders and Benefactors of the University took place in the Theatre, when the Creweian Oration was spoken by the Rev. William Crow, B.C.L. and Public Orator of the University; after which the honorary degree of Doctor in Civil Law was conferred upon Sir Robert Harry Inglis, bart. M.A. of Christ Church, and the honorary degree of Master of Arts upon John Levett, Esq. Gentleman Commencer of

Trinity College; the former presented by the Deputy Regius Professor of Civil Law, the latter by the Rev. Wm. Spencer Phillips, M.A. Fellow and Tutor of Trinity College. The Prize Compositions were then recited by the successful candidates.

June 22.

Mr. Thomas Pearson, was elected Exhibitioner on Mr. Michel's foundation in Queen's College.

The names of those candidates, who at the close of the Public Examinations in Easter Term were admitted by the Public Examiners into the three Classes of *Literæ Humaniores* and *Disciplina Mathematica et Physica* respectively, according to the alphabetical arrangement in each Class prescribed by the statute, stand as follows:—

In the First Class of Literæ Humaniores.

Blake, William John, Christ Church.
Durnford, Richard, Magdalen College.
Hatton, John James, St. Edmund Hall.
Newman, Francis William, Worcester College.

Wrangham, Digby Cayley, Brasenose College.

In the Second Class of Literæ Humaniores.

Allfrey, William, Exeter College.
Browne, Alfred, Christ Church.
Faber, Francis Atkinson, University College.
Girdlestone, Edward, Balliol College.
Greswell, Francis Hague, Brasenose College.

Hansell, Peter, University College.
Harding, Thomas, Worcester College.
Hoole, John, Wadham College.
Johnston, Downes William, St. John's College.

Medley, John, Wadham College.
Orger, William, St. Edmund Hall.
Sewell, Richard, Magdalen College.
Surtees, Stephenson Villiers, University College.

In the Third Class of Literæ Humaniores.

Appleton, Robert, Pembroke College.
Brown, Thomas, Magdalen Hall.
Buckby, Edmund Hesilrige, Balliol College.

Cole, John Griffith, Exeter College.
Downes, William James, Worcester College.

Forster, Francis, Wadham College.

Hadley, William Samler, Queen's Col.

Harper, Henry John Chitty, Queen's College.

Harrison, William Dann, Worcester College.

Hill, Thomas Barton, Wadham College.

Innes, George, Trinity College.

Jerram, James, Wadham College.

Kilvert, Robert, Oriel College.

Lancaster, Thomas Burne, Merton College.

Legh, George Cornwall, Christ Church.

Lushington, Charles, Christ Church.

Morrell, Robert Price, Balliol College.

Pitcher, John Earle, Oriel College.

Rees, Rice, Jesus College.

Rice, Francis William, Christ Church.

Warde, George Ambrose, Brasenose College.

Watson, John, Worcester College.

Wheeler, Thomas Littleton, Worcester College.

WILLIAM MILLS,

JOHN WILSON,

CHAS. THOS. LONGLEY,

PHILIP WYNTER,

JOSEPH DORNFOR,

CHARLES GIRDLESTONE,

Examiners.

In the First Class of Discip. Mathematica et Phys.

Blake, William John, Christ Church.
Buckby, Edmund Hesilrige, Balliol College.

Newman, Francis William, Worcester College.

Woodhouse, Francis Valentine, Exeter College.

Wrangham, Digby Cayley, Brasenose College.

In the Second Class of Discip. Mathematica et Phys.

Faber, Charles Waring, University College.

Faber, William Raikes, University College.

In the Third Class of Discip. Mathematica et Phys.

Kilvert, Robert, Oriel College.
Orger, William, St. Edmund Hall.

GEORGE LEIGH COOKE,
WILLIAM KAY,
ROBERT WALKER,

Examiners.

The number of candidates who form the Fourth Class, but whose names are not published, amounts to 112.

June 19.

The Rev. Robert Bateman Paul, M.A. and Fellow of Exeter College, was appointed one of the Public Examiners in *Literis Humanioribus*.

Messrs. Robert William Goodenough, William Emmanuel Page, Frederick Biscoe, John Robert Hall, and Henry Parthington, are elected Students of Christ Church from Westminster School. Messrs. Dunlop, Carron, and Heath, are elected to Trinity College, Cambridge.

The Hon. Philip Henry Abbot, B.A. Student of Christ Church, and William Weld, Esq. B.A. of St. John's College, are called to the Degree of Barrister of Law, by the Hon. Society of Lincoln's Inn.

Mr. Henry Vaughan has been elected a Scholar of Worcester College, on the foundation of Mrs. Eaton; and Mr. John Evans a Scholar of the same Society, on the foundation of Dr. Tinney.

Congregations will be holden for the purpose of granting Graces, and conferring Degrees, on the following days in the present Term, viz. Tuesday, July 4; Saturday, July 8.—No person will, on any account, be admitted as a candidate for the Degree of B.A. or M.A. or for that of B.C.L. without proceeding through Arts, whose name is not entered in the book, kept for that purpose, at the Vice-Chancellor's house, on or before the day preceding the day of Congregation.—The Congregation on Tuesday, July 4, at ten o'clock, will be holden solely for the purpose of admitting Inceptors to their Rectancy.

PRIZES.

Chancellor's Prizes.

LATIN VERSE.

"Montes Pyrenæi."

Francis H. Leighton, Demy of Magdalen College.

ENGLISH ESSAY.

"Is a rude, or a refined age, more favourable to the production of Works of Fiction."

Geo. Moberly, B.A. of Balliol College.

Sir Roger Newdigate's Prize.

ENGLISH VERSE.

"Trajan's Pillar."

William Walter Tireman, Commoner of Wadham College.

Dr. Eliot's Theological Prize.

ENGLISH ESSAY.

"The operation of human causes only

will not sufficiently account for the Propagation of Christianity."

Rev. Thomas William Carr, B.A. of Brasenose College.

The Vice-Chancellor has issued the following Notices respecting the Academical Prizes:—

Theological Prizes.

(Instituted June 2, 1825.)

"What was the object of the Reformers in maintaining the following Proposition, and by what arguments did they establish it? 'Holy Scripture is the only sure foundation of any Article of Faith.'"

The above subject, for an English Essay, appointed by the Judges, is proposed to Members of the University on the following conditions; viz.

1. The candidate must have passed his examination for the degree of A.B. or B.C.L.

2. He must not on this day (June 5,) have exceeded his twenty-eighth Term.

3. He must have commenced his sixteenth Term eight weeks previous to the day appointed for sending in his Essay to the Registrar of the University.

In every case the Terms are to be computed from the matriculation inclusively.

The Essays are to be sent under a sealed cover to the Registrar of the University on or before the Wednesday in Easter week next ensuing. *None will be received after that day.* The candidate is desired to conceal his name, and to distinguish his composition by what Motto he pleases; sending at the same time his name sealed up under another cover, with the Motto inscribed upon it. The Essay to which the Prize shall have been adjudged will be read before the University in the Divinity School on some day in the Act Term.

Much advantage to the candidates being supposed likely to result from an earlier announcement of the subjects for the Chancellor's, and Sir Roger Newdigate's Prizes;

Chancellor's Prizes.

For the ensuing year.

LATIN VERSE.

"Mexicum."

ENGLISH ESSAY.

"The influence of the Crusades upon the Arts and Literature of Europe."

LATIN ESSAY.

"Lex apud Romanos agraria."

The first of the above subjects is intended for those gentlemen of the University who have not exceeded four years from the time of their matriculation; and the other two for such as have exceeded four, but not completed seven years.

Sir Roger Newdigate's Prize.

For the best Composition in English Verse, not limited to fifty lines, by any Under-Graduate who has not exceeded four years from the time of his matriculation.

"Pompeii."

In every case the time is computed by calendar, not academical years.

The exercises are all to be sent under a sealed cover to the Registrar of the University on or before the first day of May next. None will be received after that time. The author is required to conceal his name, and to distinguish his composition by what Motto he pleases; sending at the same time his name sealed up under another cover, with the Motto inscribed upon it. No person who has already obtained a Prize will be deemed entitled to a second Prize of the same description.

The Exercises to which the Prizes shall have been adjudged will be repeated (after a previous rehearsal) in the Theatre, upon the Commemoration Day, immediately after the Poetry Professor's Creweian Oration.

CAMBRIDGE.

DEGREES CONFERRED.—FROM APRIL TO JUNE, INCLUSIVE.

DOCTORS IN DIVINITY.

April 12.

Rev. Miles Bland, St. John's College, Compounder.

May 15.

The Lord Bishop of Salisbury, *ad eundem*.

BACHELORS IN DIVINITY.

May 15.

The Rev. Charles Forster, of Trinity College, Dublin, *ad eundem*.

May 17.

Rev. John Graham, St. John's College, Compounder.

Rev. Henry Knowles Creed, Trinity College.

June 10.

Rev. T. W. Whirlwall, St. John's College.

June 11.

At the Statutable Congregation.
Rev. Thomas Salwey, Fellow of St. John's College.

Rev. T. J. Blunt, Fellow of St. John's College.

Rev. John Weller, Fellow of Emmanuel College.

Rev. Daniel Williams, Clare Hall.

Rev. Stephen Middleton, Queen's College.

Rev. John Sharpe, Sidney College.

HONORARY MASTERS OF ARTS.

June 7.

Hon. Horatio J. Powis, St. John's College.

Hon. Charles R. St. John, Christ College.

Sir Robert Gore Booth, Bart. Queen's College, Compounder.

MASTERS OF ARTS.

April 12.

Charles Jeffreys, Fellow of St. John's College.

Lawrence Stephenson, Fellow of St. John's College.

Samuel Worrall, St. John's College, Compounder.

Charles R. Dicken, Corpus Christi College.

William Russell, Fellow of Caius College.

Rev. John Charles Williams, Catherine Hall.

April 26.

Rev. Henry Howarth, Fellow of St. John's College.

Richard Leigh Trafford, St. John's College.

Rev. Henry Norman, Catherine Hall.

May 17.

Edward Strutt, Trinity College.

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June 7.

Rev. William Hicks, Magdalen College.

BACHELORS IN CIVIL LAW.

April 26.

Rev. Walter Long, St. John's College, Compounder.

May 17.

Thomas Edward Johnston, St. Peter's College.
Rev. John Roberts, Jesus College.

June 10.

Rev. Gilbert Alder, Scholar of Trinity Hall.

BACHELORS IN PHYSIC.

May 31.

John Read Corrie, Caius College.
Henry Retherden, Downing College.

June 7.

Henry Burton, Queen's College.
George Ramsay, Trinity College.

June 10.

Heneage Gibbs, Downing College.

BACHELORS OF ARTS.

April 12.

Arthur Neate, Trinity College, Compounder.

Henry Belmont Sims, Trinity College.
Owen Lloyd, Trinity College.

Henry Lathan, St. John's College.

Thomas Chichester Hogg, St. John's College.

John Meggott Elwes, St. John's College, Compounder.

John Dunn, St. John's College.

William Bird Frost, Clare Hall.

Henry John Branson, Caius College.

John Serjeant Alvis, Christ College.

Edward Lindsell, Jesus College, Compounder.

Alfred Brocas, Emmanuel College.

April 26.

Thomas Stevens, St. John's College.

James Thomas Campbell, Queen's College.

May 5.

Lionel Buller, Esq. Fellow of Queen's College.

May 17.

William H. E. D. Shaw, St. Peter's College.

Thomas Benson, Trinity College.

Herbert Smith, Caius College.

Thomas John Roe, Sidney College.

May 31.

Edwin Dawes, Trinity College.

Francis Leighton, Trinity College.

William Maltby, Emmanuel College.

June 7.

Henry Burges, Trinity College.

Charles Tayler, Downing College.

George Thomas Holland, Christ College.

June 10.

Samuel Collingridge, Trinity College.

MISCELLANEOUS UNIVERSITY INTELLIGENCE.

April 6.

The following Gentlemen of Trinity College, were elected Scholars of that Society:

Cankrein

Peile

Charlesworth

Fawcett

Tate Robson

Perry

De Morgan

Fitzherbert

Chatfield

Platt.

Cooper

Westminster Scholars.

Walford

Bailey

Talbot

Ross

P. Smith

Wood.

Dobbs

Wordsworth

April 22.

The Rev. Edward Boteler, M.A., the Rev. William Williamson, M.A., and Robert Bentley Buckle, Esq. B.A. were elected Foundation Fellows of Sidney Sussex College; and the Rev. Timothy Napleton, B.A. was elected Fellow of the same College, on the foundation of Mr. Peter Blundell.

April 26.

At a congregation, a grace passed the Senate to grant to Mr. Goussell, French teacher in this University, the sum of 40*l.* annually, in consideration of his long and meritorious services.

May 12.

The following Gentlemen were elected Hebrew Scholars, on the Tyrwhitt Foundation, for the present year:

Nicholas William Gibson, B.A. Trinity, first class.

Thomas Riddell, B.A. Trinity, second class.

May 31.

A Grace passed the Senate for presenting copies of all books printed at the Uni-

versity Press, at the expense of the University, to the library of Bishop's College, Calcutta.

June 11.

The following Gentlemen were appointed Barnaby Lecturers for the year ensuing:—

Mathematical, Rev. J. Hind, M.A. Sidney College.

Philosophical, Rev. W. H. Walker, M.A. Queen's College.

Rhetorical, Rev. C. W. Burrell, M.A. Catharine Hall.

Logical, Rev. G. E. Corrie, M.A. Catharine Hall.

June 16.

The Poll for the election of Representatives in Parliament for this University closed at one o'clock this day, when the numbers were declared as follows:—

The Attorney-General . . . 771

Lord Palmerston 631

Mr. Banks 507

Mr. Goulburn 437

The Right Hon. Sir John Singleton Copley, Knt. (his Majesty's Attorney-General), and the Right Hon. Henry John Viscount Palmerston, were then declared to be duly elected Representatives in Parliament for this University.

Trinity College Examination.

The following is an alphabetical list of the first class of Senior Sophs, Junior Sophs, and Freshmen:

Senior Sophs.

Cankrein	De Morgan
Cleasby	Turner.

Junior Sophs.

Barnes	Marshman
Borlase	Peile
Fawcett	Perry
Fitzherbert	Povah
Lestourgeon	Willis.

Freshmen.

Barker	Phillips
Butler	Prittie
Carey	Soames
Chatfield	Sweeting
Hawtreys	Turnley
Hoare	Valentine
Kerr	Walker
Marindin	White
Martineau	Withers.
O'Brien	

JUNIOR SOPHS' EXAMINATION.

LENT TERM, 1826.

EXAMINERS.

WILLIAM L. P. GARNONS, M.A. Sid. Col.
CHARLES SMITH, M.A. St. Peter's Col.
SAMUEL FENNELL, M.A. Queen's Col.
CHARLES GREEN, M.A. Jesus College.

[The names are arranged alphabetically.]

FIRST CLASS.

Abbot, Qu.	Brockhurst, Joh.
Agar, Jes.	Broughton, Emm.
Ainsworth, Joh.	Browne, Trin.
Aldrich, Trin. Hall	Bruere, Jes.
Allen, Joh.	Bull, Qu.
Almack, Joh.	Buller, Trin.
Andrews, Jes.	Burges, Trin.
Appleton, Joh.	Burrow, Qu.
Ashford, Trin.	Busk, Joh.
Ashworth, Trin.	Chapman, Joh.
Astley, C. C.	Chapman, Chr.
Atherley, Trin.	Charriere, Chr.
Atkinson, Magd.	Cheere, Qu.
Baily, Joh.	Chester, Trin.
Barker, Down.	Clarke, W. Joh.
Barker, Trin.	Clay, J. Joh.
Barker, C. C.	Clay, Sid.
Barkley, Trin.	Cockayne, Joh.
Barnes, Trin.	Cockburn, Sid.
Barret, Pemb.	Coddington, Trin.
Bateman, Qu.	Coghlan, Qu.
Baxter, Joh.	Collin, Emm.
Baylay, Trin.	Cook, Joh.
Beavan, Caius.	Cookesley, Joh.
Beauchamp, Cla.	Cooper, Pemb.
Becher, Joh.	Corles, Trin.
Beckett, Joh.	Corser, Trin.
Bedford, Clare.	Costobadie, Joh.
Beebee, Joh.	Cotterill, Pemb.
Bentall, Trin.	Cree, Trin.
Bernard, Magd.	Dalton, Magd.
Bird, Magd.	Davis, Trin.
Blake, Pet.	Delacour, Joh.
Bland, Caius.	Dickson, Emm.
Boissier, Magd.	Dixon, Cath.
Bolden, Trin.	Docker, Chr.
Bond, Trin.	Dodd, Magd.
Bond, Christ.	Dryden, Clare.
Borlase, Trin.	Dusautoy, Qu.
Borton, Cath.	Ellis, Pet.
Bourne, Emm.	Ellis, Jes.
Bower, Jes.	Ellis, C. C.
Bowerbank, Joh.	Evans, J. H. Joh.
Bowman, Clare.	Fawcett, Trin.
Bradford, Magd.	Fielden, Joh.
Brayshaw, Joh.	Fisher, Joh.

Jenner, Trin.	Riddell, Chr.
Kelk, jun. Jes.	Roe, Cath.
Le Mann, M. Tr.	Ross of Bladenburg, Trin.
Leslie, Trin.	Rowe, Joh.
Lloyd, Joh.	Sanford, Trin.
Long, Chr.	Scott, Pet.
Lowrie, Clara.	Silver, Trin.
Lucas, Down.	Smith, R. Joh.
Luxton, Pet.	Smith, Qu.
M'Carthy, Pet.	Smith, Cath.
Macdonald, Caius.	Stopford, Trin.
Malthus, Trin.	Stringer, Chr.
Medley, Joh.	Tharp, Chr.
Michell, Qu.	Thompson, Trin.
Mills, Qu.	Tyacke, Joh.
Monck, Trin.	Tyrwhitt, Jes.
Monney, Qu.	Waite, Clara.
Moore, W. Joh.	Wake, Trin.
Nesham, Qu.	Walford, Joh.
Nott, Trin.	Waller, Trin.
Nottidge, Pemb.	Webber, Joh.
Ogilby, Trin.	Welstead, Emm.
Outley, Chr.	Westcott, Pet.
Packe, Chr.	Weybridge, Joh.
Perry, jun. Trin.	Whicchote, Joh.
Pinkett, Trin. H.	White, Trin.
Poole, Trin. H.	Wrench, C. C.
Power, Cath.	
Pullen, Qu.	

There will be Congregations on the following days in Easter Term :

Saturday, July 1, at 11.

Monday, July 3, at 11.

PRIZES.

*Seatonian Prize Poem
for the present year.*

Subject—The Transfiguration.

Members' Prizes.

Subjects for the present year.

SENIOR BACHELORS :

Quales fuerunt antiquorum philosophorum-de animi immortalitate opiniones, et ex quânam origine ductæ?

MIDDLE BACHELORS :

Quibusnam præcipue artibus recentiores antiquos exsuperant?

Chancellor's Gold Medal.

(for the best English Poem by a Resident Under-Graduate.)

Subject—Venice.

Joseph Sumner Brockhurst, St. John's College.

NO. VII. VOL. IV.

Hebrew Scholarships.

At the congregation on the 14th March, the following regulations concerning the Hebrew Scholarships passed the Senate :—

1. That there shall in future be six scholarships, called Tyrwhitt's Hebrew Scholarships.

[The second, third, fourth, fifth, sixth, seventh, and eighth are nearly similar to the former regulations.]

9. That two scholars be elected annually, and be called scholars of the *first* and *second* classes : that a scholar of the first class receive an annual stipend of 30*l.* and a scholar of the second class an annual stipend of 20*l.* for three years from the time of election ; and that the first election under these regulations take place in May, 1826, the second in May, 1827.

10. That should it appear in any case to the majority of the electors, that no one of the candidates is deserving of a scholarship of the first class, it shall be competent for them to elect one of the second class only.

11. That in the event of one scholar only being elected, the Examiners be empowered at the election of the following year, to elect three scholars upon this foundation : viz. two of the first class, and one of the second : that the first in the order of merit be the scholar of the first class for that year ; the second in the order of merit supply the vacancy left at the preceding election, and be entitled to all the emoluments assigned to that scholarship ; viz. the stipend of the preceding year, and also the regular stipends of the two succeeding years, during which, and no longer, he shall remain upon this foundation ; and that the third be the scholar of the second class for that year.

12. That if any scholarship, reserved under the powers of the tenth regulation, be not filled up at the examination of the following year, the *whole* proceeds of such scholarship shall be appropriated in the manner hereinafter mentioned.

13. That the residue of the net annual proceeds of Mr. Tyrwhitt's benefaction, not already disposed of by the third of these resolutions, together with all accumulations which may arise under the tenth and twelfth resolutions, form a fund to be employed in the following manner : viz. that a premium of not less than 50*l.* be given, as often as this fund will allow, for such a *latin* dissertation upon some subject connected with Hebrew literature,

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as may be agreed upon by the Electors or the majority of them.

14. That the subject of such dissertation be published on or before the first day of February, and that the dissertations be sent to the Vice-Chancellor, in the usual manner; on or before the first day of December in the same year.

15. That any member of this University, who has taken his first degree, may be a candidate for the above premium.

16. That the examiners, if they think it expedient, be empowered to print any prize dissertation at the expence of this fund; and that all prize dissertations not printed under their direction, be deposited in the public library.

17. That the foregoing regulations continue in force until the first day of January, 1830.

QUARTERLY LIST

OF

FOREIGN THEOLOGICAL PUBLICATIONS.

Ammon, Dr. C. F. v. Handbuch der Anleitung zur Kanzelberedsamkeit für evangelische Religionslehrer. Dritte verm. Aufl. gr. 8.

Annalen, neueste theologische, und theolog. Nachrichten. Herausgeg. vom. Dr. Johannes Schulthess. Jahrg. 1826. 8. Zurich.

Arndt, C. F. L. de loco, qui exstat apud Jesaiam cap. xxiv—xxvii. vindicando et explicando commentatio. 4. Hamburgi.

Augusti, Dr. Joh. Chr. Wilh. Grundriss einer historisch kritischen Einleitung ins alte Testament. Zweite verm. Aufl. gr. 8. Leipzig.

Augustinus, des heiligen, zwei und zwanzig Bücher von der Stadt Gottes. Aus dem Lat. der Mauriner Ausgabe übers. von. I. P. Silbert. 2 Bde. gr. 8. Wien.

Bibelfreund. Fine Zeitschrift zur Belehrung und Erbauung in zwanglosen Heften herausg. von M. T. G. Grobe. 1r Bd. 2s. H. gr. 8. Hildburghausen.

Biblia sacra vulgatæ editionis, Sixti V., et Clementis VIII. pontificis maximi jussu recognita atque edita, editio nova versculis distincta. gr. 8. Parisiis.

Bibliotheca sacra Patrum ecclesiæ Græcorum. Pars II. contin. Josephi opera omnia, ed. C. E. Richter. Vol. II. 8. Lipsiæ.

Böhme, Chr. Fr. de spe Messiana apostolica. 8. Halæ.

Branis, Dr. Ch. I. de notione philosophiæ christianæ. 8. Vratislaviæ.

Commentationes theologicæ, ediderunt E. F. C. Rosenmüller, G. H. L. Fuldner et J. V. D. J. Maurer. Tomi I. Pars 2da. Tom. II. Pars I. 8 maj. Lipsiæ.

Conventio inter Pium VII. summum pontificem, et Maximilianum Josephum, Bavaris regem, et bullæ Pii VII. ac Leonis XII. P. P. de constituenda re sacra in terris Borussicis Hannoveranisque. (Appendix ad G. Wiesii jus ecclesiasticum.) 8. Göttingæ.

De imitatione Christi libri IV. ad pervetustum exemplar, internarum consolationum dictum, nec non ad codices alios ex diversa regione, ac editiones ævo et nota insigniores, varils nunc primum lectionibus subjunctis, recensiti et indicibus locupletati; stud. I. B. M. Gence. 8 maj. Argentorati, Treuttel et Würtz.

Flatt, J. Fr. de, opuscula theologica, post obitum autoris collecta atque edita a M. C. F. Süskind. 8 maj. Tubingæ.

Fleck, F. L. de regno Christi dissertatio. 8 maj. Lipsiæ.

Fuhrmann, M. D. Handwörterbuch der christl. Religions u. Kirchengeschichte. Zugleich als Hilfsmittel beim Gebrauch der Tabellen v. Sellar, Rosenmüller u. Bäter. Rebst e. Abhandl. üb. die Michtigkeit und die Methodif des Studiums der Kirchengesch. für praft. Religionslehrer v. A. H. Niemeyer. 1r Bd. gr. 8. Halle.

Für Christenthum u. Gottesgelahrtheit. Fine Oppositionsschrift, zu Anfange d. viert. Jahrh. d. evangelisch. protest. Kirche in Quartalheften herausg. v. T. G. Bretschneider u. M. Schröter. IX. Bd. 1. 2. Hft. gr. 8. Jena.

Geffken, J. Historia Semipelagianismi antiquissima; accedunt fragmenta e codice manuscripto versionis Cassiani germanicæ. 4 maj. Göttingæ.

Hartmann, D. A. T. de Thesaurio linguæ Hebraicæ e Mischna augendo. Commentationes III. 4 maj. Rostochii.

Jansenii, Corn. Laerdamensis, Tetrarchus, sive Commentarius in sancta evangelia. Editio nova, cæteris multo correctior et emendatior. 2 tomi. charta script. 8 maj. Mogunt.

Leben grosser religiöser Männer mit ihren unsichten über die merkwürdigsten Gegenstände d. Religion. Herausg. v. Diana. 2 Bde. m. Kpf. 8. Dünfelsbühl.

Liebermann, Fr. L. B. institutiones theologicæ. Tom. I. complect. prolegomena in universam theologiam et demonstrationem religionis christianæ. Editio secunda. 8 maj. Mogunt.

Lommatsch, C. H. G. Narratio de Friderico Myconio, primo Dioceseos Gothanæ superintendente, atque ecclesiæ et academix Lipaisensis ante hæc tria fere secula reformatore. 8 maj. Annæbergæ.

Magazin für catholische Geistliche. Herausg. von. J. G. Röberle. Jahr 1826. 2 Bde. 8. Landshut.

Menfen, Gfr. das Glaubensbekenntnik der christl. Kirche, nebst der nöthigen Einleitung dazu. Dritte verm. Aufl. gr. 8. Bremen.

Oberthür, J. biblische Anthropologie. 4. Bde. Zweite verb. Ausg. gr. 8. Münster.

Onymus, A. J. die Glaubenslehre der Catholischen Kirche, practisch vorgetragen, 3 Abtheilungen nebst den Prinzipien der Glaubenslehre. Zweite verbess. Aufl. gr. 8. Sulzbach.

Sanchoniathonis Bepytii, quæ feruntur fragmenta de cosmogonia et theologia Phœnicum. Græce versa a Philone Byblio servata ab Eusebio Cæs. præparationis evangelicæ Lib. 1 Cap. VI et VII. Græce et Latine recogn. emend. notis select. Scaligeri, Bocharti, G. J. Vossii, Cumberlandi et al. permult. suisque Animadversion. illustr. J. C. Orellius. 8 maj. Lipsiæ.

Testamentum, novum, græce. Textui autè Griesbachium vulgo recepto additur lectionum variantium earum præcipue, quæ a Griesbachio potiores censentur delectus. 2 Tomi. 8. Basileæ.

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THE
QUARTERLY
THEOLOGICAL REVIEW.

SEPTEMBER, 1826.

Vie de Scipion de Ricci, Eveque de Pistoia et de Prato, et Reformateur du Catholicisme en Toscane, Sous le Regne de Leopold. Composee sur les MSS. Autographes de ce prelat et d'autres personnages celebres du Siecle dernier et suivie de pieces justificatives, tirees des Archives de M. Le Commandeur Lapo de Ricci a Florence. Par DE POTTER.
3 vols. 8vo. Bruxelles. Tarlier. 1825.

THE struggle between the true faith and the false, between the ambition, the tyranny and the delusions of Popery, and the sincerity, the freedom, and the holy truth of Protestantism, is hourly pressing closer on the public mind of England. The contest has been removed from the Continent; lassitude or infidelity have in a large portion of Reformed Europe obscured the great original spirit of the Reformation. But England is still the citadel of the truth; filled with powerful minds and pure hearts pledged to the Gospel, recollections of old heroic labours against the grand corruption of Christianity, and strong and faithful contemplations of the coming triumph of the Scriptures; hopes kindled at the very altar of prophecy and of God.

Popery, exiled from the British constitution by its total inaptitude for promoting the beneficent purposes of society, by its remorseless cruelty, and perhaps still more by the progress of that high visitation by whose fires it shall soon or late be smitten into dust and ashes, is now exerting itself with redoubled zeal for absolute power. Equality of privileges is out of the question. No man who knows the history of the papacy, or can measure the meanings involved in the Romish claims of infallibility, indivisibility and originality, can doubt that its unbroken purpose is, to put all other forms of faith and so-

verignty under its feet. The degradation of England, by artifice, or by force, before the Romish throne, is its passion, without intermission or end; for the proselytism of England would accomplish the supreme object of separating from the churches of Continental Protestantism the very champion of the Reformation. In our fancied security we may laugh at the idea of English conversion by the exploded fooleries of Popery; but we should first appreciate the easy and rapid conquest which a sensual superstition is at all times calculated to make over the multitude; its temptations of popularity and ambition (if we should be mad enough to give it the means), to the beggared, the characterless, and the unprincipled politician; its restless and reckless seduction, soliciting and enervating by all excitements, compliances, and corruptions, that immense class of society who from thoughtlessness, or habitual vice, or open irreligion, are utterly indifferent to all faiths alike; and last and most fearful of all—that judgment, by which an offended Deity withdraws his light from negligent nations. Where are the Churches of Asia, that first illustrious Christian commonwealth, founded by the very hands of the Apostles? Their fall was the subject of prophecy, and it was declared to be the direct result of their suffering the encroachments of paganism on the apostolic doctrine.

British Protestantism has no deeper foundation than the Religion of the "Churches," on which St. John poured out the whole terrors of prophecy. Vigilance should be inscribed on the temple. The most resolute and unrelaxing resistance to the insidiousness of Popery; the most solemn, public, and principled assertion of the inviolability of the faith as delivered down by the great Reformers; and the firmest denial of any feeble compact, or timid alliance, with the spirit of a Religion hostile equally to temporal freedom and Christian faith, are the only conditions on which the British Church will do its duty, or British Protestantism be entitled to feel itself secure, or even the British constitution be more stable, or deserve to be more stable, than the giddiest erections of Jacobinism.

There seems sufficient reason to believe that the "Roman Catholic Question" will be urged on the legislature at the earliest opportunity. Almost for the first time these hundred years, the Romish Laity and Clergy have made a combined and palpable effort to influence the elections; and in Ireland they have succeeded to a considerable extent. In England their minor share in the population has of course been less effective, but their claim have been brought into the speeches of the various candidates to an unusual degree, and all the pretenders to liberality and reform have been their ostentatious

advocates. On the whole, the direct Catholic partizans may have been out-numbered. But it is undeniable, that the question has been for the first time urged into remarkable prominence before the general population. In the legislature it has already made progress ; many men of ability and official rank ; many who hope to make up for both by restless effort, and the unsparing exercise of all means of public excitement—the whole array of the new school of philosophy and legislation have rushed to the field to fight its battles ; and every man who pants for the popular honours of “supreme liberality,” “lofty contempt of obsolete prejudices,” and the “resistless illumination of the nineteenth century” is pledged to its triumph. One branch of the legislature is still firm on the opposite side, and its firmness has given us a proud evidence of that practical wisdom which removed the constitution one step higher from the hazardous guardianship of the populace. But how long we are to be secure even there ; what simple and common casualties, what accidental changes of public council, or what public loss, might not conclude the resistance at once, and leave the religion of England to a choice of difficulties through which no human sagacity might be able to see its way.

But until the time when all remonstrance is hopeless, it is the fulfilment of our highest duty to lay bare to our countrymen the true nature of Popery : to shew it as it is *in power* ; to strip it of its factitious purity, and drag forth the hoary tyrant and corrupter in his naked crime.

The present work is formed from a collection of papers in the archives of the Ricci family, persons of distinction in Florence. The author had been engaged on a “History of Tuscany during the last half century,” and the family allowed him to examine their records for the purpose. In the course of arranging his notes, he found that they naturally fell into the order of a “Biography of Ricci, the Bishop of Pistoia,” who had been the chief assistant of Leopold in his celebrated Reform of Tuscany.

The narrative is throughout sustained by vouchers and references of the most sufficient kind ; and the whole amounts to a detail of libertinism, venality, plunder, and tyranny, startling to human nature ; a hideous exposure of the habitual and sanctioned practices of the priesthood of Rome. On those details we cannot dwell. The mere necessary glance, for the purposes of this exposure, is all that we can venture.

And those volumes are no obsolete catalogue of the crimes of an obsolete age ; no discovery of the grossness of the times when Monks were the masters of the human mind, when the Pope was worshipped far and wide, and kingdoms sent their crowns

and sceptres to be flung at the feet of the human idol. They refer to transactions of our own day, in the midst of the light of Europe ; within the voice of the Reformation ; in the very hour of Papal caution to avoid public exposure. The whole of the Tuscan Reforms were comprised within a *few years before* the French Revolution ; and they were compelled by corruptions, not external nor transitory, but generated in the very vitals, and inseparable from the frame of Popery.

A principal value of the present Memoir arises from its being the testimony of undoubted Roman Catholics. Ricci and his correspondents never breathe a murmur against the religion of Rome. On the contrary, they are full of submission to its most repulsive tenets, swallow all its legendary tales, and are as deep in admiration of its whole monstrous brood of miracles as the most prostrate believer that ever gave up his understanding to imposture. Their prejudices were all in favour of Rome. Their early habits, personal reputation, hopes of worldly honour, all must have made them most unwilling witnesses. Nothing but the inexpugnable conviction of Romish sensuality and chicane, could have urged them to lay a finger upon the sacred voluptuousness and inspired fraud of the great supreme of the Romish world.

It is to those points that we demand the attention of the Protestant. If there are those among us who, admitting the follies of the Romish ritual, deny the dangers of Papal influence, these volumes will set them right upon the subject. They show by the clearest proof, that Popery has a vast and fatal influence beyond the walls of the Vatican ; that while we may pity or disregard the ostensible enmity of a feeble old priest and his effeminate resources, there is a tremendous spirit of power and evil, of grasping ambition and incurable hostility, clothed in the robes of this decrepitude.

The reforms in Tuscany arose from none of the causes which the Popish advocates are in the habit of discovering for the unpopularity of Popery in England. There was no ancient fear of Papal intrigue, founded on the bitter recollection of long tumult and civil massacre ; no memory of burnings and tortures inflicted on the noblest, the wisest, and the purest of the land ; no spot in the centre of her capital, to which every man, who talked of the lenity and sanctity of Rome, might be led, and shown where once the priests of Rome stood with the fire-brand in their hands, and with the human sacrifice burning before them in the midst of impious hymns, and haughty scoffings, and the licensed blasphemies of superstition. They arose in a country eminently Popish, under a government proverbially bigoted, and largely relying for popular allegiance on the Pope ; and in a period

when the Papal priesthood still sat in a supremacy that, however near the change, felt itself entitled to assume the haughtiness and jealousy of all interference, that distinguished the ages of Gregory and Hildebrand.

Tuscany had been long in the most complete subjection to the influence of Rome. The celebrated Medici family, a race whose opulent patronage of the arts has covered a multitude of sins against the decencies and rights of human nature, had, at an early period, found the alliance of the Pope essential to their usurpation. The piety of Rome was not repelled by the notorious profligacy of its opulent associate, and the alliance became rapidly more confidential, until the powers were nearly identified. The Medici gave a Pope to Rome; the elections were always deeply influenced by their intrigues; and, in return, the sword or the thunderbolt of St. Peter was seldom withheld from the political necessities of the Tuscan conspirator against the liberties of Italy.

When the line of the Medici, worn out by long profligacy, had passed away, and the Spanish line succeeded; the pope-dom struck in a still more vigorous grasp. The dynasty was already proverbially popish, and Tuscany became less an ally than a vassal of the See. The German dynasty followed, and the Emperor Francis was worthy to be the husband of Maria Theresa, a courageous woman, but the most superstitious sovereign of her time. Reform was the last topic that could be urged on this bigoted and tardy court. But the necessity was at length found to be irresistible. The Count de Richécourt, the German viceroy of Tuscany, was, on the moment of his arrival, startled by the accumulation of rapine, fraud, and scandalous vice that had overwhelmed religion, government, and popular virtue. He found a vast quantity of the land in mortmain; an Inquisition in fierce activity, with a regular armed force at its command; a censorship, in the hands of the Inquisition; the country covered with convents, and eaten up by monks, priests, and pious beggars; hundreds of churches whose chief purpose was that of asylums for murderers and robbers; the convents exhibiting the most public and general licentiousness; in short, a regular system of profligacy and plunder throughout the realm. This was the Italian "Eldest Son of the Church" under the very tutelage of the great pontiff; the foster-child of Rome, trained in the way that it should go by the actual paternal hand of "God's Vicar on Earth;" Tuscany, a hotbed of impurity.

But Richécourt was a subject, and he was soon made conscious of his impotence in a struggle with his "Holiness:"

After some inquiries which served to show at once the necessity and the extreme difficulty of his task, he gave up the government to the Archduke Leopold. The Tuscan abuses had been now known at Vienna, and the rank of the Archduke gave him a power which could not be so easily defied. He immediately commenced the work of improvement, and in 1765 ordered the Senator Ruccellai to submit to him a Memoir on the principal subjects of mortmain, asylums, and the state of the convents. In the mean time, some notorious criminals among the Romish priesthood were seized and punished. Of those, the list contained, among others, a poisoner; one who had made three attempts to assassinate his brother-in-law; one guilty of a violation; the keeper of a gambling-house; one for forgery and repeated violations; one for swindling and the sale of the church ornaments, &c. &c.

Having thus begun, the remainder of Leopold's government was a continued course of political melioration; at every step involved in either the concealed or direct hostility of the Vatican. Its chief ecclesiastical minister was the individual of whom these volumes give the history.

Scipio de Ricci was born at Florence in 1741; son of the Senator-President, and the daughter of the Baron de la Trapola, Commandant of the Swiss guard. But his higher distinction was his relationship to Laurentio Ricci, the general of the Jesuits, a rank which was, in its day, probably in all the substance of power second to none on earth. In the absence of the secular avenues to honour among the enfeebled states of Italy, the Church was the natural course of ambition, and Ricci was sent to Rome to learn the way to fortune. But a great crisis was at hand. The "mystery" of Jesuitism was on the point of being disclosed, and other men less obnoxious to temporal sovereignty, yet not less adverse to true religion, were to be made the guardians of that evil oracle, which has so long spoken "Dominion" to the papacy, and slavery to the world besides. Let those who look back upon the influence of that mighty body, deny the strength and the delusions of its Church; let those who see the subtlety with which Romish influence then wound its way through the depths of European strength, like a hidden river through the bowels of a mountain, until the whole was ready to sink and dissolve; refuse the evidence of their senses, and talk of the impotence of Rome. No man knows Popery, who measures it by its apparent weakness. Such would measure the capability of the clouds and winds, by the airs and vapours of a summer's eve; or judge of the ocean in its strength by the ripple on the shore. We may ridicule the chance of

direct assault on the proud sovereignty of England, by the Pope and his guards; and contemptuously compare the emptiness of the Papal treasury with the splendours of our own resources. Direct assault would be a dream; the evil is to be looked for in the shifting, insidious, and systematic struggle for the overthrow of Protestantism, and with it of England and human freedom and true religion; in the subtle malignity that comes, filled by a power not of man, against the hour of rashness or slumber. From the birth of the Reformation, that struggle has never been abandoned, and never will, until we shall give way to the clamour of an affected, foolish and traitorous "liberality," alienating the mighty arm by which we have been upheld against the world; or until justice shall be done upon the head of Antichrist, and the world shall awake to the dawning of a day polluted no more by the smoke of his idolatries.

The first tenet of the popedom is, that by original right it is the great depositary and fount of human power. Its perpetual effort has been to realize its casual authority into permanent predominance; and turn spiritual into temporal despotism. Those who deny this, are not to be taught by experience. History, has written in tears and blood the pre-eminent epoch, when the seal of the Fisherman decided the fate of nations, dethroned monarchs, let havoc loose upon the opposers of the Romish faith, and distributed kingdoms. This was the age of violence, and the Popedom easily took upon it the garb of the time, flung down the crozier for the sword, made war, and fed its ambition in the field. Its triumph was over holiness, patience and Christianity. Europe was at the foot of the great pontiff warrior, who came armed in the terrors at once of this world and of the world to come; and his triumph was stamped not in the peace of nations, but in their slaughter, in the torture and death of thousands and tens of thousands, in a vast and indescribable extent of the agony of men worthy to be made the dwellings of the Spirit of God. This was the progress of Rome in the old half-barbarian day of nations, when there was no public voice to exclaim against her frauds and plunders, and when the tribes first starting from their forests were still dazzled and bewildered by the pomps and wonders of the great Temple of Delusions. The Germans saw their Emperor doing penance barefoot at the gates of Rome; the English saw the foot of an Italian priest pressed upon their king's neck; the French saw their monarch pay the humblest vassalage. Italy, Spain, the whole extent of European sovereignty stood overshadowed by the Romish thun-

derelict, and listening in fear and worship to every murmur from that central throne of mystery and unhallowed power.

The Reformation broke the spell, and knowledge, personal liberty, and manly literature followed in the triumph of religion. The claims of Rome to temporal domination were boldly combated, thrown into popular scorn, and finally, after long and various conflicts, repelled. The governments of Europe, gradually rising from the barbarian chaos, presented a solid and compact strength, on which the open force of Rome must be baffled. But its resources were not to be thus exhausted. Let those who now giddily look upon Rome as impotent, remember with what restless dexterity, watchfulness of circumstances, and subtle pliancy it shifted its assault, and sapped its way to supremacy. The age of pretended supernatural power was past, the pope's thunders were burnt out, the anathema that had once shaken all thrones was now an echo; to the general eye, all was depression, final and hopeless; the fires of that altar of abomination on which human blood had so long been the sacrifice, seemed to have been extinguished for ever under the feet of a new and indignant generation.

If it had been the will of Providence in those days to give us over to the follies, which have been reserved for the maturer absurdity of our own; and the Catholic Question had then been stirred among us, what a brood of triumphant arguments would have been incubated out of that depression; what pompous perorations from all the old wordy antagonists of the throne, on the idleness of fear, and the generosity of taking this hoary and shivering outcast into the bosom of the Constitution; what revivals of exhausted sophism and threadbare jest, by those rishals, who, forgetting the sacred profession by which they were fed, and traitors to the common principles and duties of their faith, wore away life in a repetition of exploded ignorance, and dull buffoonery; what contemptuous joy and malignant sneering from the Atheist, long baffled, but at last in sight of revenge; and while with one hand he was laying the base of some Institute on which was inscribed "No God;" feeling that the time was come for him to drag down the very shrine of Christianity and the Constitution with the other.

But let us look to the history. Before fifty years had passed from this period of supposed ruin, the popedom was again little less than the actual and direct master of the whole administration of the Continent. The fire had lived in its embers, and the first blast raised it into conflagration. It had established a new form of influence almost more dangerous than its open

tyranny. Jesuitism had been summoned up by it as an antagonist to the Reformation. Luther, in 1517, was to be combated by Loyola, in 1530; and it has been the habitual boast of the Popish Church, that where the great Restorer had risen, they had been so little behind hand with the Adversary. Jesuitism ascended to power less with the vigour of human ambition, than the subtlety and fierce flight of an evil spirit; wily politicians, not Christian pastors; bold conspirators, not humble priests; reckless persecutors, not abhorrrers of blood; they forced their way into the cabinets of feeble kings, that they might be rulers of their blinded people. In their capacity of confessors they were the invisible movers of the whole system of the European commonwealth. In their secular offices they grasped at the gains, honours, and privileges of all society; their monopoly stretched to the confines of both hemispheres; wherever was the human race, there was the Jesuit, open or disguised; and the remotest of them was bound by a resistless chain to the Romish throne; a stamp on the floor of the Vatican was answered by its ministering spirits round the world. To what final purpose this vast accumulation of strength might have been turned, or how far it might have become incompatible with man and thrones, is now beyond our knowledge. Jesuitism was stricken in the midst of its career. Its ambition had begun to display itself before the time; its insolent claim of authority in France over alike the Sovereign and the Church; its independent empire in South America awaking even the torpidity of Spain; its attempt to assassinate the King of Portugal, startling all monarchs, raised a storm which it was not yet prepared to sustain. The Jesuits were charged with a general conspiracy against the constituted powers of Europe, and their extinction was sternly demanded from the Head of their Church. Ganganelli, himself hostile to them from early impressions, and personal fears, long shrank from this measure of justice and necessity; but the remonstrances of the kings were loud, and in August, 1773, he issued the Edict for the suppression of this celebrated and atrocious community, declaring, at the same time, that his life would be the price. His prediction was true, and the mode was presumed to be poison. In the Memoirs before us, Ricci is fully of opinion that he was poisoned; observing that "the narrative transmitted by the Spanish ambassador to his Court * contains unequivocal evidence of the fact; and that neither the cardinals nor the pope his successor made any known

* "La relazione della malattia e della morte di lui, mandata alla corte del ministro di Spagna, detta non equivoci argomenti che fosse avvelenato."—*Ricci MSS.*

inquiry on the subject." Adding, that "though the perpetrator of so execrable and sacrilegious a crime may conceal himself from the eyes of the world, he cannot conceal himself from the justice of God." The narrative of the Spanish minister is too curious to be passed over. It was found among Ricci's papers, from which we give some of the principal circumstances.

In the year 1770, various predictions had been scattered through the continent relative to the jesuit affairs; their object was uniformly to excite the popular mind in defence of the order, and to intimidate Clement the Fourteenth. The chief prophet was a female, Bernardine Baruzzi, a peasant of Valentano, who publicly declared that the Jesuits would *not* be abolished; that a distinguished member of the order would even be raised to the purple by Clement, and that they would be soon recalled to all the states from which they had been expelled. But in the course of the year, Bernardine ventured on a still bolder anticipation, and declared that the pope was actually dead. The final abolition of the order in 1773, did not extinguish the politic spirit of prediction, but it was chiefly turned to assurances that the Jesuits would be restored; and that the pope and princes who had overthrown them would be put to death! The detected correspondence of the Jesuits proved that they were the authors of those predictions.

Ganganelli's habits were remarkably temperate; he was also on his guard against the vengeance so publicly menaced; and for eight months he seemed to have baffled his enemies; his style of living and his constitution almost precluded any sudden or formidable illness; he was naturally vigorous; his voice was strong; he walked with the firmness and activity of manhood; his temper was lively; he was much attached to society, and bore his part in it with peculiar intelligence and animation; up to the moment of his seizure he ate with appetite and slept soundly his regular time of five hours a night. But one day of the holy week in 1774, immediately after dinner, he found an extraordinary sensation in his chest and stomach, like sudden and excessive cold. He however talked of it as chance, and gradually seemed to recover. But from that time there was an obvious change in his health, his voice grew feeble, a violent cold seized him, and on Easter day, when the pope officiates in public, it was found necessary to erect a kind of recess to keep him from the open air. Disease of the most general and complicated nature now made rapid advances in him. His whole frame was obviously giving way, under a succession of the most painful attacks, and his own conviction was that he had been

poisoned. After his death antidotes, partly used, were found in his chamber.

Yet his naturally strong constitution fought up against decay until September. The predictions were still confident that he must die within the year; and a despatch from the Vicar-General of Padua to the Secretary of the Council at Rome, *De rebus Jesuitarum*, stated that a number of ex-jesuits, coming to him, under the idea that he was of the order, had openly said that the pope would be dead even before the end of September! There was also an engraving made in Germany, which further confirmed the agency of the jesuits in this abominable transaction. It exhibited Death holding a standard, with a figure of Christ upon it; and opposite to it, a staff surmounted with a little tabernacle, in which stood a jesuit, habited like a secular priest; over his head were the letters J. H. S., and at the foot was the inscription, "*Sic finis erit*," with some verses in German, saying, that though the jesuits might have changed their dress, they were determined never to change their opinions; underneath the verses was the text, *1 Kings xxxv. 18*, in the form of an anagram: "*q VoD bon VM eat, In o CVLIs sVIs fa Clet*." The capital letters making together the number MDCLV VVVVIII., the year 1774, in which Clement was to die!

His course of suffering was now about to be closed. On the 10th of September, he was attacked by a paroxysm which continued with occasional intermissions, probably from the progress of his feebleness, until the 22d, when, at half-past seven in the morning, Ganganelli, perhaps the most popular, most learned, and most pious of all the pastors of the See of Rome, expired. His body immediately exhibited all the usual signs of poison; livid spots, blackness of the countenance, the lips and nails; the whole of the interior in a state of gangrene; and the hair from his head falling off on his pillow. The universal belief of Rome was that poison had been given, supposed to be the *Aoquetta*, which is made in Calabria, and understood to kill, by precisely this lingering but inevitable death. Such is the official opinion, given by the unsuspected Catholicism of a Spanish ambassador writing to his court; and preserved by a Romish prelate; such was the opinion of Europe at the time; and such will be the opinion of every man who knows of what Satanic wickedness Jesuitism is capable. It is now too late to affect scepticism or denial on the subject of an atrocious murder, which was in its own day acknowledged as the natural work of the party, was the genuine fruit of its principles, and was black enough to stamp and degrade both for ever.

To return to Ricci. His first intention was to have been a

Jesuit. His education and connexions might have determined him; but he had the still more-powerful impulse of one of those pious artifices which the "Mother of all the Churches" has never spared where gain or glory was in question. This was a prophecy of St. Francis Borgia, (auspicious name!) by which heaven was promised to all Jesuits, on the simple condition of their being Jesuits. The bishop frankly acknowledges that "wishing as he did to be secure for all eternity, he could not neglect a passport so easily to be got *." This would be of itself enough to shew that the record against Rome in these volumes was not the record of one much disposed to cavil. But we have a still more sufficient evidence that he was not merely no sceptic, but that he was the very compound of all-swallowing submission and sanctified prejudice that Rome loves in her inmost soul; the very material out of which she has fabricated her Pantheon. While Ricci was residing in the Jesuits' college, he had a tumour on his knee, which resisted all applications. The doctors were about to amputate, when it luckily occurred to the patient to try the effect of a miracle. He laid the image of Hyppolite Galantini, a holy friar, one of the Bacchetoni, or Brotherhood of the Christian Doctrine, upon the part, and having laid it with a strong faith, was, to the astonishment, no doubt, of the doctors, and to the infinite honour and glory of the saint, completely cured! Such is Rome; and yet these people will persist in saying that they are not idolaters.

But this tumour was the means of weaning Ricci from his propensity to the Jesuits. The Ecclesiastic under whose care he had remained during his illness, was covertly a Jansenist; a disciple of one of those sects which, to this hour, make dissensions in a Church, proudly asserting indivisibility, and boasting of its success in trampling on the human understanding. Here his partiality for the order of Loyola began to be shaken; his family finally settled his doubts, for on acquainting them with his original intention, he received a command to return instantly to Florence. The Jesuits had been for some time obnoxious to authority; they were actually on the point of their fall, and Ricci's prospects, from connexion and fortune, were too high to be hazarded on the fate of a falling order. Once at Florence, and under the Benedictines, he became a Jansenist.

It may surprise the Protestant reader, to find such frequent opposition in the Romish Church to the ambition of the Pa-

* "Un passaporto di tal natura non poteva trascurarsi di uno chi desiderava assicurare la eterna salute,"—(Ricci MSS.)

pace, and he may have hastily conceived that this opposition implied some dislike to the corrupting practices and unscriptural doctrines of Romanism. But he will soon learn that *all* the sects of that Church are, nearly in the same degree, bigoted, unfounded in scriptural knowledge, and subservient to the popish corruption of doctrine. In the great and fatal point of slavery to the tenets of Rome, *as a Church*, they absolutely vie, Jansenist and Jesuit, in prostration; their resistance may variously contemplate Rome as a court, but, to the claims of the Pope, in his character of chief idolater, maker of saints, and vicegerent of God! they bow down in the dust, as the Philistine bowed down to Ashtaroth and Dagon.

Jansenius, Bishop of Ypres, had revived the doctrine of Augustine on Free Will, and a large portion of the French priesthood had adopted his sentiments. The Jesuits, always ready to put down all inquiry, had made a fierce attack on the Jansenists. The dispute rapidly turned from doctrines to politics; and the Jansenists enlisted popular opinion and common sense on their side, by impeaching the right of the Pope to intermeddle in the patronage of the French Church. The Pope, whom our Roman Catholic advocates represent as caring nothing about those things, furiously resented this curtailment of his power of disturbing the governments of Europe, and issued a succession of bulls and curses against the Jansenists. The Jesuits, sworn retainers of Rome, and acknowledging no Master but the Pope, in whosoever dominions they might be, fought his battle with all the weapons of fraud, violence, and conspiracy; affording another instance of what the writer of these volumes justly describes as "the horrible abuse born in the course of years, of the *infernal* confusion of the temporal power with the spiritual;" the Jansenists were beaten, but they still survive, irritated, and denouncing the papal tyranny.

In 1775 Ricci, now a priest, and in possession of preferment in Florence, went to Rome, to attend the fêtes on the election of Angelo Braschi to the popedom. Here his ambition was tempted by offers of prelacy. But his disgust at the scenes presented by the court of "his holiness," the "head of the faith," was sufficient to make him shrink from the idea of remaining.

"From my knowledge," he says, "of the intrigues and cabals of the court of Rome, I was convinced that in no other spot of earth, would the expectation of rising to high employment be so incompatible

with the possibility of remaining an *honest man*. If there is any one who has so succeeded in preserving his honour, and continuing a Christian, after having entered into the career of the prelacy, I say that he is a *rara avis in terris*. I formed the determination not so much as think of it, such was my horror of the practices that came before my eyes, and the artifices that palpably existed among the prelacy: I could conceal neither my disgust, nor my indignation, from those of my friends whom I saw degrading themselves, by the baseness and adulation of this courtiership*."

We are to remember, that this is the testimony of one upon the spot, a man of rank, who from his office and connexions was admitted into the secret; an Italian, whose absolute devotedness to the Romish religion would have led him to palliate the crimes of the popedom, if palliation had been possible.

Nor was this the bitterness of a disappointed man, for on his return to Florence he was nominated Vicar General to the Archbishop, and, on the death of the Bishop of Pistoia, in 1780, was raised to the mitre.

The new Bishop examining, by order of the Archduke, into his diocese, found it in a state of singular corruption. The scandalous conduct of the nuns with their confessors, had long been a subject of notoriety, and his two immediate predecessors had made some ineffectual attempts at reform. But the Dominicans were the confessors, and they were powerful at Rome, where the idea of reform was laughed at. Ricci determined to clear away this monstrous abuse; and the nature and excess of it may be calculated from his conceiving it a grand step in advance, to prohibit the confessors from visiting their "spiritual daughters" in the interior of the convent, except in case of necessity, and then only in their stoles and surplices. This simple prohibition, whose purpose is sufficiently plain†, "touched them to the quick," as the Bishop expresses it; and set them upon all kinds of contrivances for its evasion.

His first enquiry was into the convent of St. Catherine, in the diocese of Prato. "For many years," we quote the Bishop, "two Dominican nuns of St. Catherine, the one named sister Catherine Reue Buonamici, fifty years of age; the other sister

* Avendo bene esaminati i raggiri e le cabbale di quella corte, compresi che in niun luogo quanto là, e incompatibile il mantenersi galantuomo, colla idea, come dicono di far fortuna e di pervenire ad alti posti.

Si alcuno vi e cui sia riuscito mantenersi galantuomo e perfetto Cristiano, entrando nella carriera della prelatura, dico che questo e il, rara avis in terris. P. 22, Ricci MSS.

† Gli feriva sul vivo.

Clodesinde Spighi, thirty-eight, both of noble birth, had lived in the grossest excesses *." The Dominicans, who had the sole superintendence of the convent, and were perfectly acquainted with all its transactions, by either personal knowledge, or auricular confession, that matchless contrivance for propagating vice from penitent to confessor, and from confessor to penitent, had, instead of extinguishing the crime, thought only of suppressing the scandal; and the immorality went on accordingly. At length, just before Ricci's election, a new confessor had been appointed, a Dominican too, but, by some unlucky oversight, not fully let into the secret. The confessor, unprepared for the extraordinary disclosures that met him on every side, publicly refused absolution to those two principal nuns. The affair was now past concealment. The Vicar General was ordered to make a report to the Bishop, and his statement was, that those women denied at once a future state, and the criminality of human actions; declaring that the "sins of the flesh," in particular, were no sins at all. The confessor himself waited on the Bishop with his statement, and then begged his dismissal. Ricci promised him the Grand Duke's protection. "But," as he says, "the monk knew better than I the extremities to which *religious cabal, and the honour of the corps could lead*; and he insisted on my receiving his resignation." The Dominicans alone had the privilege of confessing in this convent, and the Bishop's request to join with him in putting an end to its abominations, was received with the utmost contempt, as an intrusion upon their actual property. The result was, that Ricci laid the matter before the Grand Duke, who issued an immediate order, prohibiting all intercourse between the nuns and the monks. Both were outrageous at this formidable separation; but Leopold was resolute. The nuns were finally brought to a declaration of remorse, and the monks were driven to save their credit in their old way of pious fraud. They prepared one of the nuns of St. Vincent for the exhibition of a trance before the shrine of the body of St. Catherine, and gave out that this was a sign from heaven, portending some terrible visitation on the town. The church was immediately crowded with women, who thinking that the end of the world was at hand, cried out for confession; and it was with no slight difficulty that the public quiet was at length restored.

The Dominicans had been, from their institution, the favourite order, the very pillars of the papacy. Their services,

* Immerso nei più infami disordini.—(R.)

and their congeniality to the Romish Church, may be expressed in a single word, they were at the head of the "INQUISITION." The Jesuits had partially superseded this powerful order, but their extinction had thrown back all power into the Dominican hands, and to strike at the Dominicans was almost equivalent to striking at his Holiness himself. But Leopold had imbibed some of the resolution of the Emperor Joseph, and made up his mind to purify his states, at least as much as states under popery can be purified; and had thus ventured on the bold step of extinguishing the gross intercourse of the convents. This intercourse was no modern abuse, for the monks had been masters of the Tuscan convents for a century and a half; and their proceedings had, during that whole period, excited the greatest conceivable scandals. So far back as 1642, the chief magistrate and principal people of Pistoia had demanded, by a public instrument, an inquiry into "the excesses of the Dominicans in the convents of St. Catherine and St. Lucie." Nothing was done, and the monks enjoyed their extraordinary privileges without let or hindrance until the time of Leopold, whose attempts at change were unceremoniously branded with the names of heresy and impiety. Some of the nuns were now questioned on the proceedings of these profligate personages; and the examination disclosed a long train of iniquity, in the shapes of both embezzlement and licentiousness. Ricci says,

"They stated, that the spiritual laxity was indescribable, from the familiarities of the confessors, and their facilities of coming into the convent. They dined and drank there with whom they chose. They remained with them in their cells unquestioned*. At night there were certainly separate chambers, but they were all within the same cloister, and the only excuse necessary was the pretence of visiting the sick."

Custom and impunity had gone so far as to put an end even to all caution:

"The irregularities of the convents were as well known and as much a common topic among their inmates, as any transaction of common life. Which was the mistress of the provincial, or the prior, or the confessor, was notorious. And there were instances where this intercourse was declared with even a certain degree of formal shamelessness. The provincial, on his first visit to the convent, being known to declare *his wife* in the presence of the assembled nuns; and his lay-brother making a similar declaration. It was the business of the 'pe-

* *Trattenendosi a solo a solo in qualche cella.*—(R.)

convents' to attend to the confessor's apartments; and a youth belonging to the sacristy declared, among still more singular acknowledgments, to the Bishop, that his chief employment was to carry presents and billets-doux back and forwards between these sacred spouses *."

It is to be observed, that the enquiries just named took place before Ricci's elevation; for even the submissiveness of his predecessors had been roused, and their first demand was the dismissal of the Dominicans from the superintendence of those disorderly communities. Rome, which would probably have answered the representation of one of its Bishops with scorn or punishment, yet felt a politic reluctance to offend the heir of the German empire, and a favourable answer was returned from the Council of Cardinals. But here the success rested. All actual improvement was deferred from year to year, until at length the Pope, urged still more strongly, was compelled to speak out, and Pius VI. sent forth his mandate, declaring peremptorily, that, to take the convents out of the hands of the Dominicans, was "contrary to the sacred canons, and hurtful to the Church, to religion, and the reputation of the monastic bodies."

We have already seen how utterly unworthy of respect was the reputation of those monastic bodies. But we now give the attestation of an individual, whose situation made her a peculiarly competent witness; the sister Flavia Beraccini, prioress of St. Catherine of Pistoia. Two autograph letters of her's are quoted from the archives of the Ricci family. They are without the date of the year, but were written in either 1775 or 1781, and are addressed to Dr. Comparini, Rector of the Episcopal Seminary at Pistoia:—

"I sit down in haste to tell you some part of what I know, but it would take a long time and a long memory to recollect the number of those occurrences with which I have been acquainted during the twenty-four years since the monks have been in the habit of coming here. I shall say nothing of those who are no more. As to the others, whose conduct must fall under censure, they are more numerous than you can think; and among these, the provincial Bellendi, the fathers Donati, Pacini, &c. &c.

"But what is the use of attempting to name them. Excepting three or four among the multitude of monks, dead and alive, whom I have ever known, there was not one but was of the same stamp. They all

* Il provinciale alla sua prima visita nei conventi, destinava la sua favorita e sua sposa; e si è veduto talvolta un vecchio impudente, al' primo congresso in un convento, mettere il suo capello in testa ad una delle ausiane, dichiarandola in faccia alle altre monache, "*la sua sposa.*"

professed the same principles, and pursued the same conduct. *They live with the nuns* even more obviously than if they were married *.

"I repeat, that I absolutely would not have time to enumerate the instances. In the first place, when the monks come to visit the sick, it is perfectly understood, that they sup with the nuns. The priests are the *husbands of the nuns*, and the lay-brothers of the *lay-sisters*. If complaints are made, the monk is merely removed to another convent, and thus matters go on as before. 'Poor girls,' I remember saying one day to a provincial, (an Englishman, whose name I have forgot,) 'poor girls, by abandoning the world, they think to escape its perils, and here they find still worse. Our fathers and mothers give us a careful education; but in the convent all is reversed.' The provincial had no answer to make. I cannot help saying, that the monks are the most corrupt race existing. Let the men of the world be as profligate as they may, they can never rival the profligacy of those people. Every year when they bring us the 'holy water,' they absolutely fill the convent with riot. It is an actual brawl. I remember their whitening father Manni's face, and dressing him up like a nun. They constantly had plays and assemblies. If a strange monk happened to pass through the town, he was regularly introduced into the convent; all that was necessary, was to make some sick nun apply for him as her confessor. Every moment there was some new incident: the marriage of a monk and nun, or a quarrel, or some punishment of *inconstancy*, or some clamour about tricks played on each other, and so forth.

"I am not to be told that this went on only in our convent. It was just the same at St. Lucie, and at Prato, and at Pisa, and at Perugia. I have heard circumstances of the convents in those cities, which would fill you with astonishment. It is the same thing every where, a repetition of disorders and abuses. A monk one day said to me, that if a nun's veil and a monk's hood were hung up on two separate poles, there was such a sympathy between them, that they would end by coming together. I repeat, in the most perfect conviction, that let the suspicions of the higher clergy, relative to the corruption of conventual manners, be what they may, they cannot reach beyond a very small portion of those excesses."

The second letter of the prioress relates to some enquiries into the conduct of a Dominican confessor, at the convent of St. Vincent, where it was known that peculiar misconduct had occurred:—

"As to the father Buzzacherini, he goes on just like all the other monks, passing his time in amusing himself, and letting the nuns have full liberty of indulging in their usual irregularities. His previous conduct was well known. He had *lived with* sister Odaldi of St. Lucie, who sent him presents on presents. While with us, he fell in love with

* Si tratta con le monache con piu confidenza che se fossero ammogliati.

the daughter of our steward ; and all the nuns grew jealous * * Of his other conduct, I can say nothing ; but, if he had been inclined to do his duty here, he would not have suffered the nuns to keep pictures of their lovers in their chambers, and to wear paint. But never lose sight of this one fact—all monks are the same.

" The Dominican nuns of St. Vincent, but a few years ago, were seized with such a violent passion for fathers Lupi and Borghiniani, that they formed two parties, one calling themselves the Lupe, and the other the Borghiniane.

" Father Donati, now at Rome, made the greatest noise in St. Lucie. Father Brandi was also a good deal in fashion. Fathers Notta and Tradico are *mauvais sujets*."

A letter of the Advocate Zanobetti, dated Rome, 1781, to Bishop Ricci, confirms the general nature of those statements, expressing a hope that the nuns shall every where be withdrawn from the spiritual direction of the monks, particularly in the Roman states, " where, a few years past, there being occasion to throw down two convents of male and female carmelites, a subterranean communication was found, by which the monks and nuns were in the habit of visiting each other." Zanobetti had been five years assessor of the inquisition, and no authority could be more sufficient than his experience.

During all this, the Papal Nuncio was the active opponent of reform of every kind. And, it is observed, " As he was the protector of the corruptions of the monks, so he thought fit to indulge himself in their amusements." Within the convents, the nuns had contrived so completely to get rid of their formalities, that they gave masked balls to the monks, and performed comedies ; at the close of which, as the monks never forget finance, there was a general collection for their spiritual directors ; and the Papal Nuncio was so far from being austere on the occasion, that " he was a regular attendant at their pious festivities." Mingled with those excesses, there was a quantity of superstition exceeding even the usual Popish measure ; and also a great deal of most repulsive infidelity, its not unusual concomitant.

The Jesuits, as their fall approached, had attempted to add to the crowded catalogue of their idols, and make a new God ; they called this " *The sacred heart of Jesus*." They found a patron for their idol in the former pope, Clement XIII., and they were proceeding in great triumph when this old idolater died. Ganganelli, his successor, more a philosopher than a pope, hated and feared the Jesuits, and the " *Cordiolatria*" came to a full stop at Rome. But Jesuitism was always indefatigable, and Tuscany was chosen as the most secure spot for the experi-

ment There they set their agents instantly to work, and a public application was made to the Bishop of Pistoia and the Pope, for leave to establish an annual festival, a *perpetual mass*, and annex indulgences or exemptions from purgatory, to the "Sacred Heart!" Ricci, as a Jansenist, refused the request. But it was, of course, quite a different affair at Rome. Cardinal Rezzonico, one of the state secretaries, made no difficulty of giving the fullest privilege, and despatched the brief to the Bishop; who, however, in reliance on Leopold, put it up in his portefeuille for the time.

Still the Jesuits were resolved to carry their point. One of the order was employed to exhibit pictures of the idol in all directions. Those were covered with rich ornaments. The Papal "Indulgences" were annexed to them; and in defiance of bishop and prince, a Fraternity was publicly formed in honour of this new object of adoration. The object and the triumph seem trivial; but there was a deep purpose couched under this petty provincial struggle.

"No one can be ignorant," says Ricci, "and melancholy experience has given proof of the fact, in the convulsions that still agitate Europe, what a multitude of machinations the Jesuits employed, under the patronage of Pius VI., to restore themselves as a body. It had struck them, that the adoration of 'the Sacred Heart' would be a centre and rallying point for their partisans; and with this view they neglected no means, they spared no artifice, to establish and extend their worship."

Ganganelli's death removed the chief obstacle. "The Sacred Heart" was erected into a Divinity by his successor, and "Pius VI. flung out his indulgences on the heart-worshippers with both hands." Ricci, superstitious and popish as he was, thought that this was an abuse; and safe under the wing of the Tuscan government, he ventured to issue a "Pastoral Letter," telling the people that true devotion was equally removed from a blind "*fetishism*," and a licentious Sadduceism, and finally, that the new worship was useless. Will it be believed, that such is the state of the human understanding and liberty under Popery, that even Leopold thought this going too far; and his secretary was directed to express to the Bishop, that his zeal was stronger than his prudence, and that he had incurred disapprobation. It shews the honest nature of the man, that notwithstanding this mandate, which would have tied the tongue or broken the heart of half the churchmen and courtiers in Italy, Ricci said, that he must obey God rather than man, and he immediately multiplied the copies of his "Letter."

It is a relief to turn from those topics to even the gross igno-

rance of the convents. The Grand Duke had directed his attention, at an early period, to the state of ecclesiastical education; and the Ducal order was issued for appropriating a convent to the better purposes of a college. The Bishop proceeded without delay. He found the Abbot's tables covered with the figures and other marks of gambling, and such a provision of cards, as forbade any doubt of the usual avocations of the fraternity. But the library was, like the bread in Falstaff's bill, a non-entity, it was not a hundred volumes; and those were thrown together among old account books, and the whole heaped into an obscure corridor.

"The Holy Scriptures, scattered into a number of little volumes, were not even complete. There was nothing of value but a few editions of the fifteenth century. All the rest were old books of casuistry, and others equally useless. The Grand Duke, on viewing the collection, said, 'He would not give six pauls (five francs) for them.' With this neglect of their literature, the monks had kept their town and country establishments in the highest order, and had furnished their houses elegantly, in the most modern style."

All the conventual literati were in nearly the same state. They had more amusing occupations than books. In some convents there were, no doubt, large deposits of books, but nobody thought of reading them, and they were generally locked up from possible study. In the Bishop's tour through the convents of his diocese, his first enquiry, after seeing the church, was to see the library. We give his own words:—

"I may be suspected of exaggeration, but my report is unfortunately but too true. The room in which the books were kept was generally the least frequented, and indeed the least known in the house. I have even met superiors of convents, who could not tell me where their library was; and who, in their shame, attempting to excuse themselves as having lately come to the convent, followed me to find out where the books lay!

"At Giaccherino they were in a little closet, among the old registers and papers of the convent. The cobwebs that hung from the roof, and flapped in my face, showed plainly enough that this library was never honoured by the visits of its masters. The difficulty of finding the key of the door, had already made me suspect as much. However, the superior was so full of shame on the occasion, that I received his protestations of amendment for the future.

"At the Paoletti convent at Pistoia, on my asking for the library, one of the monks candidly acknowledged, that if I wished to inspect any article of theirs for convenience or pleasure, he was ready to shew it; but if I wanted books, they had but two, the Calendar in the sacristy, and the Almanack in the kitchen!—It happened that the superior, conceiving books to be of no use in a convent, had sent them all

to a house of the order in Florence, to figure with in the eyes of the capital.

"How can we feel any surprise then, if the monks, particularly in the provinces, where all emulation is dead, should be ignorant in the lowest degree, and live in the most thorough neglect of all their duties, abandoned to sloth and dissipation of every kind."

But this stupidity sometimes went even further, and there were superiors who absolutely prohibited their monks from buying books for their own reading. We are to recollect where those things occurred; not among the tribes of Barbarians, Hot-tentots, or Esquimaux; nor in some half-savage colony, flung into some obscure corner of the world to fight against the elements and the wilderness; but in the very central region of refinement, and in the central spot of that region, the land of the Medici! and this, too, the very appanage and favoured vassal of Rome, under her immediate eye, and in hourly intercourse with her priests and functionaries. Such is the general nervelessness, indolence, and grossness of successful superstition; fierce and sleepless, until its appetite is filled; and then, a gorged serpent, sinking into long and loathsome torpor, to be roused again only by fresh hunger; the only changes of its life from blood to lethargy, and from lethargy to blood.

The theological learning of those sons of the "Mother of all holiness," was necessarily of the most miserable species. But Rome was never forgotten.

"The infallibility of the Pope, his absolute power over the temporal sovereignty of princes; and all the ridiculous pretensions of the Court of Rome, sustained by Riccoberti, were in their eyes the most unquestionable of all points of Theology, and they drew from them the most extravagant inferences *."

In fact, the very points which the Romish advocates among us deny or palliate, made up the orthodoxy of those elect pupils of Rome. Ricci, as a Jansenist, resents the idea of temporal supremacy; and his security under the Austrian Duke made him defy the Romish Inquisition, into whose bowels the great "Infallible" would have inevitably plunged him. But it is enough for us to know, that, whatever the broken sect of Jansenism may think of the Papal rights; the unhesitating, ancient, notorious claim of the Pope, and all who swear by the Pope, is supreme power over the temporalities of all princes!

"† The Franciscans (the order next in authority and numbers to the

* La infallibilit  pontificia,   potest  pi  estesa sul temporale dei principi e tutti le pi  ridicole pretensioni curiali.

† Persone senza lettere;—La lingua latina   quasi loro estranea affatto come ho potuto vedere.

Dominicana) are, for the most part, at present without the slightest information, and have scarcely more than a trifling knowledge of Grammar from some old cleric. Latin is almost wholly unknown to them, as I have been forced to find, whenever I called them to examination."

It appeared, that they had not Latin enough to translate the Canons of the Council of Trent, nor the Roman Catechism, nor the historical books of the Vulgate. They acknowledged that even the most advanced among them learned nothing of what they were to teach, till they found themselves actually nominated Doctors of Divinity, and Professors. The others, who exhibited no promise of being good for any thing in those matters, were designed to fill the appointments of confessors and preachers, particularly in the country; where it is known in what request they are among the multitude of parish festivals *. The Bishop, as ignorant of his interest as the monks were of their Bibles, had the unspeakable rashness to attempt some change in this hereditary brutism. He put a regular theological course into the hands of the professors, and desired them to lecture from it. This drew down an universal storm of indignation, from which even his friend Leopold could give him no shelter. An attempt to limit the number of priests to those for whom real employment was to be found, encreased the storm, for Tuscany was like all Popish countries, covered with a rabble of monks and friars soliciting bread as confessors through every town and village, and occasionally used as assistants to the parish priests in the higher festivals. Ricci openly charges the monks with those superfluous ordinations as a matter of money-making:

"The traffic made of the fearful ministry of the altar," says he, "seems the only cause for the generality of these ordinations. I shrink with horror, when I remember many of the superiors of those monks violently insisting on having those preachers and confessors, and this solely for the sake of the revenue which they would bring back to the convent †."

It must be almost needless to say that this man was marked out for ruin. His financial arrangements were repelled with equal indignation; they "let loose against him all the avarice of the regulars and seculars; he was exposed to all the insults of the superstitious, and to all *"the fury of the court of Rome!"* Such is popery at home, and such will popery be abroad, wherever it shall find a negligent people and a confiding Legislature!

* Che mostravano minor talento e capacite, passavano subito all' ufficio di confessari e di predicatori.

† Il traffico che si fa del tremendo ministerio.

The Tuscan churches were, like all the others of popery, crowded with altars for the obvious purpose of performing as many services at the same time as possible; a practice which Ricci justly pronounced to be "most grossly foisted on the original worship, and maintained by the ignorance, irreligion and avarice of the priests *."

The reduction of the altars to one had been previously recommended even as a matter of architectural beauty and convenience. Ricci led Leopold into a church in which he had accomplished this change; and the Grand Duke expressed high satisfaction:

"How long have I been anxious," he exclaimed, "to see this? What is the use of so many altars under one roof? To enable the priests to make quicker work. Scandalous! They make a heap of altars; they must have a heap of masses; those masses must have a crowd of priests; those again must have altars. In running round this vicious circle, they perpetuate the shame and scandal, and well show their base conception (*cattiva idea*) of the ceremony."

Some of those churches contained monuments and inscriptions conceived in the very darkness of superstition. In the convent of the Servites at Pistoia, the following inscription was engraved in marble over the confessional, and beside the altar of the assumption:

"Gregory the XIIIth sovereign pontiff, moved with compassion for the souls of the faithful remaining in the torments of Purgatory! has granted, *for ever*, to every priest who shall celebrate the Holy Mass at the altar of the Assumption, the right of delivering from the pains of Purgatory, by the merits of our Lord Jesus Christ, of the *blessed Virgin*, of *St. Peter and St. Paul*, and *all the Saints*, the soul of any Christian whatsoever, dead in the grace of God, for which the aforesaid mass shall be celebrated in conformity to the papal Bull sealed with lead, of date, April 1580.—M. Alex. Pistoia, P. F. C. MDCVIII. The faithful who desire the Mass to be said at this altar, must pay for each time three lire." (two francs and a half)

The holy finance is the purpose of those *mercies* of the "sovereign pontiff" in all times and places.

We give one more inscription, from the *Annunziata* in Florence.

"In perpetual memory—

"Gregory the xiiiith, Sovereign Pontiff, moved with compassion for

* Mantenuto dalla ignoranza, dalla irreligiosita e dall' interesse dei ministri del santuario.

the Christian souls in the torments of purgatory, and desiring that, by Divine Mercy, they may be delivered therefrom, to taste the pleasures of their heavenly country, grants for ever, by grace, to any priest who shall celebrate mass at the altar of the holy crucifix, the right to deliver, each time, a soul from purgatory, to wit, that for which the aforesaid mass has been celebrated, as well as the right to enjoy all indulgences and remissions of sins obtained by those priests who celebrate the mass for the dead at the altar of St. Gregory at Rome, according to the brief of his Holiness. Dated Rome, 1576."

Connected with those gross and impious fooleries is the absolution for living offences, of which certain cases are reserved for the higher orders of the priesthood. Of those cases, "books" are published, filled with descriptions conceived in the lowest depth of turpitude. One of those too, and the most glaring, bears the name of a no less memorable personage than Cardinal York, the last of that popish dynasty, whom English patriotism and piety, under the blessing of God, so manfully routed out of the land, with all their abominations. In this "*Appendix ad Tusculanam Synodum a celsitudine regia eminentissima Henrici Episcopi Tusculani Cardinalis Ducis Eboracensis*," Rome, A.D. 1764," lists are given of crimes, which seem almost below the darkest depravity of human vice; or which none but the imagination of a monk could conceive, and the court of Rome publish. It is not to be forgotten, that the impure priest who compiled, or authorized this book, was, until the day of his death, the actual director of the whole popish patronage of Ireland!

In an age which has seen the charlatanry of Prince Hohenlohe received as the very power of heaven, all further proof of the chicanery or folly of the popish priesthood must be superfluous; yet we cannot resist the flagrant absurdity of a famous Italian miracle, which so late as the French conquest, set all ranks in a blaze of devotion. The story was published by a zealous believer, the Abbe Albertini, Professor of Eloquence at Fermo. This was the winking of the eyes, the professor calls them the most amorous eyes, ("*amorosissime occhi*,") of the canvas Madonna, or Virgin Mary, of Ancona.

Matters had gone on untowardly with the French in the early part of 1796. The Austrians were forcing them back over the ground which they had gained with such facility. The time seemed to have come, when a rising of the peasantry might be attended with good effects on the retiring columns of the invader; and a miracle, the habitual resource of his "Holiness," was determined upon for the operation. A report was suddenly spread that the Madonna had been distinctly seen to

open and shut her eyes on the 25th of June, 1796; the moment when the French affairs appeared to be in their most desperate condition. The whole population of Ancona immediately ran to see the miracle; the Cardinal Bishop Ranuzzi ran among the first, and all was rapture, penitence, and devotion.

"The angels," says Albertini, "which in the height of the empyrean profoundly venerate their eminent *Sovereign*; those angels, to whom it is not allowed to behold her face, Anconitans, almost envy your good fortune."

"It was Jesus Christ," continues the Abbe, "who first conceived the idea of this miracle. He thus addressed his mother. Go, O Reconciler and Mediator between God and man, whom thou hast vanquished! I have placed in thee the seat of my power. It is by thy intervention that I bestow mercy. As thou hast given me the essence of man, so give I to thee the *essence of God*! my omnipotence, by which thou canst save from punishment all who recommend themselves to thee."

This is blasphemy, if ever blasphemy was uttered; but it is the habitual language of Rome.

The Madonna was now placed in a magnificent chapel of the cathedral of St. Cyriaque, at Ancona. The regular steps were taken to make the miracle work its purpose. Formal documents were prepared; a narrative was published on the spot, by "order of his eminence the Cardinal Bishop;" a marble memorial of the transaction was placed within the cathedral, and the miracle seen and sworn to by "not less than eighty thousand spectators." The Pope too was not idle. He instantly issued his Brief for a pious "brotherhood," to be called the "Sons and Daughters of Mary." The miracle had an enormous "run," and for a dozen days and nights it was impossible to close the doors from the multitude, who poured in full of worship and wonder. But, to prevent the novelty from wearing off; after the first popular fortnight some scepticism as to the reality of the miracle was insinuated. To suffer the matter to rest in doubt was intolerable. Accordingly, a Committee was formed consisting of three artists, my lord the Vicar-General, some of the canons, and an anxious crowd of nobles and others of the faithful. The artists approached to examine the picture; whether there had been any deception, by change of colours, and so forth; but the Virgin stood her trial boldly. No sooner was the glass taken out of her frame, than she opened her eyes twice, and even wider than she had ever done before; and finally, as full proof, firmly closed them. In short the Madonna behaved to admiration, and scepticism was no more.

Yet nothing could be more ungenerous than this doubt, for, as the abbe observes, "the Madonna had given most abundant proof before, having, on the morning of the 26th of June, the very day after the discovery, in solemn procession, done nothing but shut and open her eyes, and turn them in all directions, to the boundless joy of the multitude, who could not help bursting into tears." It is true, that in two subsequent processions, she did not give herself the trouble of looking at all. She had seen enough on her first visit to the streets of Ancona.

Pius the VIIth crowned this miraculous picture on the 13th of May, 1814! He did more, he fixed an annual holyday, the second SUNDAY of the same month, for the idol! He annexed to it a plenary indulgence, even the power of remitting sins! Fearful profanation! Well was it prophesied of the Man of Sin, that he should "think to change times and days;" that "his coming should be after the working of Satan, with all power, and signs, and lying wonders;" that "as God, he sitteth in the temple of God, shewing that he is God;" "the son of perdition!" whom "the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming!"

But a memorable personage now appeared on the scene, as much an actor as any Pope from Gregory downwards; but on the present occasion disposed to exhibit a good deal of his natural character. This was Bonaparte. Italian insurrections were not to be generated with impunity while he was on the other side; and he accordingly, after having put the Austrians to flight, marched down to investigate the progress of the miracle at Ancona. The conquering Jacobin did not condescend to visit the Virgin, but ordered her to wait on him. Orders issued at the head of French battalions and squadrons, were not to be questioned; and the sacred guardians of the saint brought her without delay to the palazzo Trionfi, where Napoleon had taken up his abode. She came covered with jewels and ornaments, the offerings of the faithful; Napoleon contemptuously ordered that they should be all stripped off instantly, and sent to the poorest hospital of the city. This formidable decree was on the point of taking place, when one of the French agents, Bonavia, suggested to the grand Spoiler the possible inconveniences of the measure, as a hundred thousand of the peasantry were fully persuaded of the miracle, and were of course likely to be extremely irritable on the plunder. His hearer well knew the ways of men, and was too sagacious not to see even in this path his way to popularity. He suddenly seemed struck with the prodigy; took up the picture, and fixed his eyes upon it for a long time, as in profound meditation. "We cannot positively affirm," says

the historian and divine, "that the Virgin opened her eyes on this occasion; but we cannot help forming at least our conjectures to that effect. Thus far is certain, that this great personage continued to look upon her with the most fixed attention; when, at once, he was seen to change colour, and use gestures that indicated his perturbation and astonishment." It was palpable enough that at least Napoleon had begun to see clearly on the subject; for he ordered the jewels to be restored, and the image to be replaced on its altar; "where, (as the Abbe says,) to shew his deeper respect, he directed that it should be covered with a veil." The truth, of course, was, that Napoleon's first instinct was scorn for the whole mummary. But his cooler cunning suggested it as a new means of popularity. He therefore affected to be struck with the divinity of the picture, and in his pious homage ordered the restitution of the ornaments. The politician and the hypocrite were finely combined in the last order; for the pretence of more profound homage served to put a stop to the insurrectionary faculties of the idol. The Virgin's eyes once veiled, could serve neither pope nor priest for the time. "The miracle (continues the Abbe) was finally attested by individuals of all kinds and classes, magistrates, ecclesiastics, Infidels, Protestants, Jews, &c. as is certified by the process-verbal registered in the archives of the cathedral of Ancona."

The conversion of Napoleon was a matter as obviously unexpected, as it was highly sagacious. The melting down of this hardened unbeliever was the true triumph, and doubtless the famous convert greatly enlarged his Italian favouritism by this proof of his sacred susceptibility. After this homage, that of all others was tame. Yet the worshippers were neither few nor humble; for among them was the Emperor of Germany, who went in solemn procession to the idol, and made it a present of a large quantity of wax for candles, and a considerable sum of money for masses. The Duchess Amelia, of Parma, with her own hands embroidered several holy tissues as a present to the Virgin; and such was the mingled patriotism and piety of the late Queen of Etruria, that she was on the point of running away with this inestimable picture to her university of Fermo! And to this depth of miserable and profane foolery does Popery, warm from the very lips of the Pope, and unchilled by the slightest contact with Protestantism, degrade and scandalize the common sense of mankind *. V. ii. 362.

Leopold's next attempt at reform was with respect to taking

* We have subsequently seen the exploits of the Virgin of Ancona alluded to in Dr. Phillpotts's excellent "Supplemental Letter to Mr. Butler."

the veil. Nunneries, with all their miseries and crimes, are so inseparable from Popery, that wherever it exists, they exist. Even in England, in the face of all our aversion for this cruel and superstitious system, nunneries are to be found, opulent, and laying every conceivable snare for the attraction of devotees. Why those things should be, is altogether inconceivable. We may tolerate the doctrines of Popery; because one man has no right to impose his belief on another; but why we should suffer its worst institutions, things altogether unconnected with doctrine, and palpably injurious to the common interests of society and contradictory to the laws of a free land; is as extraordinary as that we should permit whole establishments of the most notoriously and hazardously political part of the Romish system, Jesuits, culprits driven out for their crimes even from the Popish countries of Europe, to burrow and propagate in this land of Protestantism. Those are formidable instances of that incaution, by which nations prepare a path of thorns for their own feet. Let the hour of public convulsion but once arrive; let the land be but once shaken, and we shall see the first falling-in in those parts, which even now sound so hollow to the tread. We may yet pay a bitter price for our ungracious and indolent security.

Leopold, to allow the females who were drawn into those nunneries, "some means of at least knowing what they were about," fixed the lowest age for the vows at twenty-two. It was full time to restrain the convents, for in the diocese of Florence alone there were no less than fifty, containing nearly two thousand of those misguided and useless beings; and Tuscany, without reckoning the Siennese, contained the vast number of five thousand nine hundred and seventy!

What result the prosecution of those reforms might have finally produced, it is now hopeless to conjecture. Whether the lightening of this enormous burthen of the grosser superstitions which had so long crushed down and crippled the land, might not have given it the gradual power of restoring itself to the manliness and stature of freedom; whether even in the course of years the Scriptures might not have made their way into the hands of the community, and this rich and lovely region of the earth have ceased to be Popish, and begun to be Christian, must now be dreams. The Emperor Joseph died; as was supposed by poison. Leopold succeeded to the throne, and Ricci was left without a protector in the midst of enemies, a circle of rival Bishops, irritated by his superior favour, intelligence, and activity; a whole host of monks and friars, Jesuits and Dominicans, outrageous against his attempt to restrain their impurities

and a rabble utterly in the hands of their crafty and unprincipled confessors. Harassed by public vexation, he at length threw himself before Leopold, on his visit to Tuscany to inaugurate his son. His royal friend received him with his usual kindness, but it was evident that the Grand Duke, the manly reformer and fearless sovereign, was no more. Leopold had been called to the Imperial throne in a time of trouble. The French Revolution had begun, the royal ship of France had blown up, and every noble vessel within sight was kept in terror of the fall of its embers. Germany old, discontented, and weary of war, must be the first to feel the furious incursions of the French armies, unless they were anticipated by invasion; and Leopold, at the head of this disjointed confederacy, must have often and deeply regretted the tranquil obscurity of his ducal throne. When Ricci saw him, he was evidently dying, worn out by his anxieties. "He was decaying even to the eye, and with the vigour of his constitution he was losing the vigour of his mind." He acknowledged to Ricci that he could not press the Tuscan reforms, nor even prevent the Bishop's removal, as the price of public quiet, expressing at the same time his mental disquiet and his pain at the idea, that one day he might be charged with having abandoned him. After a month's residence in Tuscany, the Emperor returned to Vienna, where he died, in 1792, it was presumed, like his brother, by poison; but more probably by mere exhaustion. His crown, burthened with the ices of Europe, was too heavy for mortal brow; and it crushed him into the speedy grave.

The death of Leopold was the signal for the instant overthrow of all the Reforms. Every superstitious abuse was renewed, even to the shutting up the public cemeteries, which, to prevent contagion, he had constructed outside the cities. The dead were thenceforth buried in the churches. The superfluous altars were rebuilt; the idols were put up with renewed state and costliness; the childish ceremonies were re-established with all the unnecessary prayers, and formal idleness of superstition; the books which had been printed by Ricci's order, and distributed among the clergy, were burned; the ecclesiastical seminaries were stopped; the suppressed brotherhoods were put on their old easy footing; the list of the restricted holydays was extinguished, and the old one restored. Such is the zeal of popery for the perpetual blindness and degradation of its unhappy people. In place of the salutary and rational meliorations of Leopold, came back the whole train of the old holy mountebankism. The "sacred heart of Jesus" was again worshipped with fanatical ardour; and masses became again a

valuable trade; the preachers harangued on "limbos for infants dead before baptism;" and the confessionals, those nests of corruption, were again filled with profligates, cowed and uncowed; alike those who confessed, and those who absolved.

During those distractions Ricci died. He had been driven from public life, and had struggled for some time, much harassed in mind, and declining in health. He was at last seized with epilepsy, and feeling that his hour was at hand, desired to be carried back to Florence. He had, in all his resistance to Rome, made the strictest distinction between Rome as a court and Rome as a church; and his Roman-catholicism was unimpeachable; if the excess of submission to its most fantastic practices could make him clear. He now confessed frequently, and even shed tears at the feet of his confessor. His devotion in saying mass was a matter of admiration to the faithful; and after the consecration of the Host he has been seen to stand as in an ecstasy, holding up the wafer, and shedding floods of tears! Of course such a worshipper must have thought that he was gazing upon a God! Other processes were soon to be performed upon him; for superstition holds her children with a firm grasp, till she lets them drop into the grave. On the 18th of January, 1810, Ricci received the viaticum; and soon afterwards the extreme unction. On the 25th he received the benediction "*In articulo mortis*." On the 27th, at night, he died. He was honoured in his death; the people wept for him probably with penitent sorrow; the higher clergy shewed a late respect for a man whose firmness might have raised the character of their order; and even the Pope sent a letter of condolence to the Chevalier Ricci, his brother. The Bishop's opinion of the Romish Court has been shewn by his conduct, but his direct expressions are worth remembering:

* "The religion of the court of Rome," says he, "can have no other ground than *ambition* and *interest*! Those are the only motives of the *furious fanaticism* which devours that corrupted court. Let us beseech God to drive at length from all episcopal seats, and especially from *that of Rome*, this perpetually reviving hydra. It is from this *spirit of domination* and *avidity* that, for the most part, have arisen the heresies and other scourges with which God has permitted for our chastisement, the Church and the people to be afflicted."

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* La curia non può avere altra base di religione, che l'ambizione e l'interesse.—Ricci MSS. v. iii. 26,

* "The only thing in which the court of Rome took any interest was the maintenance of its pretensions, and the desire to augment them perpetually. It was for this that it had *disfigured the fair face* of the Church of Christ; it wished to make an altogether new one, *totally contrary* to that of the charity, the gentleness, and the humility, which were the true features given to it by its Divine Founder.

"The Bishops having become slaves and chaplains of the pope instead of being his brothers as they ought by the institution of Jesus Christ, they too in time indemnified themselves by usurpations of the rights of the inferior Clergy; just as the Court of Rome had usurped their lawful rights and privileges."

We must not be deceived in this high matter by the glosses and palliatives of popish priests among ourselves, soliciting power by the concealment of all the guiltier tenets of popery. † With those men, "confessions" are a mere pious opening of the conscience to heaven; indulgences, mere prayers; idolatry, the worship of God; persecution but argument; and the damnation of all men outside the popish church, simply a pious hope that all men may be saved! For the truth we must look to Rome; to her temples crowded with idols; to her breviary, filled with foul and legendary fables; to her throne, assuming the double power of spiritual and temporal despotism over the world. From living Rome, we must turn to the Rome of prophecy; from the haughty corrupter, as seen by the eye of man, to the doomed criminal, as seen by the eye of God.—Rome, the great adulteress, drunk with the blood of the saints, decked with royal ornaments, the purchase of her guilt, and holding out to kings and their people the golden cup of allurement and abomination. Rev. xvii. 3. But even at this hour the cloud is gathering over her head; at this hour the cry is issuing from more than mortal lips, "Come out from her my people, that ye be not partakers of her plagues." We may madly refuse to hear; but, as sure as there is truth in the oracles of God, those who league with her shall perish with her. She shall fall, and when the smoke of her burning ascends, many are the mighty that shall be cast upon the pile!

* Quello che unicamente premeva alla corte di Roma era il mantenimento e l'aumento delle sue pretensioni, con cui avendo già deformata la bella faccia della chiesa di Gesù Cristo, &c.—R.

† See the scandalous prevarications and contradictions in the "Evidence" before Parliament.

Illustrations of Paley's Natural Theology, with descriptive Letter-press.

By JAMES PAXTON, Member of the Royal College of Surgeons, London. 1 vol. 8vo. 12s. London. Whittaker.

THIS is a small but well conceived work, containing plates of the principal subjects of anatomy and physiology, adduced by Paley. The author speaks of them as made from nature; and they are obviously a very useful and illustrative explanation. The volume deserves to be in the hands of every one who takes the "Natural Theology" as a guide in one of the most interesting studies that can be offered to the mind of piety and wisdom.

Paley was probably the most popular theologian of his age; and his popularity is so far from being diminished by his death, that his works now fill a still larger space in the public eye, than when he was present to sustain them by his connexion, opulent means, and knowledge of the ways of authorship. Yet the last century possessed some very able theologians, some very learned, and some very dextrous in their solicitation of popularity. Paley has undoubtedly thrown them all into the shade, if celebrity is to be measured by public acceptance, and general utility. Not contending, or not desiring to contend, with the learned fame of Lowth and Warburton, or with the vigorous and controversial prowess of Horsley, he turned his powers to a simpler but more extensive triumph, and has found it a more permanent one. He devoted himself to the humbler occupation of clearing away the difficulties that beset the general path of divine knowledge. A sufficient scholar, and a capable inquirer into the workings of the human understanding, he was thus furnished with all the materials necessary for his task. His residence as a parish priest may have suggested the subjects of his principal works, and possibly taught him somewhat of the simplicity of his mode of illustration. But he seems to have had no remarkable original faculty; to have been altogether destitute of brilliancy or striking invention, and to have found his most congenial employment in explaining and combining the thoughts of other men. Enterprize and vivid discovery were out of the question with his rank of mind; he makes no attempt to master any new power, he soars into no new province of the world of intellect; he leaves the depths and heights to the adventure of more hazardous spirits, and restricts himself to converting the surface into productiveness and beauty, with the implements and after the manner of his fathers.

This is no degradation to his memory. The true honour is not in the multitude of the "talents," but in their exercise. In Theology, beyond all other studies, the useful ought to be the great object; and he who leads but one darkened mind to the truth, achieves a nobler fame than if he were master of all the ostentatious ability and showy knowledge that ever busied themselves in swelling the pride of man. Standing in the immediate presence of Revelation, all the vanities of worldly applause are tenfold vanities; the mighty wisdom of the Divine Spirit, and the awful responsibility of our nature, extinguish all minor things: we are under the eye of God, and must think no more of the eye of man.

The moral to be derived from Paley's success, is the good within the means of the majority. What he might have been qualified to do, we may not so easily decide; but nothing can be more unquestionable than that what he did, many others could have done, and many may still do. We are in no degree inclined to charge the British clergy with wilful indolence; but there are hundreds at this hour restrained from literary effort by presumed inadequacy, who should be stimulated by the present proof of what can be done by powers and opportunities apparently not ranking above their own. We do not hesitate to place Paley among the most valuable theologians of the last century, distinguished as it was in theological labours. Yet his "Evidences," the work on which his chief utility rests, was within the competence of perhaps any divine, who would have had patience enough to read and abridge "Lardner's Credibility." The "*Horæ Paulinæ*" has higher claims; it is original and ingenious, but it is the least popular, and therefore the least useful of his works. Let no man, then, with the education of an English clergyman, and with the leisure of a parish priest, venture to feel himself justified in inaction, by the difficulties of literary success. He has here the proof of what can be done by the simple means of choosing a judicious subject, and of treating it in a style of common sense and plain elucidation. If Paley had powers beyond this, we only honour him the more for his sacrifice of ambition.

The "Natural Theology" was the work of his later studies, and was intended to round that system of moral and religious wisdom, which he had begun in the "Evidences of Christianity." We are, of course, not about to detail a work so well known. The wide circulation of the volume is a sufficient mark of its importance; but that circulation has rendered a analysis of its contents. Its popularity is due to the same causes, which have ren-

dered popular nearly all the works of this intelligent writer ; but it also arises in some measure from the attractive nature of the statements by which the argument is supported ; since it may be observed every where in society, that natural history forms an object of perpetual curiosity and attraction, as if, like gardening, it had been one of the original instincts or feelings of our common nature.

We might still be surprised that this work should have so entirely superseded those of Ray, Derham, Bonnet, and others ; and that it has superseded them is certain, since they are scarcely to be found except in libraries ; while to the public at large, entertaining as they are, independently of their valuable collection of facts, and their theological views, they are as if they had never existed. That the work before us was entitled thus to supersede them, we must not say ; but there is a good fortune attending books, as men. A new public, and a reading public, had started up, demanding food ; and while that class of merchants, which is generally sufficiently watchful over such a demand, was not prepared to satisfy it with new editions of the works in question, it was Paley's fortune to step into the vacancy, and thus to anticipate a revived competition. But, feeling a sincere respect for this author, we yet may not falsify our own opinion, that the work before us is not of a character to have superseded all the former productions of the same nature ; neither do we think that it is entitled, in either form or matter, to supersede the efforts of future writers. In fact, that, in an age like ours, it should so long have monopolized this subject, does surprise us ; since its faults must be fully sensible to the now numerous cultivators of physical knowledge. Be the causes of this indolent acquiescence what they may, we lament it : the public should not be deprived of the further knowledge of these subjects, and the further pleasures awaiting it, from any cause.

It is for this reason that we have here undertaken to note some of the deficiencies of the " Natural Theology ;" and if, in doing this, we shall show that a better work may be produced, and at the same time stimulate some capable writer to produce it, we consider that we shall have rendered a service to our generation, and that even Paley, were he now alive, would be the first to sanction our call on the religious philosopher. It is a generous feeling which pronounces, that the dead must not be censured, yet it is a thoughtless axiom ; since, while we must all correct our knowledge by the errors of others, what errors can we so harmlessly point out as those of one who is now alike beyond the applause and the censure of men. It will, however,

be our chief task to mark, as far as our space will admit, such topics and facts as we desire to see added to a work of this nature; designating, rather than discussing, what would, in reality, occupy another volume of equal magnitude.

It must be allowed by philosophy, that the Existence of a Creator, designing or adapting means to ends, is as clearly established by a single well chosen fact, as by the whole range of natural history. HE who made the eye for seeing, or the ear for hearing, intended, chose, and effected. And if, from a single fact, we can prove DESIGN; so, from a range as limited, can we prove POWER; power, of whose means or extent we can form no conception; wisdom, far beyond our utmost stretch of thought, and benevolence spontaneous, unwearied, and unlimited.

But, for this narrow yet satisfactory view, the materials of even the book before us would be superfluous. Of the mere existence of a Creator, the proofs are accumulated beyond necessity: while as a general view of natural providence, the work is even meagre: the facts are comparatively few, are often imperfectly stated, and generally divested of that interest which the subject permitted and required; and the omissions of whole branches of natural science have deprived this great argument of its due variety; thus enfeebling and circumscribing to the general reader the range of the Divine power, contrivance, and wisdom.

By the marks of power and design visible, we conceive primarily the existence of a Supreme Being; or, in other words, of a Being of wisdom unlimited, and power unlimited, omniscience, and omnipotence; with the necessary consequences, omnipresence, eternity, spirituality, and unity. From other facts, we prove Beneficence; a design to produce happiness simply, where the same ends, the existence and continuation of this order might, as far as we can judge, have been effected without happiness, or even by means of direct misery.

It is obvious that a work giving evidence of those great truths, might be a noble auxiliary to Christianity. That the Deity is omnipresent, that he is about our bed, and spieth out all our ways, all men calling themselves Christians are required to believe: yet, it is to be feared, that a vast majority act as if the eye of God was not for ever on us, or a future judgment not inevitable, and even near to us all. This is not the true Christian conviction on reflection; religion requires something more distinct, vigorous, and practical—the habitual impression, the feeling, never asleep, that we live in the presence of God, that not an action, not a thought is con-

sealed from him, that we shall be solemnly answerable for our offences, and that with him alone is reward. How difficult it is thus to live, let the best of us answer; and how necessary it is that we should adopt every means in our power of cultivating this feeling, we surely need not say. It ought to be our perpetual effort to view the hand of God in every thing that surrounds us; for this is one powerful mode of making us feel that our hearts also are in his hand. In moral nature, this is not always an easy effort; since it is of the nature of moral relations to pervert or obscure our affections and thoughts; and further, to make us forget the Creator in the creature, whose influence on us is the most immediate and sensible. Physical nature, on the contrary, exerts no such pernicious influences. In contemplating the wide range of *this* universe, our minds are free, at liberty to contemplate the Might by which it was arranged and supported. Nature thus becomes that perpetual temple of the living God; which it has so often been called; and the philosopher who has been accustomed to view it as under the immediate guidance of that Power which created it; who sees the hand of God every where, who scans his designs and his bounties in every object, every movement, every change around him, who lives in that universe of nature as in the temple of God, is of all men that one who will feel daily, hourly, every minute of his existence most alive to his moral supremacy, feel that **HE** indeed is about our path and about our bed, that his eye searches our inmost thoughts, and that salvation and immortality are the gifts of his omnipotent hand.

Hence it is, that while we desire that works of this kind should become popular, that they should even be multiplied as to the form and manner; we are also desirous that they should embrace, as far as it can be done, the whole range of nature, that the hand of God may be seen in every thing. If accumulated proofs of his existence, or even of his wisdom, are superfluous, since, once proved at all, we know that they must be boundless; it is not superfluous to hold forth the variety of his wisdom, the endless modes in which his power and his beneficence are exerted, and those more secret, yet still more sublime, indications of states of being, when all around us shall have passed away.

There are no works in existence which give such a general view of the great kingdom of nature, divested of systems and technicalities, as the public can understand. Scattered writings on many particular subjects there are, but not one which embraces the whole: while on that branch of natural history called

Geology, and on that most miraculous department, Chemistry, there are not even sketches of the broad and general kind alone suited to the popular apprehension.

While such writings, therefore, are a want in the present state of society, in what way so advantageous, in every sense, can they be brought forward as in connection with Theology? The power of first impressions is indubitable; and he who has first heard of Chemistry, or of any other subject in nature, as of the hand of almighty Power, directing the order and the march of nature, for him have been laid the foundations which will not easily fail.

We have already remarked, that there seems an instinctive avidity for this knowledge; and this gives the writer on such subjects the means of enforcing on all classes (even on those who might shrink from a work of mere theology) principles, and feelings essential to the highest interests of our being. But we must not indulge further in our notion of the plan, and utility of such a work; we turn to the less pleasing task of showing where, we think, Paley has failed.

In a certain sense, it may imply a species of apology for the author, that the leading defects of his work are traceable to want of familiarity with his subject. Want of knowledge is perhaps too severe an expression; yet it is evident, from the manner in which the knowledge which he has selected is used, and indeed from the very quality of the knowledge itself, that not one of the departments of science from which he has borrowed, was well known to him, or had formed a part of his habitual studies. It is plain that he had read books for the mere purpose of thus using them, or, in short, that he was but a higher rank of compiler, as far as his illustrations or argumentative facts are concerned. Thus, while we trace the abridgments and selections from Derham, and Bonnet, and others, we see that his hand is cramped: and though there is often sufficient decision and boldness in his language where he asserts and defies, there is not always that courage and consciousness of security in explaining and defending his assertions, which solidity of knowledge would have given. It is also an apparent consequence of this, that his style wants the ease, variety, and grace, especially useful in a work of this character; it must have been trammelled by his inability to think over and render his own the materials which he had collected. But it is a much more serious defect, that, from being confined to works of some standing, and apparently to not a great number of even those, he was not in possession of that store of information, from which he might have

made a sufficient choice. Modern discoveries seem nearly out of the question; while, from want of personal observation, every thing bears, to the reader acquainted with those subjects, an antiquated, or somewhat school-book air. It is not merely that there are no discoveries of his own, since that was not necessary; but being, from the novelty of the study even to his accomplished mind, unequal to pursue the light among the scattered and often imperfectly recorded facts of natural science, he has lost the opportunity of most materially adding, not merely to the general interest and attraction of his work, but to the mass of his argument. We are perfectly convinced that the judgment which we have passed, will be that of every man acquainted with the subjects in question.

The plan of the work might be easily improved; the parts are not duly balanced; the portion allotted to human anatomy, is, for many reasons, too large; while that allotted to comparative anatomy, is unduly narrowed. We will even say the same of the astronomical parts, although the author produces reasons for his conduct there. Chemistry, to the importance of which we have already alluded, is an utter blank; if we except the slender chapter on the Elements; and such also is Geology, though evincing, on a scale of the most striking grandeur, the infinite power and contrivance of the Divine mind. In passing over Meteorology in its varied branches, the author has lost a splendid opportunity of augmenting the value and interest of his work, while proving the agency and attributes of the Divinity from phenomena of equal brilliancy, variety, and importance.

We must also observe, that he has not availed himself as he might, of the Vegetable Creation; attractive as it is in itself, and elegant, as it may be called, in the language and the illustrations which it admits. Thus also have we to regret the very small space allotted to Insects, although infinitely more productive of interesting matter than all the rest of the animal creation united. But not to detail more minutely, we will repeat our own view of such a work; which is, that it ought to take up the whole range of creation; not solely because there is now no work for the people which contains an ample and attractive view of the works of God in our universe, but because that range of enquiry is essential, as a means of showing to the multitude the majesty of almighty power and beneficence.

One or two remarks more, and we have done. Human anatomy is not a well chosen department for the illustration of the Divine contrivance. Of all anatomy, it is obviously the least accessible, as it is the most repugnant in its demonstrations.

It is repugnant even in description; and thus, while possessing no peculiar convenience for the public, it is in danger of disgusting delicate minds by its mere verbal details. Yet on this branch, the author has dwelt peculiarly; little careful, at the same time, to diminish, by his manner, its repulsive character; or rather, choosing the language of the vulgar, (ex. gr. his name for intestines), where it might easily have been avoided.

The subject of Instincts is altogether too slightly treated in this work. If the mind of man be a study for the theologian as for the metaphysician, surely an examination of the minds of the lower animals, through all their tribes, claimed a place in a work intended to shew, though in a different sense from the ancient Platonists, that "*Deus est anima brutorum.*" It was a topic from which a metaphysician ought not to have shrunk, while it opened a wide and almost untrodden field to him who claimed the merit of a courageous thinker.

Let us now proceed to indicate a few of the points in physical science, which we should desire to see treated in a new work of this kind. We need not stop our pen, though it should happen that Paley, in his cursory manner, has noticed any of the facts which may occur in the course of our brief examination. We have now dismissed his book, and may proceed as if it had not been.

We said that Geology included phenomena well worthy of notice in a work professing to shew the attributes of God from creation; and Geology, we need scarcely say, is that branch of natural history, which comprises the present structure and materials of the naked and lifeless earth, together with the actions that are now taking place in it, and the changes which it has undergone since it quitted the Creator's hand, or will probably undergo in the lapse of time. That high purposes are served by what, to a cursory and ignorant view, appears deformity, that those imply design, and that the ends are beneficent, has often been said from very limited views of this branch of science; it will be the business of a new writer to shew, that the same holds through the whole range of new discovery.

Let us look at the mountains, and the inequalities of the surface. It is a familiar remark, that without them we could have neither springs nor rivers; but we must trace the consequences a little further. Had they not existed, the surface of the earth might have been divided between arid plains and pestilent swamps, African sands and Siberian marshes. Human life could scarcely have existed, the inferior animals would have been much restricted in kinds and numbers, and even the vegeta-

ble kingdom would have been reduced within limits of singular narrowness and inutility. Yet Geology remarks, that the mountains are daily wasting away, that the inequalities are perpetually approximating to one uniform level, and that a day, however remote, must arrive, when that condition of the earth shall take place. But, to fear this event is almost, like the hypochondriacal astronomer, to look forward to the day when the light and heat of the sun shall be expended; since each effect produced diminishes the power of the causes, and in a ratio which augments rapidly.

In compensation of this remote evil, let us remark the advantages derived from that very ruin of the mountains, which appears to foretel destruction, as it is apparent destruction in itself. We shall then see the design under which it has been ordained that the solid rocks shall perish, the widely beneficent ends attained through a contrivance so simple.

It is the destiny of every fragment broken from the mountain summit, to be carried at length to the plains; while a portion of them know no rest till they reach the ocean. And while, during the long train of motions and collisions communicated by the flow of the rivers which transport them, much of those materials is pulverized, it is also their lot to be deposited, from their buoyancy, above the coarser fragments, and to be carried to the greatest distances. Thus are formed the fertile valleys found in mountainous countries; thus are formed the wide plains interposed between mountains and the sea; thus are those plains fertilized; and thus are islands raised where a solitary ocean once flowed.

To conceive the magnitude and importance of the consequences resulting from an arrangement so simple, it is necessary to take a map of the globe as it now is, and to reduce it, by excision, to its mountainous or elevated portions only, to cut off all the alluvial plains, deltas, and islands; and not only thus, but to excavate the lakes that have been filled or reduced in size, and to reconvert into sterile mountain-glens the flatter fertile valleys now interposed among the hilly tracts. Having done this, we shall see what the earth may have been when the rivers which have formed those lands first began to flow; and shall soon find that we have cut off a vast portion of that fair part of the earth now the seat of fertility, wealth, and population. Thus would Egypt become an arm of the sea, bounded by barren rocks; thus might the vast plain of India, with all its population, from the mouths of the Ganges even to the foot of the Himalaya, disappear; thus might China be reduced to a meagre and scanty territory; and thus might even the

United States of America, with far more of that enormous continent, cease to exist.

And all this vast accession to the food and the place, and therefore to the race of man, may be thus the consequence of a single arrangement, which appears, to a superficial view, inevitable or necessary, and which yet is the effect of design; since it was not necessary that rocks should have been capable of disintegration, or, when decomposed, convertible into soil. And all this, too, may proceed almost without limit: assuring us that, through every following age, the surface of the earth will increase, not merely in dimensions but in value, and with it the means and the numbers of mankind.

And let us here notice another wise and beneficent compensation implicated in the greater plan which we have just described. It is the fate of all the finer and better parts of the agricultural soil to be washed away by the rains, perhaps to carry to other places its wealth, very often to be buried in the ocean, without hope of use, without at least present hope; though here also Geology sees, with its prophetic eye, the secret designs of Providence, and discovers a provision reserved for future uses and future blessings. Were there no remedy provided against this evil, whole tracts would soon become barren or useless. But the same simple expedient that forms new plains, is equally adapted to replace the losses of the old; and thus, even in the inanimate earth, the mysterious round of apparent destruction and reproduction is maintained.

We must farther observe, that while it is the barren and useless mountain which thus forms the valuable plain, so do comparatively small losses produce extensive gain, while that loss is of materials useless alike to man and animals, and nearly also to vegetables. What the Alps may have lost in altitude or value, is scarcely sensible; yet hence have arisen the rich plains of Lombardy, and the existence, with the happiness of millions past, as hence will arise that of millions to come. Who, then, shall say that He, whose hand is, even now, daily making a world for man, did not at first create that provision, whence his superintending providence is still extracting what he originally designed to be "good?" And who shall say that man is not the object of even his temporal care, when for him, and almost for him alone, the Deity is hourly contracting the range of his watery world?

If, in this extension of the world destined for man, Geology traces design with wisdom and goodness, let us still further show where that hand acts similarly, yet by other means, working secretly in the dark depths of its own ocean, and by

agents which ignorance despises, or sees not; agents which an all powerful Being alone could direct to ends so mighty and so disproportionate to their apparent powers.

It is in the great Pacific Ocean chiefly that we see the enormous structures erected by an obscure and almost insensible animal, a worm possessed of a life scarcely more than vegetable, deprived of locomotion, and dying rooted in the narrow cell which gave it birth. With dimensions often not equalling a pin's head, with a life which probably does not exceed a few months, without apparent organs of sense, and with hardly other parts than those necessary to form its own cell, this animal, working slowly and blindly, is yet enabled, by its numbers and succession, without design, and yet guided by that Design which cannot err, to erect structures before which the greatest works of man are as nothing, which are even the rivals of the mountains themselves. And the produce is—what? A coral, a hundred corals, a collection of delicate and tender forms, seeming of all things the most unfitted for the great end to which they and their fabrications have been destined.

And can any thing be clearer than the Design, from its very commencement to its termination? in the variety and succession of contrivances or laws by which that ultimate object, the extension of the earth and the multiplication of man, is to be produced. Man, the contriver and the mechanic, could, with all his ingenuity, have scarcely conceived the expedients necessary to convert those coral branches into solid islands and mountains.

If we pass over the original animals and their immediate fabrics, it was still necessary that they should work in colonies; else their works must have been uselessly scattered over a whole ocean. They work in colonies!—It was useful or necessary that their works should reach the surface as soon as possible, for there is the end and purpose of all their labours. They select the shallower banks and portions of the sea in which they reside! It was necessary that the fabric should be solid, to resist the force of the ocean, and the consequent dispersion. Numerous different kinds associate, and the produce of the one is calculated to fill the interstices of the other; while the larger and weightier form bases for the general solidification and attachment. But this was not sufficient to consolidate the porous and tender mass. Shell-fishes find lodgments in the interstices, and leave their remains; the ocean crumbles portions of them into sand; its water is contrived to dissolve a part, and that part is again ordained to precipitate itself, by the laws of this marvellous Chemistry, so as to solidify the whole by a cement

rivalling those human inventions, which yet depend on the same laws.

But the rock is not yet an island : it could not pass the surface of the water ; for, beyond this, the animal dies, and its works are at an end. Who directs those colonies of animals immoveable, incapable of communication, to agree that their structures shall occupy circles or curves ; who teaches them to enclose a basin in the ocean ? They know not that they will thus most securely construct an island. But He knows it all, and shall we doubt that He intended it all ? Who else can have devised what man himself could have neither conceived nor contrived ? Is there not here a design formed, commenced, regularly pursued, and by means as simple, as they would be impracticable to all but His power.

But even yet the work is incomplete : the foundations of an island are laid ; but to man, it is useless, for it is washed over by every wave. Let us watch what remains to be done, and then ask whether it was not intended for his use, and whether the design which we have here assumed, be not that of the Creator ?

The island must be raised beyond the level of the sea, that it may bear vegetables for him who is to be its inhabitant. The animal has ceased to live, perhaps its colonies are even extinguished. But it had wrought to the highest possible level, to that of the *full tide*. To that tide, and the billows of that restless ocean, it is committed to break into fragments whatever it can reach, and to pile them up on the rock beneath, as a bulwark against itself. To its waters it is committed to consolidate those fragments, and the island becomes at length raised, beyond even the power of the ocean, by which it was completed, ever to inundate it again. By itself are its proud waves stayed, but it is to His orders that they are obedient. The island is now a dry and safe rock, and still it remains to clothe it with vegetable life, that it may be peopled, as the naked earth was itself clothed at the original creation. And shall we not conclude that He who hourly makes the islands of the Pacific, made also that earth to which they belong. He will be a bold man who shall say that this train of things was laid in chance ; that a thousand, ten thousand of those chances have happened, and are daily happening, in the same order. And he will be not less bold who shall say that the fabricators agreed to produce what they have effected. If he answer that they have followed their instincts, then is the argument established, for those instincts are His hand and His mind !

We need not trace minutely the remainder of this order of

things, since it belongs chiefly to vegetable life. Seeds are wafted by the ocean, and carried by birds, because it has been ordered that seeds shall not perish. Vegetables grow, because it has been ordered that the elements shall now commence that task which they performed on the mountains, and convert the arid rock into fertile soil. Birds find refuge and food, and add to its fertility; while successions of plants, born to die, render that soil what it must yet be for man's use. And while there has been implanted in man the spirit of adventure and activity, so has it been taught him how to venture on that ocean which is to waft him into possession of the new lands, now ready, as they were created, for his use. The scheme is completed; and can it be said that what we have thus traced with an admiration and homage to Divine power inseparable from its singularity and the perfection of its evidence, is not the execution of a regular design?

The scheme is completed; but we still have to notice one contrivance, one branch of design, by means of which variety is given to this new creation, and with variety, increase of extent and of fertility. Yet, as it appertains to another branch of our subject, we shall first notice that system of volcanoes on which it depends. Geology knows not hitherto much of those awful phenomena, but it can discover that they are portions of one great design, and that their terrors and injuries are compensated by their uses to the great plan of nature and human-kind.

It is the result of a rational and right Theology to view all the physical evil of the world, either as a necessity appertaining to that order whence good is produced, or as a direct good, the exact nature of which is concealed from our limited faculties;—so does geological science strive to explain by what means advantages are connected with those tremendous catastrophes, of which the more striking effects are unmixed evil. If it has not yet succeeded in this as it would desire, the cause must be sought in the imperfections of an infant science.

It seems the general opinion of our ablest geologists, on the best evidence in a case so difficult to be proved, that beneath the solid crust of the globe, there is existent a heated and fluid mass of those substances which, on the loss of heat, solidify to produce some of the rocks and minerals forming that firm surface which, to a cursory view, appears to constitute the earth. The extent of this it does not pretend to define; but from appearances on which we cannot enter in this place, it has come to the conclusion, that whether this fluid mass occupies a large and central space or not, it is permanently exist-

ing in extensive chasms or prolonged cavities, communicating with external apertures, which, being its spiracles, are volcanoes.

It has also noticed the periods of repose and eruption in those; further remarking, that the latter are preceded by earthquakes, and that these commotions, of which the destructive effects exceed those of the mere eruptions, cease whenever the ignited fluid has found a free vent.

While it thus attributes the earthquake to the same causes which produce the volcano, it has argued that the existence of this subterranean heat and its consequences, is inseparable from the structure of the earth; and therefore that as far as it is an evil, it must rank with the other indispensable evils attached to the present state of things. But connecting the two sets of phenomena as it does, it also determines that, by means of the volcanic eruption, the greater evil of earthquakes is obviated or diminished, and it thus traces utility and beneficence in that which a more narrow philosophy regards as unmitigated evil. If we might use so inadequate a comparison, volcanoes are the safety valves of the fiery abyss.

It has been one of the labours of geology to shew, that, in forming the mountains of the globe, the Divine hand, operating by means, in this, as in every other department of nature, has employed, in elevating the previously flat surface, the agency of mineral substances, in a state of fiery fluidity, protruded from below, and disposing themselves afterwards in various modes, before that consolidation by which they were to become hard rocks. Thus does it trace the earlier and horizontal rocks which it terms stratified, broken and displaced in union with those which it calls unstratified, and which it proves to have been formed from fusion; while, from the appearances attending both, it concludes that these have been connected as cause and effect: or that the fluid rock has been the secondary cause under the direction of almighty Power.

We had previously shewn that it is the irrepressible tendency of the mountains to waste away, and thus to suffer for purposes the most beneficial and important. Yet a provision is also appointed to restrain the evil of this waste. That similar provisions against natural contingency have been ordained from the beginning of things, by the Mind that sees the future as the present, to-morrow as to-day, is the conclusion of Theology; and, combining this principle with its own physical observations, Geology concludes that it is the appointed office of the fluid minerals within the earth, to elevate (and it is not improbable

by means also of previously appointed changes which it has not yet been able to assign) those portions of the earth which, to the all-seeing Eye, require this renovation.

Thus it views the volcano, or its cause, as the appointed agent in elevating the lands of the globe. And it is enabled also to prove, that where the actual volcano itself is not in existence, its causes are operating the same effects, remodelling the surface and changing the face of countries, or actually producing new lands.

To detail those proofs is beyond the bounds of the present paper, and we can scarcely venture even to enumerate the instances in which those effects have occurred, capable of proof from investigation of consequences, or reposing on the satisfactory testimony of living observation or historical record. Yet, to name a few, it is shewn by the former evidence, that a large portion of Italy is the actual produce of this cause, as its very soil, in its fairest parts, also is the produce of volcanic rocks. Similarly it is proved, that the volcanic islands of Africa, the Canaries, the Cape de Verde, the Azores, with St. Helena, Ascension, and many more in various parts of the world, are, in whole or in part, the consequences of volcanic power; territories generated, where before there was deep sea. If Iceland, thus apparently generated from its very foundation and through its whole extent, is thus also a creation of new lands, chiefly prior to historical record; modern, and almost living observers, have seen additions made to it by this tremendous power, adding evidence of a most satisfactory character to that by which it is inferred that the whole is equally a volcanic product, a land of fire, produced by fire, from the depth of the ocean.

But no question can remain, when it has been the lot even of men yet on the stage of life, to witness the entire and absolute productions of such islands, and from this very cause, as at Santorini, and in many other places, the fact is established; and it is a most important era in the physical history of the globe.

But we shall perhaps prove it the more satisfactorily by recurring to a former subject, which we purposely interrupted, namely, the production of the coral islands.

We have shewn that those tracts, as formed by the animal, do not pass the high-water mark, while the utmost height to which the operations of the sea can raise them further, is but about six feet. Thus, though still habitable, they are incommoded by the want of water, as they have no other supply than from the rains received into their central basin. Human philosophy, without undue presumption, might have concluded, that

while it was the apparent intention of Providence to extend the habitable surface of the earth, and, in this case, by a train of secondary causes so wonderfully laid, it would not leave that work less perfect than the other works of its wisdom and power.

Nor does it presume more than astronomy or science in general, when it suggests that the power which might be applied to this office, that of elevating those lands, would be that which it has already seen operating the same effects in other instances—the volcano. And by the volcanic force it is effected. The examination of those islands discovers, in some of them, acting or extinct volcanoes, forming interior mountains, and elevating on their sides those coral beds which, without their means, could never have quitted further their native element. And even where the rocks, which are their produce, are not to be seen, elevated tracts of coral, which nothing else could have brought into their present position, indicate that even here there has been exerted that force which, at another point, has broken forth at the surface and declared its nature.

Can we now doubt that a great beneficent design has been completed, and by means, of which every step has been calculated through a train of the most admirable causes? He who does not, in this, see design, must indeed be blind; as he must also be, who does not now perceive that in the most tremendous effects of His power, good is intended; that the volcano is the flaming engine of his bounty, not of his wrath; and that the overwhelming destruction of the earthquake is to be repaid by benefits a thousand fold, by additions to the numbers and happiness of that race against which its vengeance seemed to be directed.

Let us pass to some other appearances investigated by geological science, which if, in the detail, they possess a less splendid character, do not less bespeak the contrivance of the great Author of Nature.

We know, upon the highest authority, that the various products of nature were appointed for the use of man; and therefore we may safely examine those substances in which mineral science is concerned, as if formed and arranged for his advantage. And if, in the great variety of those products, whether rocks or metals or earths, and in their extraordinary and highly distinct properties, we find substances applicable to every conceivable want in the arts, so must we admire the ingenious modes (if we may use such human terms) in which they are so distributed, as to become accessible to our industry.

In this also we must recur to those elevating forces, the greater results of which we have already considered. Those

rocks which Geology calls stratified, were once horizontal ; and, following each other downwards in parallel positions, it is clear that whatever various kinds existed, but one, or at least a few, could have been seen at the surface. We might not have known the existence of those beneath ; without great labour, we could not have reached them. Geology could not have become a science ; our knowledge of the earth would have been almost nothing.

Let us now mark how simply all those rocks are brought to light, and placed at the very surface of the earth, for our use and examination. It is sufficient to elevate at one point the whole body of strata, and immediately every rock in the series is laid bare. We can thus see what we could not have discovered without digging deeply downwards, and we can also obtain for our use at the very surface, what might otherwise have for ever remained inaccessible. Thus is the very structure and philosophy of the earth dissected for us and exposed, and we obtain a view into the depths of the globe, much clearer than the deepest perforations could give. And as a practical instance of the uses of this provision, it is thus that that most important substance, coal, becomes known and attainable ; being, in our own country, often wrought to an enormous extent, by means of horizontal ways, into the elevated grounds, and without even sinking below that level, which is the limit at which water can be drained off.

And further, although Geology has not yet satisfied itself respecting the proofs, it appears probable that the repositories of the metals so indispensable to the wants of man, are also connected with those causes which have effected the elevations of the strata ; and that from some deep-seated stores are procured and deposited in their own caverns, substances which, if partially placed and hard of access, are perhaps even thus more valuable, as giving rise to that necessity for human labour and human intercourse, the important and general uses of which we so immediately discover on their suspension.

But, whether or not this particular view of one of the effects of this great and simple power, shall be proved, there is one very familiar effect which we must not pass over, because we are desirous to show how many useful results are produced by one cause in the hands of that Design, which still knows how to gain its ends in so many ways.

It is to the elevation of the strata that we are indebted for our springs, and therefore for our rivers, and by consequence for all the innumerable advantages and effects dependent on these. In one class of rocks those find their way through the

fissures which have arisen from displacement; in another, the water insinuates itself between the strata, and is conducted along their declivities to distant points; in either case, obeying the well known hydrostatic law, which causes them to break forth in volume at the surface. To such a further end is applied the irregularity or disturbance of the strata, or the great law of elevation; while it is very principally owing to the external irregularity, to the mountainous elevations, that even the rain, which is at once to constitute springs and rivers, and fertilize the soil, falls at all. And let us here also remark, though it is a fact in Meteorology rather than in geological science, that while the rapid drainage of water from mountain declivities leaves them very shortly again thirsty, even after the heaviest rains, so it has been provided, that by arresting and precipitating the clouds, they shall never be long without the waters necessary to their vegetation.

But there is another fact, which we cannot persuade ourselves to omit, because it coincides, as far as we may dare to conjecture the intentions of Providence, with those which we have already stated respecting the extension and improvement of the habitable world; a design we shall at least prove, prepared, and uninterruptedly conducted; and thus far we strengthen the general argument, though our conjecture as to the ultimate ends may be unfounded.

It is evident, in the first place, that the greatest portion of the present rocks have been formed out of the fragments of former ones; and, in examining their character, we can easily trace that the proportion of calcareous rocks diminishes progressively backwards, and that in those of most recent formation lime abounds. We need not say that calcareous earth is a manure, and that few soils can be fertile without a proportion of it, while the countries of this character are among the most valuable of all.

Now, it is remarkable, that the far larger portion of the calcareous strata has been formed from the remains of shell fish; and that as those have abounded in past periods, or otherwise, so do the calcareous strata apportion themselves accordingly. And, in examining the present inhabitants of the seas of this character, as well as the enormous banks of calcareous matters produced by them, it has been ascertained that their number and produce are greater than at any past period, while this calcareous matter is produced, not from calcareous rocks, but from the waters of the sea.

It is therefore a constant addition to all the former stores of calcareous earth, or the quantity of this substance is progres-

sively increasing for the whole globe. That it is really so, may be clearly seen from the mere consideration of the coral rocks and islands already enumerated, now occupying enormous tracts, where there was assuredly once nothing but empty sea. And if in this particular case there is a visible addition to the calcareous territories of the globe, so does geological science infer, from past phenomena, that what is invisible, what is yet buried beneath the ocean, will, at some future day, be elevated to form new rocks and new lands. That this has already happened at some distant time, in many tracts, is abundantly visible in the West Indian islands, and in the volcanic islands of Africa; and should elevations more extensive occur under the ocean, in conformity to all our experience, it is obvious that a great additional extent of calcareous rock and soil will be made to all that is already existing.

Hence, then, we must conclude, that the earth, as a surface bearing vegetables, &c. for the use of man, is, as to him and his race, in a state of progressive improvement as of augmentation; but whether of augmentation or not, of improvement in the quality of its soil, because calcareous earth is not destroyed on the one hand, while it is formed on the other. And all this too by the slow and unconscious operations of animals. Thus do we trace Design, and thus surely may we infer Beneficence, since the ultimate result must be good.

We said, that Chemistry demanded a place in every work on Natural Theology, and can only regret that we have not now the space to point out, in this most extensive and wonderful science, that which would require examination for our purpose. The science itself is scarcely ripe for those general views necessary in the present case; vacillating, as it still is, among myriads of facts, often obscure, and of causes still more obscure, which, from their mere numbers, almost exceed the grasp of one mind, while they as yet defy, and will long continue to defy, the generalization essential to raise this unformed science to the real honours of the name.

Still, if there is a branch of nature which seems most especially to bespeak a Divine agency, it is this one. In the tangible and mechanical arrangements and the palpable, ponderable substances of nature, man can often see the means, and often he can even imitate what he sees. Where he cannot imitate, he can still conceive how a Hand superior to his own might have effected the work—how even that Mind which, for similar purposes, has imparted to him a limited portion of the same reason and the same powers, had planned and conceived the work which His power has executed. But, in chemical science,

he is nothing. He can approximate different substances, it is true, and with new results; but he is working in darkness, and he trusts to another agency than his own to do for him what he expects to happen. It is a science that escapes him by the spirituality of its nature: its agents are invisible, intangible, unknown; and he may well imagine that the immediate hand of the Almighty is here working for him, and before him—that, here, He has reserved to himself an undelegated power, that his spirits are indeed “a flame of fire.”

If it be the first duty of Natural Theology to call our admiration to the power and ubiquity of God, it is here that the philosophic theologian should pre-eminently dwell; here point out those movements by which in reality all the interior order of the physical universe is maintained; and, in the magnitude and universality of the operations of Chemistry, demonstrate that delegated Spirit of the universe, that great secondary cause, which seems to be the real, the prime, potential agent of God on earth.

This is the more necessary, as, by a singular fatality, while the splendours of astronomy have been rendered familiar, and while, from its striking phenomena, so many arguments have been sought in it for the power and wisdom of the Deity, it has been the popular lot of Chemistry to be viewed as a merely technical science, scarcely concerned in the deputed support of the universe; a branch of knowledge in which the Arts alone can have much concern, not as the great engine of the earth, as the heart, the life blood, the life itself of nature.

In this mighty class of phenomena we may now rank Electricity and Magnetism; having almost sufficiently proved the necessary connection of the former with chemical action, and expecting shortly to establish the same with regard to the latter. If in this we must also rank light and heat—under the whole view of its comprehensive, incessant, and irresistible agency, we cannot go too far in giving it the first claim to consideration in the enquiries of Natural Theology.

The power and wisdom which Chemistry would thus prove, are palpable; extraordinary effects, or secondary causes, are produced by means seemingly as simple as those which we have traced in many other departments of nature; but here it is that our investigations as yet stop; the science slips from under us. The Design is palpable, though, in the present incomplete state of our knowledge, we can trace rather the results than the chain; for the links of that chain are not yet altogether ours. Of the Beneficence we can more amply judge; for nearly all the physical good of the uni-

verse must depend on that by which nearly all its action is produced and sustained. But here, *we* at least must be brief, while we indicate a very scanty outline which other pens must fill up.

Heat and light are chemical substances, or chemical powers, we know not which; and if they are simple and immediate agents in the Divine hand, vested with those powers which they appear to exert, then will it be proved that an immense train of the most important and varied effects are produced by one, or by two simple causes. Of all that may depend on the existence and action of light, we are not by any means aware, yet we know that without it vegetable, and consequently animal life, could not exist. Of heat, we know much more extensively the powers and effects. If the actions of the inanimate earth could proceed without light, it seems certain that, without heat, even those must cease; and this singular principle of life, which, it may truly be said, Chemistry infuses into dead matter, would, like animal and vegetable life under the same privations, die, and the earth become an inert mass, otherwise than as it might still perform its astronomical motions.

But to enumerate all the important consequences directly arising from heat, or dependent on it, any more than on light, is far beyond our powers. Our knowledge may be splendidly increased, when we shall have ascertained what share Electricity takes in the actions of nature, and how it is connected with heat and light. Yet, even now it is known, that to heat principally we must trace the great phenomena of Meteorology, a branch of chemical science, of which the familiarity makes us, generally, overlook alike the importance and the cause.

Thus it is that the waters of the ocean are evaporated, to fall again in showers, returning through the rivers into the ocean in a never-ending circle. Thus it probably is that the winds blow, performing all those great offices which are so palpably essential to the well being of man and nature. Heat added, heat diminished, a principle so perfectly simple, appears to be at least the chief agent in all these wide effects, and in far more. But it is in the great business of destruction and reproduction, or of the changing of forms in matter, that the agency of Chemistry, and of heat, as its apparently most efficient part, is perhaps most universally felt and seen. By this it is, that nothing remains long in its present form, yet that nothing is lost.

As a common example, we may take the circle of vegetable life in one of its modes of procedure. From the materials

which the chemical powers of the plant enable it to collect from the earth, the water, and the atmosphere, is formed wood. The wood is burnt, and disappears. But it is not lost. The inflammable matter, the hydrogen and carbonaceous principle of which it is constituted, unite to a portion of the atmosphere, forming new compounds, which again descend to the earth, again to be decomposed by new vegetables, and undergo the same round. This is a simple circle; and, effectual as it is simple, it displays equally Divine contrivance and Divine power, acting through that agent to which we must apply the term Chemistry; heat being the apparent deputy, as far as regards the destruction of the previous arrangement, while the regenerating agent is attraction, we know not what.

Let us take another simple circle of destruction and renovation. In the earth we find a mineral substance, often with the aspect of the commonest earthy matter: it is iron, united to one of the constituents of the atmosphere. By presenting to it another substance, charcoal, aided by heat, we obtain the iron separated from that element, which, seizing on the charcoal, flies off with it into the atmosphere. Here is one new compound, and we have also gained what we desire. But it is not to remain in this state. It becomes rusted, or worn, and, as iron, it is no more; but it has again combined with the devouring element from which we had received it, to return to the state of ore, again to be revived, possibly by that very charcoal which had revived it before; and which, quitting its oxygen, under the attraction of vegetable life, or other causes, has perhaps freed that substance, to reunite with the iron ore. Thus beautiful and efficient is the contrivance, and thus is sustained a circle of action applicable to a thousand other examples. Can any other than Divine power act thus: thus widely, thus easily, by means of two simple laws; which, for want of being able to define what they really are, we must term repulsion and attraction: heat to dissolve, and an unknown affinity to bring together again.

Let us now take the circle from the Vegetable, one sweep wider. It dies, and is converted into peat. That peat is buried in the earth by changes of the surface, and is finally converted into coal. We need not pursue the rest of this circle: but we should not pass over the Providence which at those periods of the globe when animal life was less abundant, and when vegetables exceeded in quantity their uses to those beings for which they appear principally to have been created, willed to store them up in reserve for the day when it had destined that the stock of animal life should be enlarged, and when this must be

attended by a restriction of the vegetable world. Is there not in this previous arrangement a striking and admirable analogy to that slow but solid progress of the calcareous soil; that great provision for the future, by which, as the races destined to increase shall increase, the means of existence shall be secured for them by an augmentation of space and fertility. But were we to trace the circles of chemical combinations as far as even our present knowledge allows, we should scarcely know where to stop. Let us turn from the dead to the living universe.

It is through Chemistry that vegetables grow, and that the human body lives, a moving machine, the agent of our spiritual essence. The plant is a chemical structure, as well as a mechanical one, and the animal is a complicated laboratory. To both there is allotted a principle of life; this life, in both, is necessary to their chemical actions, though what it is, we know not. Durable and dormant it may be at the same time; in vegetables very notably, in seeds in particular, almost miraculously.

But being exerted, in vegetables by heat principally, the chemical powers are called forth, and the actions commence; attached, as it would seem, but we know not how, to the organic structure, and varying in their produce or results, as that structure varies, while ever reproducing that peculiar structure in union with which they operate.

And, as it is in plants, so it is in Animals. The animal structure is a collection of organs, visibly dissimilar, and to each is allotted a peculiar chemical function. As in the plant, so in the animal, from a few compounds received by an allotted organ, the elements are separated by the chemical powers of that organization, to be again combined into other and various compounds by other allotted organs, all of them answering some necessary purpose as to the whole structure. Thus does this complicated laboratory continue to operate while the principle of life remains, though subject to errors of action, called diseases, or productive of disease, from causes with which we are imperfectly acquainted, and though further doomed to that diminution of power, which is old age. But it pleases Him who gave the principle of life to withdraw it; or it is destroyed, or expelled, by external forces of various kinds. The organization remains, but it has ceased to act; and Chemistry then seizing on the inert materials, recombines them into the new compounds of new dissolution.

It must remain for future philosophers to prove that real simplicity is not here united to contrivance; we confess our expectations that the deeper our enquiries penetrate, the more

we shall be convinced that an admirable simplicity is added to an equal design; and that contrivance and adaptation are united, even to that exhaustless variety which appears to reign a sublime characteristic of the works of the Divine Being.

On the subject of variety in the arrangements of nature, we would willingly have given a few paragraphs, considering that it has not experienced from writers on natural history, as well as natural theology, the attention which it deserves; but the subject is beyond our present purpose. It is, perhaps, in its extent beyond all the imaginations of man. We must now limit ourselves to a few miscellaneous suggestions.

There is an old and interesting opinion, that the Deity, whose pleasure (may we use such a term) it has been to communicate happiness, and the means of happiness, to his sentient creation, has not excluded from his care in this respect, the vegetable world. If it be the business of natural history to investigate this question, it may be also that of natural theology; since if it can be established that plants are susceptible of pleasure, it opens upon us a still wider view of those attributes of the Deity, which we know not how to express in adequate language, since the term goodness falls short of our meaning; but which, did we find them in man, we should term bountiful, generous, benevolent. The arguments on this capability of the vegetable world are embarrassed by the evident difficulty of reasoning on existences which cannot express their feelings by a voice; and by the consideration of other obvious circumstances.

Negatively, it is in the first place remarked, that we have no evidence by language, or voice, of the feeling of innumerable tribes of animals; and if locomotion be stated as the boundary of the consciousness of pleasure, there are myriads on myriads of beings fixed through life to one narrow spot, vegetable existences with the substance of animals, to which we grant the consciousness of pleasure, and even volition.

If again we draw a narrower boundary, and suppose that the consciousness of pleasure is attached to movement short of locomotion, there are innumerable vegetables which move their parts under the influences of stimuli, which we know to be either salutary or hurtful to them; while there are animals in which there has scarcely been traced any appearance of motion; many in which the motions are more restricted than in numerous vegetables. Yet, from habit, from the influence of a mere term, we grant to the animal structure what we deny to the vegetable.

To illustrate this as it deserves, might require detail; but it has been asked, on what grounds a plant moves any part under

the influence of a salutary stimulus, unless it is sensible of that stimulus, and is endued with a power of associating that sensation with a corresponding exertion? Such sensation must be felt, since this is an identical proposition; and that there can be feeling without consciousness of feeling, seems a contradiction in terms. And if a motion follows, there is an interval of association to be filled. And by what can this be filled if it be not volition? not that volition which occurs in the higher classes of animals; not the previous balancing perhaps of opposed motions, but a movement of choice, or at least of exertion.

If further it can be shewn, as has been strongly asserted, that plants do exert choice, then must there be a volition; and the organized body which can select that which is best for it, having appetencies, and gratifying those appetencies, must be at least susceptible of pleasure, if not of pain. It must be acknowledged that there is something extremely unsatisfactory in that hypothesis which supposes the plant a machine, and its fibres moving like springs by the influence of attraction; vague and abused term! An atheistical hypothesis we do not scruple to call it: for in atheism it originated, and by atheism has it been maintained. Nor, once admitting it any where, shall we ever be able to define where the machine ends, and the living being commences. Our knowledge of the physiology of plants is rapidly increasing, and there are even some extraordinary approaches to the proof that plants are sentient; evidences that they possess a nervous system, governed, in many points, by laws analogous to those of animals. If it should be thus shown that they have organs of feeling, while we clearly perceive that they act as if they felt, we cannot see that much will remain necessary to the establishment of this highly curious and interesting theory: while, if proved, we must contemplate it as adding largely to the general views of the Divine beneficence. If it should be objected, that the mutilation and destruction of vegetables, consonant to the very purposes for which they were created, would produce a greater mass of evil than good to them, if they are gifted with sensation; the consequence may be easily repelled; because we know that in the lower classes of animals there seems to be little or no provision for pain, while we doubt not that they are susceptible of pleasure.

To pass to another topic, on which also we wish to see Natural Theology exert its researches. It has been much doubted that the Creator, giving to man a language adapted

to the extent of his wants, should have denied to the inferior animals that which, in an inferior degree, proportioned to their wants also, might be advantageous to them. If we cannot understand that the intercourse of animals can proceed to their advantage, without some other powers of communication than those limited cries which strike our ears, a rational theology will not think itself humiliated by investigating a subject that may add to our knowledge and love of the Creator of all things.

There are some striking facts that seem almost to establish the inference, that there is, among many animals, a real language, and that to none of the gregarious tribes, at least, has been denied some mode of communication, fully adequate to their range of ideas. But on this subject we can but touch, as the facts and reasonings in support of this opinion do not admit of any condensed view. Let us be content with pointing it out as a fitting subject for any writer who may undertake a work which we still hope to see executed before much time shall have passed away. Another topic we must yet notice.

It is true that God has given to man "a living soul," and that He has distinguished this favoured being above all others, by opening his eyes to the contemplation of Himself. Thus also is this part of Creation so constituted as to be susceptible, not only personally, but according to the posterity of man, of progressive improvement; yet it is too often the tendency of man to pride himself in the thought that he is the monopolist of the Divine favour, forgetting that His providence extends to "the sparrow." It is the duty of the sound theologian to labour to extend the knowledge of the goodness of the Deity, and therefore, taking man and his powers as the standard, to enquire how far the inferior animals partake with him. It is no rational Theology to depreciate the inferior animals, for the purpose of exalting man. He will still be the Lord of the Earth, whatever we may admit as to them.

If it can be shewn, as we desire to see it shewn, that the race of animals are, like us, though in other modes and degrees, susceptible of improvement; for this, it is necessary to investigate the faculties, or the metaphysics, of animals, with far more care than has yet been done. Here it is that we come into collision with the term Instinct. We think that this term has been grossly abused, so as even to have led certain persons into hypotheses little better than atheistical; we also think that philosophers in general have, in adopting such nar-

row views of the animal faculties, or mind, detracted from the attributes and glory of that Being whose perfections it is our duty to discover and declare.

We may here advert to a late discovery, which highly deserves a place, from the unexpected wisdom and resource which it displays. We give it also, partly as an example of one of those new facts in the science, which it would be incumbent on any future author to search diligently out; one of a number which would lead us to infer, that such a work as we contemplate must be executed by a cultivator of Science at large.

It has been proved that the light of the sun penetrates to but a very moderate depth within the ocean, and that the great bulk of its waters is consigned to perpetual darkness. Yet is this darkness inhabited by myriads of animals, seeking their food, and performing all their other allotted functions.

It remained for almighty Power to dispense with the use of light, and also with the organs adapted to receive its impressions; or to enlighten the mass of ocean, so far as light was required for the purposes of its inhabitants, by other means. He has adapted the latter course, has given the organs of sense, and has placed in the ocean those lights which he has invented for this purpose. Would the invention of man have been foiled in suggesting the expedient, which he could not have executed? We know not; but what he had not observed until this day, though it has been so long placed before him, he surely might not, at any other time, have even conceived. Yet nothing can be more simple and more effectual than the contrivance? The animal itself is luminous: every inhabitant of the depths of the ocean bears its own living lamp, to enlighten its own path, or else to serve as the guide to those who would pursue it. Those are the lights of the ocean, so familiar; stars in the abyss, enlightening its darkness, even to the mariner, while they are the objects and the prey of creatures whose lot it is to live for each other's wants. And even this is not all. As no animal that lives subject to the attacks of others, seems deprived of defence, this is a lamp that can be extinguished at pleasure, subjected to the will of the animal, giving it that power, which old Imagination had attributed to the ring of Gyges.

Here is a provision of wisdom for striking ends; and yet not for all that were required. The animal dies, and its light is extinguished, yet not for ever. It would be useless as food, since it could not be found: it might be offensive, from its decay. No sooner is it dead, and the living light extinguished,

than a new process commences, and it becomes universally luminous: is not this Design? The extinct land animal, equally allotted as the food of those kinds which are appointed to remove offence from the earth, gives no light, because light was not required: light is produced where it was necessary, and no where else.

Even yet we have not traced all. There are marine animals without organs of vision. Yet those have been rendered sensible to light, and so sensible that they will pursue that of a lamp with unerring certainty, receiving the impression perhaps, as vegetables do, on a sensible surface, but exceeding them, by adding the powers of locomotion. Surely Providence has cared for the meanest of its creatures, in thus creating what we may safely call a separate arrangement in nature, of the element of Light, for their especial uses.

To return to Paley. We are not convinced that he acted judiciously in limiting, as he has done, his astronomical views. To shew that what is, could not rightly have been otherwise, and thence to prove Design, was unquestionably necessary; but it was not beyond the true plan of a Natural Theology, to mark, to the utmost of our knowledge, the magnificence, the power, and the extent of Omnipotence, as it is displayed in this part of creation—the awful sight of an universe in motion! Even reasonable conjecture as to what is yet imperfectly known of its ways in the great system, was not inadmissible; and need we say what a range for this end has been opened by modern discoveries? If we have insinuated a condemnation of that dryness and apparent severity of logic which pervades this work, it is here perhaps especially that the author has, by thus cramping himself in the trammels of an attempt at rigid demonstration, renounced advantages which are never trifling, where we must write for the excitement of the more generous, grateful, and lofty feelings of human nature.

The title of the work that we would urge on the leisure and science of our contemporaries, might be that ancient one, “The Wonders of God in Creation;” and under its plan much ought to be admitted, even where our yet imperfect knowledge cannot clearly explain the Design. That which cannot be explained, must continue to rank among Wonders, until it is explained. In surrendering all that, to us, still appears marvellous and obscure, we should deprive ourselves of a vast range of materials; we must also remember that He is The Wonderful, that to admire his wondrous works is our natural impulse as well as our duty, and that if among them there is probably much that our

faculties will never be able to take altogether out of this hallowed precinct, much even of that magnificent obscure may be the province of religious feeling.

Yet let us name the rising science, if a separate science it be, of Magnetism; let us indicate enquiries into less obvious parts of creation which seem to connect animal and vegetable existence; and where the vegetable world itself appears to pass into the realms of inanimate matter. In all this, and in far more, our researches, imperfect as they may be, cannot fail to elicit something which will demonstrate the resources, the power and wisdom of the Deity. By this we shall show Providence every where, and if even we are still to be partially condemned to the wonder of ignorance, learn to adore.

Thus at least, at the very least, we shall teach: and if we can teach, it will be to convey our knowledge inseparable from the idea of the stupendous Being who created all and governs all. This we desire, and this we yet expect to see executed;—soberly also, and with science, as a work addressed to a rational and scientific age. It must not repel those whose suspicious severity of mind, or whose unsettled conviction renders them reluctant to receive its wisdom;—it must not exclaim more than it demonstrates;—it must not hazard its sacred ends in its attempts to influence the feelings, where it should primarily address itself to the understanding.

The Difficulties of Romanism. By GEORGE STANLEY FABER, B.D.,
Rector of Long Newton. 12s. London. 1826.

Romanist Conversations: or Dialogues between a Romanist and a Protestant, published at Geneva in 1713: translated from the original French. By HENRY HUNTINGFORD, LL.B., Fellow of Winchester College. 1s. London. 1826.

THE exposures of Popery, Romanism, or Roman Catholicism (for we will not trouble ourselves about shades of nomenclature) cannot be multiplied too much in the present times. We therefore greet the appearance of two works, each, in its kind, of considerable merit, though very different in rank and claims. To begin with the more important: Mr. Faber's work is a review of Romanism, in answer to a French publication with which Monseigneur Trévern, formerly Vicar-general of Langres, and now Bishop of Aire, has, it appears, disputed, if not shaken or subverted the faith of some of the tra-

velling English laity in France. We have not seen the French work which Mr. Faber has chosen as his text-book ; but, from the answer it appears not to deserve the high degree of deference which our learned English apologist shews to both it and the writer. Traces of an insidious smoothness of style, more dangerous than all the roughest controversial violence of old times, frequently appear in the allusions to, and quotations from the *Discussion Amicale*.

"Your own theologians," says the Bishop of Aire to his English friend, "no less than ourselves, have in their hands the ancient liturgies of the primitive Church, and the works of the early ecclesiastical writers ; but they will have small inclination, I suspect, to bring you acquainted with such documents. Ask them to communicate these documents to you : desire them to specify the opinions which they express. You will soon find, that they take your request with no very good grace ; and, in truth, to deal plainly with you, it is impossible that they should. Ah well, Sir, I will spare them their embarrassment : and, so far as you are concerned, I will go on to accomplish their defective ministrations *."

Such an opinion of the general character of the English clergy, as to religious sincerity, very naturally leads to the following proposal of an union between our national Church and that of Rome. We present the Bishop's plan of *reunion amicale*, in Mr. Faber's and the Bishop's words.

"Once defined, the principles of the Latin Church are IRREVOCABLE. She herself is immutably chained by bonds, which at no future period can she ever rend asunder†. In regard, therefore, to doctrine, any concession is plainly impossible. Yet, as the bishop undertakes to promise for her, she will cheerfully do every thing that in reason can be expected. Let the Church of England adopt all the doctrines of the Church of Rome ; and the Church of Rome, on her part, will be disposed to make grand concessions on point of discipline. Such concessions her principle of IMMUTABILITY does not forbid. Hence, in return for the sacrifice which we make on doctrinal points, she will freely concede to us communion under both kinds, the marriage of ecclesiastics, divine service in the vulgar tongue, all the ceremonies, all the vestments, all the sacerdotal ornaments, all the decorations of the altars and churches. By this arrangement, as the Bishop justly observes, matters would seem precisely the same as before. The change would be absolutely invisible. It would be a simple alteration of our faith, which resides only in the intellectual part of our nature : while

* Discuss. Amic. vol. ii. p. 8, quoted by Mr. Faber.

† Ib. Letter. xviii. ap. id.

the external worship would strike the eye, exactly as it did before the union was thus happily effected *."

The hollow faith which the Bishop of Aire attributes to our Clergy seems, in his Lordship's opinion, to have been of long standing among us. He is a great admirer of the learning of Bull, Pearson, and Beveridge, "for whom Christian antiquity had no secrets." Christian antiquity is every thing to him, in regard to religion, and he is also positive that the ancient Christian writers are at variance with our doctrines!

M. de Trévern does not waver a moment as to the reasons which must have influenced those luminaries of our Church to continue in her communion. Of Bishop Bull, he says, *Qu'est ce donc qui le retient? Qui l'arrête? Déplorable foiblesse! L'aveu de la vérité tout entière l'eût exposé a de trop grands sacrifices* †. Such is the unblushing charge which the Bishop of Aire brings against a man whose learning and virtues have extorted the praises of the most violent opponents of Protestantism!

Mr. Faber assures us that "perhaps there is not a more worthy man breathing than the Bishop of Aire §." What personal knowledge he may have of this French prelate, we are not aware. If our apologist has such positive and experimental proofs of his worth, as may outweigh the strong indications of a character perfectly dead to the noblest sympathies of mind, we shall be most ready to overlook the indirect evidence already brought before the reader. But if Mr. Faber has no better vouchers than his own good nature, and some vague reports of the Bishop's politeness to the English travellers, *whom he wished to allure* to his Church; we must suspend our judgment, and even sincerely regret the excess of mildness and courtesy which could make Mr. F. consider the having to answer such a work "as a privilege ‡."

To exclude from works connected with the inertests of religion every thing like insult and raillery, is an unquestionable duty. But moderation in language may be carried so far as to

* Faber, p. 356, from Discuss. Amic. vol. ii. p. 403.

† Discuss. Amic. vol. ii. p. 400. § Ib. p. 362.

‡ What right to the excessive politeness of an English Clergyman the Bishop of Aire has, the reader may judge from the following words of Mr. Faber. "As the Bishop lays the deep foundations of English Reform, in the profound ignorance of the reformers themselves; so is he willing to ascribe its otherwise unaccountable permanence to the scarcely less profound ignorance of those birds of darkness, our modern Anglican Clergy." Discuss. Amic. Vol. ii. p. 399—403, 409.

injure the cause of religion. We Protestant Catholics are placed between two sorts of enemies who, though extremely different in principle, yet agree in a strong reluctance to give us credit for religious sincerity. The Roman Catholic, who derives his assurance from the *unconditional surrender* of his understanding to the authority of his Church, cannot conceive how any man may be firm and established in his faith, without a similar subjection of his intellect. The unbeliever, who rejects all divine authority and scoffs at the proofs and documents of revelation, finds it incredible that one who freely uses his understanding, should ever arrive at conclusions so absolutely the reverse of his own. He is besides accustomed to show some deference to established opinions, and, unless tainted with the fanaticism of infidelity, he not only tolerates but praises professional decorum, in the Clergy. He will even admire the talent of the divine who produces an able argument, and will take in it that kind of interest which a clever lawyer excites when propping up a bad case. But argument alone will never be to him a proof of sincerity. To an unbeliever, in fact, no one can appear a sincere Christian, who does not exhibit a certain degree of that earnestness which he calls bigotry.

That the reverend author of the *Difficulties of Romanism*, stands above all suspicion of indifference to his Christian faith and Church, is a matter of certainty to every one, who, free from the prejudices of the two classes just mentioned, has any knowledge of his works and character. But we cannot answer for the impression which his *excessive* mildness will produce, especially among the Roman Catholics. In point of argument Mr. Faber's work bears the marks of knowledge, and diligence. His adversary is disarmed, and laid helpless before him. But he does all this with such an *excess* of politeness, that we fear Monseigneur de Trévern will still flatter himself that his antagonist almost regrets the blows which he has inflicted. Will the man who charges the great Bishop Bull with insincerity, do more justice to him, who when his Church is branded with bastardy, her luminaries with hypocrisy, and the whole of her Clergy with ignorance and dissimulation, still persists in a language of the utmost deference towards an author who ostentatiously assumes the tone and language of friendship in addressing those insults to Englishmen?

The work of the Bishop of Aire appears to us to have been overrated by our apologist, no less than the claims of this French antagonist to complimentary language. The French prelate, who accuses our Clergy of general ignorance, seems to us not

much above the usual literary rank of the French *Curés* who have so long resided in this country.

Like the generality of the French Clergy, the Bishop of Aire probably knows little or nothing of Greek. His strange criticism on the passage of the Acts where it is said that "devout men carried Stephen to his burial," leaves very little doubt of the fact. How else could he infer from that place of Scripture, "that the early believers, under the very sanction of the Apostles, revered the relics of Stephen?" The good Bishop, from the component parts of *συγκομίζω*, learnt probably for the occasion in Schrevelius, settled in his mind that there was a combination of devout men who succeeded in *carrying off* the body of the protomartyr to make relics of it!

Such a mistaken notion of the signification of a not uncommon Greek word, betrays a profound ignorance of the language. With regard to the knowledge of ecclesiastical antiquity, in which Mr. Faber, judging from his own knowledge of the original writers, is evidently too much inclined to defer to his opponent, we have strong reasons to believe all the bishop's quotations to be borrowed from the copious repositories of theological lore, which abound in Roman Catholic countries. Were it worth the trouble, we think we should soon find the very passages from the Fathers quoted by the Bishop; either in Petavius, or Tournelly; most probably in the latter. One thing seems clear, at all events, that by whatever means M. de Trévern has come by his ancient authorities, some of his modern materials have been furnished to him from England.

"The Bishop, as if by a simultaneous movement with his friends in England, condescends to repeat the now ancient calumny of Mr. Gibbon, that our English clergy sign the Thirty-nine Articles with a sigh or a smile." *Discuss. Amic.* vol. ii. p. 400.

That the Bishop of Aire, after his long residence in England, should have been requested to assist Mr. Charles Butler, and his coadjutors, in disguising the doctrines of the Roman Church, is very natural. Unfortunately for those furbishers of Popery, the Bishop has too much of its genuine spirit, and before he has done his task, he forgets for whom, and for what purpose he is writing. After having adopted every contrivance of theological casuistry to make the peculiar system of the Church of Rome tolerable in the eyes of a free-born Englishman, he conceives his correspondent already sufficiently a Romanist to bear the disclosure of the *inevitable result* to which the doctrines of his Church lead in practice. The Bishop of Aire approves

and recommends THE INQUISITION! We earnestly beg the attention of the British public to this fact, and request their attention to the following passage as translated by Mr. Faber from the *Discussion Amicale* :

"Some persons accuse it (the Inquisition)—and would to heaven there was less ground for the accusation—of having pushed rigour even to injustice and cruelty. But it is not reasonable to confound the Inquisition with its abuse. We must not attribute to the Inquisition itself those crimes, for which its officers alone are culpable. It is at present generally agreed that the number of *innocent* victims has been greatly exaggerated. After all, Spain, though she may reproach herself with all these cruel and unjust persecutions, has no great reason to regret the lot of other states. Religious wars produced by the Reformation, have deluged them with blood; but Spain, blessed with the Inquisition, has been happily exempt."

Spain, blessed with the Inquisition! What bitterer curse could the bitterest enemy of the Bishop's country devise, than to return the wish of such a blessing! But such are and must be the principles and feelings of every sincere son of Rome. Ask the Inquisitors themselves, and you will find that they abhor the effusion of blood, and even the infliction of pain! By an established rule of the Inquisition wherever it has existed, the head of that tribunal, upon delivering those that are *to be burnt*, is bound to conjure the secular judge by the mercies of God in Christ, to treat the culprit with kindness, and if possible to abstain from shedding his blood! The torture was never applied without a solemn protest on the part of the holy tribunal, that the prisoner was alone answerable for the severity of the infliction. Those were, of course, *not deliberate acts of hypocrisy*: the hearts of those who used them were perfectly satisfied of their tenderness towards those obstinate heretics who brought upon themselves misery and final ruin, both in this life and in the next. The Bishop of Aire who sighs for a *mild* Inquisition, and who would have no *innocent* victims, would probably shed many tears, and fast, and take the discipline for those whom his spiritual court should find *guilty*: but a shrug, and a *quoi faire?* would put an end to his grief, when the executioner had in no milder way than by fire, cut off the tainted member, whose doctrines endangered the *only true faith*. Let such as may think our language too severe consider the spirit that breathes in the following passage, made up of the Bishop's sentiments :

"Various religious wars, among which the Bishop specially mentions that which ended in the liberation of Holland from the yoke of

Spain, and various sanguinary persecutions, among which he specially enumerates the massacre that occurred on the eve of St. Bartholomew: those wars and those persecutions would never have taken place, had they not been preceded by the Reformation. For such miseries, therefore, the Reformation alone is answerable! The blood of the Protestants, who perished in the flames of a pseudo-martyrdom, be upon their own heads! The blood both of Protestants and of Papists, which flowed in battle, be also on the heads of the Protestants! In this matter, the enemies of the Reformation are clear. They have nothing wherewithal to reproach themselves. Had the Protestants never opposed the Church of Rome, not a finger would have been raised against them. Nothing, therefore, can be more evident, than that the Papists are perfectly blameless: nothing can be better established than the exclusive guilt of the Protestants*."

This is the spirit, these the tender mercies of a Romanist Bishop, than whom Mr. Faber strangely declares "there is perhaps not a more worthy man breathing."

It would give us pleasure were we able now to offer an elaborate analysis of Mr. Faber's work, which we recommend to the attentive perusal of such Protestants as, for want of a correct knowledge of the foundations of their faith, may now and then feel staggered by the subtleties of the Roman Catholic divines. Mr. Faber's work might obviously have been more compressed, and arranged in a more luminous order; but, we are too well acquainted with the numerous varieties of intellect of which the reading public is composed, to condemn a little diffusiveness in a book not exclusively intended for severe reasoners. The title however of the work, we are compelled to say, seems to promise much more in regard to the manner of treating the great question between Protestants and Romanists, than the author has performed. If the title, *The Difficulties of Romanism*, was not chosen for mere effect, it must mean the arguments, which, granting the system of the Romish Church as a theory, would prove it to be exposed to stronger objections than those which its admission removes. Such is the expectation which Mr. Faber's title is apt to raise. To call a collection, however valuable, of arguments against the tenets of Rome—the *difficulties* of Romanism—is a latitude of nomenclature which if adopted would soon introduce among us the vagueness of the Oriental writers in naming their works. In that sense the works of all our great polemics might be made synonymous with the book before us. For our part, had we not been rather disappointed

* Discuss. Amic. vol. ii. p. 411—416. ap. *Difficulties of Rom.* p. 368, 369.

by a similar title in a previous volume of our learned author*, we should have been led to expect the question placed exactly in the point of view which we think the most luminous, and consequently the most favourable to the cause of truth.

To shew the unscriptural character of the doctrines on which we differ from the Church of Rome, and even to prove from the ecclesiastical writers or fathers, that the nearer we go to the apostolical times the fewer traces we find of the additions which that Church has made to the original Christian creed; must at all times be useful, and especially, at the present period, when the Roman Catholics are using all the arts of sophistry to increase their party. But in controversies involving a number of subordinate questions, every one of which requires the most patient and candid attention, those who are conscious of the decided support of truth, should constantly labour to simplify the subject, and fix the public attention upon the parent error in which every false system originates. The only chance of our adversaries both in the religious and the political question about Popery, lies in the constant shifting of their ground. A mind must be powerful above the common standard which, after a certain time, does not get bewildered and fatigued by a multiplicity of arguments; and if, in that state of exhaustion, it happens to be struck with a plausible sophism, it is more than probable that it will make that sophism the hinge of the whole question. It should, therefore, be the object of every friend of Protestant religion and Protestant liberty in this country, to defeat the wiles of our adversaries by a method perfectly the reverse of theirs. We must at all times, and in all circumstances, draw the attention of the public to the true hinge of the controversy. Let the candid and unprejudiced portion of the public understand, in regard to the religious question, that all disputes about individual doctrines are *secondary*; and that, the *supreme authority* in matters of faith is the *primary*, and leading problem: let this be thoroughly and generally understood, and there is little danger of extended proselytism on the part of the Romanists.

Mr. Faber's work contains the usual convincing arguments against the pretended privilege of the Church of Rome to be the supreme judge in matters of faith. But the leading and paramount importance of this question, is *not* there set in its true light. Had the author strictly adhered to the course pointed out by his title, this could not have taken

* The *Difficulties of Infidelity*: a performance which, in our opinion, does not strictly keep to the peculiar course of reasoning which the title requires.

place. We have said that the true manner of showing the *difficulties* of *Romanism* would be to assume the organization of the Church of Rome, as a *theory*: for a theory indeed it is, invented to save one presumed difficulty in the Christian System. That difficulty is, how to preserve *unity* in the Church of Christ. The Pope declares himself the centre of the *unity* of faith, and if he could prove himself endowed with infallibility, the problem would be solved most completely. But here begin the real *difficulties* of *Romanism*. The proofs of the official infallibility of the Pope are so unsatisfactory, that the tenet has been almost universally relinquished. How then can a *fallible* Pope be the centre of an unity of *infallible* doctrine. Staggered by this first *difficulty*, the Romanists take various, and sometimes opposite courses to establish a living infallibility some where; but the variety itself, and the uncertainty of their secondary theories, are a still more formidable *difficulty* of *Romanism* than the first. Every step in search of that infallibility out of the Scriptures, which is to preserve *unity* in their interpretation, is conjectural, and *interpretative* already. It is therefore impossible that with this weak and fallible premise, they can arrive at any certainty in the conclusion.

The argument in a circle, of which the Roman Catholics can never rid themselves, might indeed be rendered more obvious than usual, to some persons, by shewing that whilst the Church of Rome is trying to prove that she is the infallible *interpreter* of the Scriptures, she has no other proof of that commission and privilege but one which arises from her own *interpretation*.

Such *difficulties* of *Romanism*, set forth in a variety of strong lights, are, in our opinion, worth the most elaborate and learned work on the other disputed doctrines. We feel no doubt that the man who once becomes fully impressed with this argument, cannot by any chance be entrapped by the Roman Catholics.

It would be idle now to enter upon the old question of the right of private judgment, if that may be called a question among Protestants, which the very existence of their Churches proclaim. Mr. Faber appears to us to have touched upon the point in that state of mind which makes it shrink from the ultimate consequences of an undeniable truth. The right of private judgment is attended with evils, which to the dim and short sight of man may seem to be destructive of true religion. But so is the natural liberty of man, in regard to virtue. The evil consequences of man's free choice are daily and hourly experienced; but we can no more eradicate those re-

sults from the moral, than disease and death from the physical world. Yet, as the former seem for a time to yield to power, there still exists a delusion, in regard to man's artificial means of preventing moral evil: and the experience of ages has not yet cured us of the fatal error, from which all schemes to counteract, what to us are the ultimate laws of moral nature, have arisen.

Popery itself is a direct consequence of the notion that since there exists a divine revelation, there must also be some infallible means of subjecting men's minds to that revelation, or at least of preventing their disturbing and baffling it. Were it not for the prevalence of this notion, there is not an honest man in Europe who would be a Romanist at this time of day. But the same feeling which makes many an honourable mind stand in support of a despotic throne, in the political world, secures the assistance of similar men to the spiritual despot of Rome. It is true that the more tangible interests of this life have prevented the fear of disturbance and division from banishing liberty from among mankind. But in spiritual concerns the operation of the principle, that dissent must be dislodged from even its remotest strong holds, has had a wider range. What the interests of the different nations have done in preventing every attempt at a universal monarchy, the interests of intellect and conscience wanted power to do, in regard to the universal spiritual monarchy of the Pope, till the time of the Reformation. But the encroaching error which the Reformation checked, was identical in nature, with that which has been opposed by the separate interests of nations. War, in respect of this life, and heresy and schism, with regard to the next, are horrible evils. Now an universal monarchy would undoubtedly prevent war; and an infallible Pope would put an end to heresy. Both theories are perfectly true: the only untoward circumstance in their promising and beautiful structure is, that an universal monarch must depend on the will of all his subjects for the *unity* of his kingdom, and that the spiritual King or Pope has not the means of persuading the whole Christian world that he is the Vicegerent of Christ. No human contrivance can give more solidity to the ultimate ground on which such systems must of necessity stand: and all attempts to prop it by force and compulsion are productive of more evil than that which the system is invented to obviate. God has made the choice of every individual mind uncontrollable by man, in the adoption or rejection of doctrines. Pain and fear may draw certain sounds from the lips; but none, except God, is able to controul our will: even omnipo-

tence controuls it without destroying it. This being the real state of things, it is perfectly unintelligible to us, how the *right of private judgment* in religious matters can be limited, without falling, as far as the limitation may extend, into the error and tyranny of the Church of Rome. Whether the Christian who carries this inalienable right to its full extent, by rejecting all guidance, does not contradict the spirit of the religion which he possesses, and wilfully expose himself to errors of the worst description, besides the actual sin of spiritual pride, of which this wild independence is the symptom; there can be no question among those who have studied the spirit of Christ's Gospel. But whatever be the duty of "hearing the Church" not only in points of private contention to which the text applies, but in the interpretation of the Scriptures; the original choice of a guide, where the Christian Churches differ, must depend essentially and ultimately on the judgment of the individual.

That the Church (that is, every aggregate of Christian Ministers established according to the spirit of the Gospel) has authority in matters of faith; we have subscribed to in our articles, and are most ready to maintain. The members of a Church are bound, in conscience, not to introduce doctrines, in opposition to the profession of faith which constitutes the external bond of its members. If, however, any one should be convinced in his mind that he cannot continue in communion with his Church without contradicting the Scriptures, he has a right to quit it: yet, he is answerable before God for the manner and grounds of his separation, and much more for his active opposition. The opposition may be heresy, and the separation, schism; but there is no infallible judge on earth, no rule, infallible *in its application*, to settle that awful question. Such is the order established by Providence, and we cannot alter it. We must act to the best of our knowledge on every extraordinary emergency, and to our conscience alone lies the last appeal in every thing relative to conduct. The most debased spiritual slave of Rome, submits to her decrees upon no steadier ground; for even her infallibility must be believed upon the strength of private judgment.

When we defend the right of private judgment, we must not be understood, however, as if we wished to recommend it as the best and most rational means of ascertaining the sense of the Scriptures. Every man has an unquestionable right, to choose his own physician, or to prescribe for himself: but, in contending for this inalienable right, no one in his senses

would pretend that every man is a competent judge in the medical sciences ; or that the best method of preserving health is for every one to be his own physician.

We cannot take leave of Mr. Faber without saying, that we are, on the whole, indebted to him for his answer. He has spared himself no pains in consulting the original writers of the ancient Church both Greek and Latin ; a labour which during the treacherous truce of the Romanist controversy, has been too much neglected among us.

A few lines will suffice to recommend the *Romanist Conversations*. The unaffected simplicity of the dialogue in this little book, and the minute examination of all the Romanist peculiarities, render it a desirable manual for those who want leisure for the perusal of more extensive and profound works. Mr. Huntingford deserves the thanks of every friend of the Church, not only for translating, but for publishing it at its trifling, and almost nominal price, in order to encourage its circulation.

Discourses, Doctrinal and Practical; delivered in Essex Street Chapel.
By THOMAS BELSHAM, Pastor of the Congregation. 8vo. pp. 486.
10s. 6d. London. Hunter. 1826.

If we were to keep strictly to the ostensible title of our Review, we ought, perhaps, to regard this volume as not properly falling within the scope of our researches ; for to speak truth, we differ so widely from Mr. Belsham upon doctrinal points, that we look upon his opinions to be little better than *anti-theological* ; not only contrary to the judgment and determination of those whom we have always been in the habit of regarding as perfectly sound divines, but contrary to the plain and literal language of Scripture, to such a degree, as to alter the whole face of revelation ; interpreted, as Mr. Belsham would interpret the New Testament, we have before us quite a different book ; having read it, and believed, we must, to meet Mr. Belsham's ideas, read it afresh, and learn to *unbelieve*, (if we may use such an expression,) all that we believed before. In short, there is no particular rudeness in saying this of Mr. Belsham's system of divinity, for he scruples not at all to discard such as ourselves, from his own class of theologians, in terms of reproof bordering upon contempt, and to reject certain doctrines which we hold most sacred, as not having a shadow of proof to support them.

And if the doctrinal parts of this volume, be to us so objectionable, as in truth they are, there is nothing in the practical parts, so far above mediocrity as to excite much attention. The book has rather amused than edified us; Mr. Belsham undertaking to set aside the opinions of others, by a mere assurance on his part, that he is right, and they are wrong, while his own opinions are so loosely stated, and so weakly supported by proof or argument, that while he is ready enough to unsettle the faith of those who happen to have imbibed different notions from himself, it would be very difficult to say, what he would really wish them to believe after all. The course of his proceedings being something of this kind,—do not believe any thing that is taught you, in the church or conventicles of this nation, contrary to *our* system of *rational* Christianity, for you may depend upon it nothing that they tell you is true—they will all deceive you. I know them to be all wrong, and would have you take my word for it—but what are you to believe instead? That's another business, I am not bound to tell you. Let us confess our ignorance, and think no more about it. Mr. Belsham's acknowledgment of his ignorance upon points which, as he says, "we have not faculties to explore," is modest enough, and we are far from discommending him for such submission and humility, but when it is accompanied with such expressions as follow, and such rude reflections on the lucubrations of others, our admiration of his modesty abates, and we are tempted to call him very dogmatical and overbearing. We select only one passage out of many. "I will venture to pronounce, that all which philosophers talk, of the natural incorruptibility and indiscerptibility of immaterial substance, is nothing but pompous ignorance and unmeaning jargon!" There are doctrines and opinions of more importance than the above, set aside, in Mr. Belsham's book, in a manner altogether as summary and abrupt, if in terms *somewhat* more courteous, which is the utmost we can say of them. We shall instance in the case of the atonement for sin by the blood of Christ. "And as to any reliance upon the atonement, the mediation, or the righteousness of Christ, as a means of acceptance with God, however peremptorily some may have talked, and however confidently others may have believed, I WILL VENTURE TO SAY, that not a word is advanced upon the subject from the beginning to the end of the New Testament." P. 196. We do not pretend to judge, what Mr. Belsham might venture to say, of *other books* that he reads, because as to the depth or clearness of his understanding, "we must confess our ignorance," as he himself would say of such dark and mysterious matters, but we cannot forbear extracting a passage, from a

writer whom, on many accounts, Mr. Belsham himself ought to regard as an unexceptionable witness, for he was one who thought and wrote *freely*, was reputed a scholar and a philosopher, almost *rational* enough to be mistaken for an unbeliever, and more than all, a layman—we mean, the late Mr. Soame Jenyns. Let us see then what *he* ventured to say, and to write; to print, and to publish, about the atonement. “That Christ suffered and died as an atonement for the sins of mankind, is a doctrine so constantly and so strongly enforced through every part of the New Testament, that whoever will seriously peruse those writings, and deny that it is true, may with as much *reason* and truth, after reading the works of *Thucydides* and *Livy*, assert, that in them no mention is made of any facts relative to the histories of *Greece* or *Rome*.”

Those two passages deserve to be set one against the other, because there are other assertions of Mr. Belsham in the volume of discourses before us, as peremptory and conclusive as the one we have cited, but which we shall not have time or room to notice so particularly, and it is therefore well to shew at once, what very strange theological eyes he must have, to have never found in the whole compass of the New Testament a doctrine so plainly to be discovered there, not merely by common eyes, or clerical eyes, but by the eyes of an acute and free spoken scholar and philosopher, as traces of the histories of Greece and Rome are to be discovered in the pages of Thucydides and Livy. And we can only add, that as far as our own eyes and discernment are concerned, we do in no manner think Mr. Jenyns' remark is an extravagant one. But there is no answering for other people's eyes.

The objections of Mr. Belsham and his adherents, to the atonement, seem to be a sort of *à-priori* objections; God *could not* require an atonement for sin, because he is *compelled* by the very kindness and tenderness of his divine nature, to forgive the sins of men, *without an atonement*. Now, how does Mr. Belsham know this? surely it ought at least to be set aside with those important matters, which at present we “have not faculties to explore.” Not so with Mr. Belsham; he is one who would have made Job stare; he is one, who has “by searching found out God; he has found out the Almighty to perfection!” he knows that he is not only “Love,” as John says, but “*All Love*,” that this attribute is so prevailing, as to swallow up every other attribute; and yet perhaps he may be wrong after all; himself being judge. For though he tells us over and over again, that he knows God will forgive sin without an atonement; entirely “for his great name's sake, and for his infinite mercy's sake,

and because he delighteth in mercy," p. 64, yet in p. 27, he tells us, "Adequate ideas upon these subjects it is indeed impossible for beings whose faculties are so limited as those of men, to form;" and seems quite to agree with the patriarch Job, that no "finite being *can* comprehend the Almighty to perfection." How are we to reconcile those things? The Unitarians must admit, that they claim to know God *negatively*, if they do not know him positively, when they oppose the doctrine of atonement, and other doctrines, steadfastly believed by a large majority of Christians, as manifestly inconsistent with the very nature of God. That God is Love, we admit as well as they, but we conceive that his infinite purity, and infinite justice, may serve to explain to us, how an atonement for sin, may have been absolutely requisite, in the great scheme of Christian salvation; but Mr. Belsham, as we observed before, thinks the love of God is an overwhelming attribute, and that the Scriptures represent it to be so; and yet again, not positively, but negatively.

"The attribute under which it is our duty, and our *best interest*, to think of God, the view under which we should habitually and predominantly regard him is Love. We have indeed *great reason* to conceive of him under the character of *unlimited benevolence*.—It is indeed *observable* in the sacred oracles, that it is *no where* said, that God is power; that God is holiness; that God is justice; but it is explicitly asserted, that God is Love; as though all his moral attributes were comprehended in benevolence; which is indeed true." P. 48.

Now, who would not be led to think, that those stupid theologians (in Mr. Belsham's opinion) who require the doctrine of atonement for sin, as a true Scripture doctrine, excluded the Almighty thereby, from all exercise of mercy, that they thereby to all intents and purposes meant to contradict the Apostle, and maintain, that God is *not* Love—whereas surely, if the Apostle is to be held consistent with himself, where it is reasonable in the Unitarians to insist with him, (according to verses 8 and 16, chap. iv.) that "God is Love;" it is equally reasonable in those who believe the doctrine of the atonement, to insist with the Apostle, v. 10, of the very same chapter, that, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

It is a sad thing undoubtedly, that those who think differently from Mr. Belsham upon this important subject, should be liable to the imputation in any manner, of seeking to limit, the particular attribute of love.—Yet if we stood in need of an excuse, for any opinions that look that way, we should be tempted to seek

such in Mr. Belsham's own book. We are confident that there is no small danger, in representing the love of God to be so boundless, as Mr. Belsham describes it to be in these discourses. Boundless it is no doubt in itself, but not as regards the rebellious sons of men upon earth. It is surely better for such peccable beings as we all are to fancy that God *can* be angry, than to sin on, fancying he can *not* be so.—And yet Mr. Belsham would fain have us believe the latter; he would fain have us believe that let us multiply transgressions as we will, we have nothing to do but to be sorry for them, and God always stands ready to forgive; but to be sorry for having sinned, upon a surety of pardon, is quite as easy as to sin, and quite as easily repeated; and yet this it seems will do, so unwearied is the love of God.

"God," says Mr. Belsham, "is long-suffering and gracious, more ready to forbear with us, than we are with one another. He makes every indulgent allowance for human infirmity. He is not strict to mark iniquity, nor rigorous to exact the debt of ten thousand talents. He is good and ready to forgive. If sins are numerous and often repeated, and greatly aggravated, yet where they are repented of and forsaken, he 'multiplies to pardon;' he forgives for his great name's sake, and for his infinite mercies sake; and because he delighteth in mercy; and from the benefit of his promise, no penitent is excluded, whatever be the number or the greatness of his offences." P. 84.

He speaks here indeed of sins "*forsaken*," but he speaks quite as favourably of sins "*repeated*." Surely this is dangerous doctrine.—Nay, the wisdom and goodness of God are made additional securities to the sinner.

"A wise and good Father makes all reasonable allowance for the infirmities and follies of the child, for the weakness of reason, the violence of passion, for limited views and apprehensions, and for the power of temptation over the unguarded heart.—And such is the mercy and forbearance of our Father in heaven." P. 62.

It is impossible to object generally to the picture that is here drawn of the long-suffering and forbearance of the Almighty; but when coupled with the mitigated view that is taken of the nature of sin, and the total denial of the corruption of man's nature, it is equally impossible not to consider it as hazardous in the extreme, more especially when we look to the motives which Mr. Belsham would be inclined to depend upon, as securing man's disobedience.

"What is called anger in God, is benevolence acting under the direction of wisdom. The punishments which he inflicts are the correc-

tion of a wise and tender parent for the benefit of the offending child. And they who are animated with the filial Spirit of the Gospel are restrained from sin, lest the goodness of God itself, and his own kind purposes in their favour, should make it necessary to visit them for their transgressions." P. 85.

If the filial Spirit of the Gospel prevailed to any such degree as Mr. Belsham seems to think it might, God would assuredly not have so many things to overlook, or such follies and headstrong passions to allow for as a Father, as in other places Mr. Belsham insinuates; but such wayward beings as men are, will surely be more easily deterred from sin, by the fear of exciting the anger and resentment of a just God, than provoking the goodness or the kind purposes of a most indulgent parent.

However, Mr. Belsham does admit that it is consistent with the love and unbounded benevolence of the Deity to punish transgression to a certain extent. How far, and for how long, he does not let us know—but certainly not for ever.—“The worm,” that our Saviour told his disciples, thrice in the same chapter, should “not die,” is to die, says Mr. Belsham; and “the fire,” which our Lord also said, “never shall be quenched,” will be quenched, says Mr. Belsham. Now, since the dread even of endless punishment is clearly found not to be sufficient to deter a great abundance of men from sin, why seek to tell them, there is no such thing, against some of the plainest passages of Scripture? The Roman Catholics have for a long course of time tried their purgatory, and we know, how men have fancied they could find means even after their deaths to get out of it! has this made them at all better? we question if it has not made them a great deal worse—we see not well how it could be expected to be otherwise; and surely Mr. Belsham’s transgressors (for sinners he seems to account too harsh a term for any of God’s children) will not be sorry to hear, that hell itself is but a place of discipline, and a little more fatherly correction, and then they shall become as good and as happy as the best amongst us. If those who think otherwise of this dismal abode of unrighteous persons, should be under a mistake, in following the plain words of Scripture, (not to mention the positive declarations of our Lord himself, Mark ix. 43—48.) they might at least have expected to have been set right in somewhat milder terms, if not in more elegant language also than follows:

“And finally,” says Mr. Belsham, “punishment when it has answered its end shall be removed. And the end of all wise punishment is, the reformation of the offenders. All other punishment is vindic-

tive, unjust, and unworthy of God. Fury is not in him. To charge God, that Being, whose name and character is love, with a design to inflict eternal misery upon any of his creatures, is the foulest of calumnies: it is the most horrible of blasphemies. No, No, the Almighty Regent of the universe is not a remorseless tyrant, in the midst of judgment he remembers mercy. His anger endureth for a moment; but his mercy endureth for ever." P. 102.

Mr. Belsham being quite prepared to tell us what the end of things will be, though the Scriptures certainly say otherwise, we must not be surprised to find that he knows more about the beginning of things, than Moses. It is entertaining enough to turn the Mosaic account of the fall of man into an allegory; we remember to have done it ourselves in our younger days, and every thing seemed to come out so clear and intelligible that we verily thought we had performed a great feat; but we were soon convinced of the contrary, when we came to understand the difficulties attending the great question of the "origin of evil," and the very peculiar circumstances in which the protoplasts must have been placed. Mr. Belsham speaks, as usual, flippantly enough of this part of Scripture.

"The account we have," says he, "of the state of man in Paradise is so mixed with allegory and fable, that it is difficult to separate what is true from what is fictitious, but if we take the narrative as it stands in the book of Genesis, the divine prohibition which was designed to guard the primitive ancestors of the human race, from the *noxious qualities* of a *particular vegetable*, and which was probably one out of a number of similar restraints, was much better adapted to the state and condition of man in Paradise, than any that are usually called moral precepts, or the commands of the decalogue would have been. The *design was* to teach them to look forward to the consequences of their actions, and not to suffer themselves to be guided like brutes, by the impulse of appetite only."

Now all this we cannot help regarding as extremely nonsensical. In the first place, the impulse of brutal appetites is at all events so regulated as to restrain all dumb animals from meddling with poisonous herbs, or poisonous food of every description, unless carefully disguised, but man, the sole proprietor of reason, required from the first, as Mr. Belsham seems to think, a special direction from God himself, what apples or pears, or wild fruit, he should venture to touch, or what he should specially abstain from, out of fear of their noxious qualities, and in short, to be taught, how thereby to look forward to, and guard against the consequences of their actions. Mr. Belsham tells us he does not

mind ridicule, so that perhaps he may only smile at our interpretation of his theology, when we say, that it seems to us, that Mr. Belsham has no higher ideas of the Mosaic account of the fall of man, than that God was so attentive to the welfare and security of the protoplasts, as specially and personally to point out to Adam and Eve, what fruits were likely to give them the head-ache, and what not, for the command *not to eat of the tree of knowledge of good and evil*, was, he thinks, but *one* probably of *many similar restraints*. He says indeed, that this prohibition was much better adapted to the state and condition of man in Paradise, than any that are usually called the moral precepts or the commands of the decalogue would have been, but he does not tell us why any prohibition from any thing in Paradise, was necessary to our first progenitors, except it were in express trial of their obedience; for as for the noxious qualities of certain of the several vegetables with which they were surrounded, the instinct of a dog or a cat, would have been a gift surpassing reason for such distinction.—Why did not he observe, as he might have done, that as a test of obedience, no moral precept or command of the decalogue, could have applied to the circumstances in which the protoplasts were actually placed. The whole decalogue was in truth perfectly inapplicable to their situation. The first table of the law could scarcely be violated by a person holding immediate intercourse with the Creator, and not one relation of neighbourhood, the subject of the second table, was consistent with the situation of Adam and Eve. The more trivial, therefore, the prohibition, as a single test of obedience, the more suitable to the condition of Adam and Eve; it was a positive law in itself; the breach of which was to be attended with particular consequences. It was broken, and *we* are struggling with its consequences. The latter of which are much too intelligible and literal to be explained away; no allegory can account to us for the existence of physical evil: we have a right to ask for *facts* to clear up this difficulty, and Moses has given them to us, and we do thoroughly believe that what he has told us is true—That, man had proposed to him, one very trifling test of obedience, that he disobeyed and fell, and falling, left his descendants subject to death, and doomed to struggle with the difficulties of a continual probation upon earth, though under the promise and provision of heavenly aid and assistance, by the atonement offered in the cross of Christ, and the influences of the Holy Spirit, as far as the several individuals should be wise enough to seek and avail themselves of such heavenly succour. But Mr. Belsham seems to think that God and man are so nearly related, that no mediator between them can possibly be wanted, and that in truth, God knowing

that we are placed in such peril of temptations, and such trying circumstances, let what will happen, he *must* forgive us, and cannot possibly do otherwise without impeachment of his very brightest attribute of love and benevolence. We must confess we differ greatly from Mr. Belsham.

We shall only observe that though Mr. Belsham will not accept of the Mosaic account of things as matters of fact, he is quite aware that facts are wanting instead of figures of speech, for he thus expresses himself :

"It is difficult to explain how such an evil as death should have been introduced into the works of God. The account given in the book of Genesis can only be considered as an allegory or fable, which is intended to convey the important instruction, that death is the just punishment of sin, but it gives *little insight* into the *historical fact* as to the manner in which sin and death were originally introduced into the world." P. 311.

Where else then are we to look for this fact? This is Mr. Belsham's common way of raising difficulties, rejecting established solutions of such difficulties, and, after all, leaving his readers or hearers in the lurch. We have a remarkable instance of this in his last discourse, in which after repeating, that

"To affirm that man is a compound being, consisting of two substances, called body and soul, totally distinct from each other, and not having one property in common, is a *bold gratuitous assumption*, without the shadow of proof, and contradictory to all the phenomena of human nature."

He passes as sharp a censure almost upon the doctrine of the materialists, and yet satisfies himself with this conclusion, that as to the inquiry what becomes of the principle of thought in the state of death, "The only answer that can be given, is, that we know nothing about it." P. 454.

At p. 125, Mr. Belsham suggests the reading of John xii. 27, with a note of interrogation after the third clause of the verse. "Father, save me from this hour?" and his observations in support of this reading are far from bad; but we guess that he borrowed the idea from Doddridge, who reads it so, and justifies the alteration by remarking that the pointing of the New Testament being far less ancient than the text, many similar difficulties may be removed by departing from the common punctuation; he has nearly the very same words in his note, that we find in the text of Mr. B. Having done justice to Dr. Doddridge, as probably

the more immediate authority, on which Mr. B. relied ; the passages being so similar in expression we must do justice to a still older critic, *Grotius*, who also reads it with a note of interrogation. *Και τι εγω ; πατερ ωσον με εκ της ωρας ταυτης ;* and he gives his reason as follows ; *puto recte etiam posterius hoc membrum per interrogationem legi. Solemus enim in talibus sermonibus primum generaliter interrogare. Quid agam ? deinde subjicere hoc aut illud.*

We have here then two very fair reasons stated, for adopting the alteration as a mere matter of criticism. Of the sense of the passage improved by this punctuation, we shall give the reader an idea, in Mr. Belsham's own words, and as he cites no authorities, perhaps it would be unfair to suppose, that he may not have been led to this interpretation of the passage by his own view of the case. It has certainly escaped many commentators of distinguished reputation.

“ But having, in the train of his discourse, alluded to his sufferings as a necessary preliminary to his glorification, the painful scenes through which he was about to pass, every one of which he circumstantially foreknew ; all the treachery, and all the indignity with which he was to be treated, and all the excruciating agonies of body and mind which he was about to suffer, seem at once to have rushed into his imagination, and to have cast his spirit into momentary perturbation. Now, saith he, is my soul troubled. The scenes of agony through which I am destined to pass, are so near at hand, and so exceedingly formidable, that in the immediate prospect of them human nature recoils, and my heart trembles. And what shall I say ? —What prayer shall I offer up to my heavenly Father, who heareth me always, at this alarming crisis ?—Shall I listen to flesh and blood ? —Shall I desert the honourable cause in which I am embarked ?—Shall I ask to be excused from the dreadful conflict ?—Shall I say, Father, save me from this hour ?

“ This is evidently our Lord's meaning, and the clause ought to be read with an interrogation. It is not honourable to our Lord's character, it is not consistent with the usual firm and dignified tenor of his mind, to suppose that he first offers an unqualified prayer to be excused from suffering, and then immediately retracts it. His meaning in this brief but interesting soliloquy unquestionably is, to express the firmness of his resolution, and his entire devotedness to the will of God, in the discharge of his mission, q. d. What prayer will it become me to offer in these trying circumstances ?—Will it suit my character and office—will it agree with the glorious prospects which are now opening before me, and the immortal prize which I have in view, to listen to the suggestions of appalled and fainting nature ? I cannot act so base, so unworthy a part. If I were now to decline the cup of suffering, I should defeat the main purpose of my

mission. It was for this cause that I came to this hour. It was that by my death I might ratify the covenant of love; that I might redeem mankind from the bondage of error, idolatry, and vice, and might save them from wrath and ruin; that I was sent to preach the gospel, and was empowered to authenticate my divine mission by signs and miracles: to accomplish, therefore, this gracious purpose of reconciling the world to God, and of bringing many sons to glory, I willingly submit to all that it is necessary previously to undergo: I refuse not to die: I shrink not from any suffering, however severe. I have only one petition to offer: Father, glorify thy name; fulfil all thy good pleasure in thy devoted servant. I came into the world to do thy will, for that will is mine. Let God be honoured, and I am well pleased: whether it be by labour or suffering, by life or death." P. 124.

We must allow for Mr. Belsham's peculiar notions as to the efficacy of Christ's death; those who would see the passage paraphrased by a firm believer in the doctrine of the atonement, may of course consult Doddridge.

In the ixth Sermon intitled "True religion distinguished from error and superstition," Mr. Belsham indulges himself as might be expected in many severe strictures not only upon the members and ministers of the established Church, but upon all who agree with that Church in the belief of some of the most important doctrines of Christianity, such as, the corruption of the human nature, atonement by the blood of Christ, regeneration, justification by faith in the merits of the Redeemer, and so on; but as we have already made some extracts from this discourse, we shall proceed to others, that must not pass entirely without notice, namely, the xvith, xviith, xviiith, and xixth, in which we find some most extraordinary notions as to the future state of things, though like most of Mr. Belsham's conceits, leaving us much at a loss, after all, to know what he would really have us believe, or what not. However of this we may be certain, that if he does not totally deprive us of all prospect and expectation, of a heaven and a hell, nobody upon the face of the earth could make out, from Mr. Belsham's account of matters, where they are to be looked for. In Sermon xvi, after assuring his readers, and we shall not pretend to say he is wrong in this, that the future life of the righteous will be a social state, he ventures a conjecture, p. 383, that "the place in which the unrighteous will undergo their penal sentence, may be the same with that in which the righteous will enjoy their promised reward;" but this is not all; he is disposed to think that some part of the very happiness of the righteous, (we were going to say in heaven, but that must not be) "may

arise from generous and gradually successful exertions to reclaim their fallen and unhappy fellow-creatures;" "this supposition," Mr. Belsham adds, "is at least as rational, and it is far less painful, than the vulgar creed concerning the torments of hell, and I am confident, that it is not less consistent with the doctrine of the New Testament." Now we confess, part of our own vulgar creed, being built upon the parable of our Lord, related in the xvth chapter of the Gospel of St. Luke, had taught us to fancy that there would finally be so "great a gulf," between the abodes of the righteous and the wicked, that those who would pass from one to the other, would find it impossible. We had been led to fancy that the righteous and the wicked, like the sheep and the goats, (Matt. xxv.) would go totally different ways, the one to the *right*, the other to the *left*; the one into Christ's own glorious kingdom, the other into the everlasting fire prepared for the devil and his angels. We had been led to fancy that the good would be admitted into the special presence of God, and the unrighteous ignominiously driven from it. At all events, we had been led to suppose, from the parable of Dives and Lazarus, already referred to, that so far from the familiar intercourse depicted by Mr. Belsham, the wicked would be so situated as to seek in vain, any comfort and consolation at the hands of the righteous, and that in fact as Dr. Doddridge paraphrases the passage, a vast immeasurable void would be interposed between them, and that they would continue at an unapproachable distance from each other. As Mr. Belsham does not tell us, upon what particular foundation he builds his confidence, that his conjecture is not less consistent with the doctrine of the New Testament, than our vulgar creed, we are precluded from arguing the point with him, and we are certainly not sorry to be saved the trouble.

In Sermon xvii, on "the presence of God in Heaven and Hell," we have some more of Mr. Belsham's rational conjectures. It has been common to say, we hope to go to heaven when we die; but we need hope so no longer, according to Mr. Belsham; if we stay quietly where we are it will be quite enough, for the earth it seems will be heaven, and here we shall pass our future as well as our present life; and what is more delightful, it is in fact at this moment getting ready for us, and may, for what we know be completed in a twinkling of time, after telling us, that heaven and hell as set forth in Scripture, are mere figures of speech.

"The opinion which many have deemed most rational," says Mr. Belsham, "and to which the Scriptures give most countenance, con-

cerning the place where the righteous shall inherit the reward of their virtue, is, that the future residence of the virtuous will be fixed in this terraqueous globe after it shall, by a gradual process of improvement, be restored to its original paradisiacal state.—And that the earth is in a state of gradual and accelerated improvement, must, I think, be admitted by all candid and attentive observers of Nature.”

Now we confess we do not understand this. That many places upon the earth are improved and improving, we are ready to admit; and that many arts and sciences mainly conducive to our earthly enjoyments are much advanced, we are also ready to admit; but that the earth itself is improved and rapidly advancing to a paradisiacal state, seems to us little less than laughable. To be sure, it may be that in another Paradise we may not want many things of which we now stand in need, but if we should happen to want them in a course of ages not incapable of calculation, we might find ourselves sadly at a loss, for let us but consider, on how many things we depend, that are now extracting from *exhaustible* store-houses; they need not be enumerated; a child will understand that we allude to all those *universal* substances that are now gotten with great expence and labour, from what are called the “*bowels* of the Earth.” True it is, that perhaps in Paradise we may be able to do without fires, or kitchen utensils, and that most unparadisiacal production of the earth, money; we might be able to do without precious stones, ornamental plate, and so forth, but still the barren and empty mines and excavations, would be rather a disfigurement to the earthly heaven. We should think, that any ornament proceeds from gradual improvement, but Mr. Belsham's heaven we know, is to be hell also, and how the *improvements* on which he builds such great hopes, can be available to the purposes both of heaven and hell, we must confess we are at a loss to understand. We are not forgetful of the Millennium while we are writing this, nor can we pretend to say what changes our globe may undergo hereafter; but that it is now improving rapidly into a paradisiacal habitation, for the righteous, quite surpasses our belief, and we think it is very *unreasonable*, in this great minister of the *rational* church, to expect that any person in his senses could believe it. But Mr. Belsham goes on: “And in this renovated and happy state, it may be truly said that God will reside. If this be heaven, then if we ascend up into heaven God will be there.” P. 392. Really these rational Christians, make a fine use of their reason. How reasonable is the above sentence. If earth be heaven, and God residing there, then if we ascend up to heaven (he does not say

whence) God will be there! Most rational conclusion! Who so wise as Mr. Belsham and his party? But earth is to be hell also; at least, though Mr. Belsham does not determine so, he thinks it not improbable; only the wicked are to have hell in themselves, and so they have now, figuratively speaking, and therefore there need be neither new heavens nor new earth, nor even an improved earth, to bring this about, but that they shall inherit paradise, merely to look with envious eyes upon the enjoyments of the blessed, is certainly not what we have hitherto been taught to think, or is the idea borrowed from the punishment for the idle, in the work-houses at Hamburgh, whom they suspend in an immense basket, while dying with hunger, over the plentiful dinner table of the diligent and industrious.

The xviiiith Sermon is upon the ascension of Christ; but as for his going far above the clouds to sit at the right-hand of God, this is very much too great an absurdity to be swallowed by a *rational* Christian; let us hear Mr. Belsham upon this particular topic.

"The popular and almost universally prevailing opinion upon this subject is, that heaven is a place far above the skies, where God has fixed his peculiar residence, and where he manifests his presence by some sensible symbol of his glory: that it is inhabited by saints and angels of various orders and degrees; that Jesus in his glorified state resides there; that his place is at the right hand of God; that is, very near to the symbol of the divine presence, and in the most honourable station; that this is his fixed abode, and that from this high and glorious habitation, he superintends the concerns of the world, and of the church, and that from heaven he will descend, at the great consummation of all things, to raise the dead, and to judge the world.

"I appeal to all who hear me, whether this be not the opinion which generally prevails, not only amongst unlearned and uneducated Christians, but even among the learned, the inquisitive, and the rational. It is the current hypothesis and belief, which very few persons ever call in question, and concerning which hardly any one ever thinks of starting a doubt.

"I do not deny that the doctrine of a local heaven, above the skies, which is so prevalent among Christians, was equally popular among the Jews. It is plain from the books of the Old Testament, that the miserable philosophy of the ancient Hebrews taught that the sky was a solid concave arch, spangled with innumerable stars, in the midst of which the sun and moon performed their diurnal and nocturnal revolutions. That this solid arch or firmament divided the waters above; that rain and hail, and snow and dew, descended from the great reservoir above the clouds. And that far above the sky was the place of heaven, the throne of God, the habitation of his peculiar residence.

"All this is chimerical, and irrational; it is utterly inconsistent with

all just conceptions of the Supreme Being, and with all that an enlightened philosophy teaches us of the true structure of the universe. In reading the Scriptures, we should continually bear in mind that the object of divine revelation is not to instruct us in the principles of astronomy, or other branches of natural philosophy, but to declare the unity, the attributes, and the sole supremacy of Almighty God, to reveal the awful doctrine of a future life, and to teach men how to live here so as to be happy hereafter and for ever.

I do not say that the vulgar theory of a local heaven is impossible; but that it is unfounded either in reason or revelation, and that it is contrary to the whole analogy of nature. The common supposition therefore will not be admitted by a judicious and philosophical inquirer, till it is supported by much clearer, and more decisive evidence than any which has yet been produced in its favour." P. 419.

Mr. B. then launches forth into the unfathomable abyss of the starry firmament, according to modern discoveries; recounting the myriads of "solar and planetary systems, and clusters of systems, and clusters of clusters," supposed to exist "beyond the utmost efforts of imagination to comprehend," p. 423; but to what end?—Why, truly, to tell us, or rather to ask us, "Where now is the place for a local heaven? in which God unveils his essential glory, in which Jesus dwells, in which saints and angels are continually employed in chaunting hallelujahs? Is it to be for a moment believed, that Jesus is removed to a distance so immeasurable as this state of things must imply, from a world which he lately inhabited, and *with which alone he has any concern?*" This is a good instance of bathos—we forcibly fancied at first, that Mr. Belsham was going to exalt the Son of God, above all these mighty works of God's hands, but not so. No, no, (as Mr. Belsham himself would say) the man Jesus must be brought low; he must not presume to penetrate the abyss of the firmament, or go so high as even one inch above the moon; nay, not a thousandth part so high as that. We confess, that when we first read this passage, we irresistibly put our pencil to the margin, and wrote, "Then where is he?" We ought not to tell such secrets, perhaps; but truly these Unitarians sometimes make us laugh. In a few pages, however, we found an answer to our rather pert inquiry: and here it is, in Mr. Belsham's own words:—

"If the writers of the New Testament intended to deliver it as their opinion, that Jesus, when he ascended from the Mount of Olives, entered into some region above the clouds,—I do not hesitate to say, that in this case *their judgment was erroneous, and that their mistake was founded in an erroneous philosophy.*"

So says the High Priest of the *rational* Christians! If St. Paul, St. John, or St. Peter, were to visit this earth again, they must beware of going into Essex-street; the philosophers there will assuredly make a mock of their divinity and theology: for Mr. Belsham, in the name of the party no doubt, p. 427, says, "I repeat it therefore again, **THERE IS NO LOCAL HEAVEN;**" (even the *capitals* are all his own.) However, he does not quite leave us in the lurch, "By the word *heaven*," says he, "they *perhaps* mean nothing more than the atmosphere which surrounds the earth. Into *this* our Lord really ascended, and *there* for any thing that appeared to them, he *remained*." But Mr. Belsham brings him down again, as follows:—

"It remains now briefly to inquire, under what form our Lord at present exists—in what place he resides—in what offices he is employed—for what reasons it was necessary or expedient that he should visibly ascend—and what instruction we may derive from this narrative."

"Upon those curious subjects," he has the precaution to add, "little can be known, and therefore little can with propriety be advanced:" that is, we conclude, when we depart from the plain words of Scripture.

We cannot, however, follow Mr. Belsham through all his enquiries. We shall merely observe upon that which stands second in the list; namely, In what place our Lord resides?—This, that follows then, is Mr. Belsham's answer to this curious question:—

"As to the place in which Jesus now resides, it has been conjectured by a late learned and inquisitive writer, who was equally eminent as a philosopher and a divine*, that his abode is somewhere or other in this world; perhaps, indeed, confined to no particular place. This hypothesis, proposed with great modesty, which is most truly correct and philosophical, and which in a certain sense has been the received opinion of the generality of Christians in all ages, (!) has had the fortune to be treated with a degree of levity which it does not merit. I know, not why, unless it be that, like many other curious speculations, it is remote from vulgar prejudice and from popular and customary habits of thinking. But, if it be true that there is no local heaven, and if it be conceded that this world is the only district in the universe with which Christ has any immediate concern, it is surely most reasonable to believe that his residence is somewhere or other in this world; though the subtilty of his ethereal substance renders his personal presence in any particular place imperceptible to the gross organs of sense. If this opinion be erroneous, I should be thankful to see the error

* Dr. Priestley.

pointed out. If it be treated with ridicule, merely because it is uncommon, I am willing to take my share of the indignity." P. 434.

As to the offices in which he is employed, the subject of the third enquiry, it is easily answered by these rational Christians. Truly, he is busy, invisibly, in "acquiring or improving those qualifications which may be requisite for sustaining the high and honourable office which is assigned to him," viz. that of being the Judge of the whole world; and indeed, as he is thus employed, in improving his qualifications for the Judge's office, we cannot wonder that Mr. Belsham, in the same page, should pronounce him to be, in no manner an object of prayer or worship!

We are really tired of all these absurdities, and must bring our review to a conclusion. Mr. Belsham is now, as he tells us in his preface, incapacitated by age and infirmities from public service. We do not wish to disturb his repose, and we are far from wishing to question his sincerity. But of his theological talents we have a very mean opinion; of his liberality and courtesy, the book before us has given us no very favourable impression; and as to his system of Christianity, so long as we are able to see and to read the Greek Testament for ourselves, we shall assuredly not resort to Mr. Belsham, or any of his Essex-street disciples, to help us to interpret it. We had more things to notice, but it is quite time to conclude. We are glad that we have seen the book, because it tends to confirm all that we had previously thought of the perfect shallowness of the Unitarian system. They may well make their appeal to Philosophy; for as to Divinity, there is nothing of it in their whole system. God is God, it is true; but scarcely the God of man. The latter being so much his own child, as to be sure of all possible indulgence, and so much his assured heir to the riches of heaven, without Christ, as to be perfectly incapable of disinheritance. Alas! alas! that such things should really be suffered to pass for Christianity!

Mr. Belsham's last sermon, or rather discourse, for sermon it can scarcely be called, is entitled, "A Comparison between the preceding and the present Age, with respect to the Encouragement given to Theological Enquiry;" that is, in fact, Theological Free-thinking: for enquiry does not satisfy Mr. Belsham's party. Of this, we have a remarkable instance in the use which they make of Griesbach's edition of the New Testament, on which they seem willing to rest their prospects of a speedy end to the Trinitarians and their doctrines, because they now have such high authority for rejecting certain passages, which before stood grievously in their way: and there *their* enquiries seem to stop. But true and faithful *enquirers* would endeavour to know what

effect the alteration or rejection of these passages had on Griesbach himself, and then they would find, that upon detection of these false readings, interpolations, &c. as they are *pleased* to call them, *he was pleased* to enter a solemn protest on his own part, against the very conclusions which they draw from his curious researches—solemnly declaring his own opinion to be, that, after all, there remain so many and glaring evidences in Scripture, of the reality of Christ's divinity, as to defy all the efforts of critics and commentators to invalidate them. And another instance still we have of their treatment of Griesbach as a theological enquirer, in the case of the first chapters of Matthew and Luke which, in their new and *improved* version, as they style it, they mark as of doubtful authority, though Griesbach admits them as to be found in all existing MSS. or versions, without one exception. Now, such facts as these must not be adduced as instances of theological enquiry, but of bold and audacious *free-thinking*; and if the present age be more favourable to such unruly attempts upon the Scriptures, than preceding ages, we are far from hailing it, as Mr. Belsham does, as the harbinger of good things.

One remark more, and we have done with Mr. Belsham; perhaps for ever. To prove that, though we are advancing to a state of perfect liberty as to all possible interpretations of the written word of God, we are not yet very near to the consummation of this great blessing, Mr. Belsham asks, among other enquiries to the same purpose—"And are there not some, who, to the astonishment of the world, publicly resist the circulation of the Bible, at least without the *antidote* of the Common Prayer Book?"—A pretty question indeed for Mr. Belsham to put, who, by his improved version, has so plainly evinced his desire, and that of most of his party, to prepare such an antidote, against the *pernicious effects* of the *received Text*, as shall set the latter totally aside, as a condemned book, exploded by the *Index Expurgatorius* of modern Unitarians, and the prohibitory Bull of their great Essex-street Pontiff!

When will these *rational* Christians condescend to become *reasonable*?

Remains of the late Rev. Charles Wolfe, B.A., Curate of Donoughmore, in the Diocese of Armagh; with a brief Memoir of his Life. By the REV. J. A. RUSSELL, M.A. Second Edition. pp. 474. 12s. London. Hamilton. 1826.

THE volume before us contains the biography of a late young Irish clergyman; with a selection, made from his papers by his friend and biographer, of his poems, miscellaneous thoughts, and sermons.

It does not belong to our province to enter upon a critical examination of the merits of Mr. Wolfe's poetry; our business is with his clerical life: but it seems to be now authenticated, and it will prepare many of our readers for finding traces of no common ability in his *remains*, that he was the writer of the admired monody, on the burial of Sir John Moore, beginning

Not a drum was heard, not a funeral note,
As his corse to the rampart we hurried.

It is remarkable, that he should have been content to remain the unknown author of this popular specimen of his powers, whilst the applause which it received was producing various imitations by writers who wished to obtain from the public the credit due to himself.*

From the account given of his life we learn, that he was brought to England at an early age, and had the advantage of passing three years under Mr. Richards, at Hyde Abbey,

* As we do not find, in this collection, the lines on the late king's burial, we presume they are, henceforward, to be considered as falsely ascribed to the author of the Monody on Sir J. Moore.

Its taste is not uniformly correct, yet the following stanzas are much in his style.

I saw him on the terrace proud
Walking in health and gladness,
Beside with his court, and in all the crowd
Not a single look of sadness.

I have heard the earth on his coffin pour
To the muffled drum's deep rolling,
While the minute gun, with its solemn roar,
Drown'd the death-bell's tolling.

The time since he walked in his glory thus,
To the grave till I saw him carried,
Was an age of the mightiest change to us;
But to him a night unvaried.

Winchester; whose establishment the editor, however, seems to have confounded with William of Wykeham's noble foundation, Winchester school and college.

Before he had finished his seventeenth year, he entered the university of Dublin, in 1809; where he is represented as gaining the affection and respect of his companions. His classical knowledge may be supposed to have facilitated his gaining considerable distinctions, in the outset of his collegiate career; but his exertions in the new pursuits, to which his attention was now summoned, are satisfactorily attested, by his afterwards carrying off an academic honour at an examination in which "the severer sciences formed the leading subjects."

In 1814 he took his Bachelor's degree; and began to prepare himself for the arduous struggle imposed on all aspirants to a Dublin fellowship. The fellows, however, by a regulation new in the Dublin College, not being permitted to marry, Mr. Wolfe, from some attachment, abandoned the pursuit, and took orders.

The next important step in Mr. Wolfe's short life, was :

"His removal from society which he loved, from the centre of science and literature, to which he was so much devoted, to an obscure and remote country curacy in the north of Ireland, where he could not hope to meet one individual to enter into his feelings, or to hold communion with him upon the accustomed subjects of his former pursuits."

His biographer states, rather romantically, that he felt this "as if he had been transplanted into a totally new world;" and that he shuddered at the sacrifice which he was about to make, as no less than is required from "a missionary abandoning home, and friends, and cherished habits, for the awful and important work to which he has solemnly devoted himself."

For the encouragement of the numbers, who are summoned from the bosom of our universities to situations, which they may be tempted at first to view with feelings resembling the above, we have to say, that Mr. Wolfe appears soon to have found real happiness in his parochial employments; though, in addition to the evils which they contemplate, he withdrew from the capital, recently deprived by death of an intimate friend; disappointed in his affections; and that he came to wretched apartments at Ballyclog, Tyrone, whose scattered population were to be sought out amidst bogs and wastes; and that, of such Protestants as he found within his cure, the majority were prepared to view him as an unsound guide. But his conduct made warm friends, where he had found the jealousy

of dissent; and as he himself advanced in the love of God, and zeal for the souls of men, he discovered, that, whilst the simplest of his parishioners could speak of those things, *they could enter into, what had happily become his most anxious feelings, and could hold communion with him upon the subjects of his daily pursuits.*

They who have felt the difficulty of combining any efficient endeavours, to instruct the poor, with a faithful and undisguised adherence to such opinions as the persons addressed are prejudiced against, will be glad to have as many details as can be given them, respecting any successful instances. Mr. Wolfe's biographer thus speaks of his manner, and success with the dissenters.

"Amongst his constant hearers were many of the Presbyterians; who seemed much attracted by the earnestness of his devotion in reading the Liturgy—the energy of his appeals, and the general simplicity of his life; and such was the respect they began to feel towards him, that they frequently sent for him to administer spiritual comfort and support to them in the trying hour of sickness, and at the approach of death.

"A large portion of the Protestants in his parish were of that denomination; and no small number were of the class of Wesleyan Methodists. Though differing on many points from these two bodies of Christians, he however maintained with them the most friendly intercourse, and entered familiarly into discussion on the subjects upon which they were at issue with him.

"There was nothing in the course of his duties as a clergyman (as he himself declared) which he found more difficult and trying at first, than how to discover and pursue the best mode of dealing with the numerous conscientious Dissenters in his parish, and especially with the Wesleyan Methodists, who claim connexion with the Church of England. While he lamented their errors, he revered their piety; and at length succeeded beyond his hopes in softening their prejudices, and conciliating their good will. This he effected by taking care, in his visits amongst them, to dwell particularly upon the grand and vital truths in which he mainly agreed with them, and, above all, by a *patience of contradiction* (yet without a surrender or compromise of opinion) on the points upon which they differed. It is a curious fact, that some of the Methodists, on a few occasions, sought to put his Christian character to the test by purposely using harsh and humiliating expressions towards him, in their conversations upon the nature of religion. This strange mode of inquisition he was enabled to bear with the meekness of a child; and some of them afterwards assured him, that they considered the temper with which such a trial is endured as a leading criterion of true conversion, and were happy to find in him so unequivocal a proof of a regenerate spirit.

"They soon learned to value his instructions as a Christian minis-

ter, though conveyed in a manner different from what they usually heard, and divested of peculiarities which they habitually associated with the very essence of the Gospel. He says himself—'I am here between Methodists and Calvinists (or Presbyterians), and I have preached to both in the church, and conversed with both in the cottage; and I have been sometimes amused to observe the awkward surprise with which they have heard me insist upon the great doctrines, without bringing in their own peculiar tenets, or using their own technical cant—the surprise with which they found that it was the Gospel, and yet that it was not Calvinism or Methodism.'

"From some hasty notes which he took down, it appears that he sometimes entered into discussion with them on those views by which they seemed, to him, to confine the process of divine grace in the conversion of sinners within limits unauthorised by Scripture. The following brief remarks (amongst others) shew the sobriety of thought with which he entered into the consideration of such subjects.

"All system-makers cramp and encumber religion, by telling you, that the mind of a sinner always proceeds through certain stages; of conviction, repentance, faith, justification, &c. The mind when converted will indeed have the same sense of the nature of sin, of human corruption, of the want of a Redeemer, &c. The end arrived at is the same; but the ways of arriving at it are various, according to the variety of dispositions upon which it has to act. Thus, upon a profligate, a drunkard, an extortioner, and upon a man of liberal, generous, independent principles, I am sure the ways of acting are very different. Compare all the different instances of conversion in Scripture, the jailor, Lydia, Cornelius, the thief, &c.—But the Methodists adopt a *class* of converts, and deduce a general rule for their particular case; whereas, there seems to be no general rule in Scripture. This is prescribing laws to God's Holy Spirit. He seems to have various ways of effecting a sinner's conversion, and of adapting himself to different dispositions: so that the method of a Methodist appears unfounded, in assigning a certain process.

"It is no weak proof of the Christian spirit, to be able to recognise the loveliness and sublimity of true piety in the lowliest or most forbidding forms; to discern its excellence, though dwarfed by intellectual littleness, or degraded by the mean garb of ignorance; to revere it, even when surrounded by the most ludicrous accompaniments. It is, on the contrary, an index of spiritual dulness, perhaps, of mental incapacity, to undervalue or despise any form of sound religion, merely on account of such disadvantageous associations. But our author held the great truths of Christianity so close to his heart, that nothing could intervene to cloud their beauty: his spiritual taste and perspicacity was such, that it quickly discerned, and (as by a magnetic attraction) embraced a kindred spirit, in whatever guise it appeared. It could separate the dross; it could detach the grosser elements; and delighted to look forward to that happy time when the spirit of genuine religion, however depressed by the meanness of the subject in

which it happens to dwell, or disfigured by the unhappy combinations with which, here on earth, it may be attended, will assuredly shine forth in all its radiant purity and native grandeur." P. 160.

The above passage exhibits a character peculiarly fitted to meet the wants of that distracted country. A person anxious and able to win the hearts of men of different parties, and disposed to use all his influence to draw and bind them together with the cords of Christian love. But admirably adapted as he seems to have been, for toiling as a useful workman in preparing the harvest of his divine Master, that gracious Lord spared him the burden and heat of the day; taking him to his own heavenly rest, whilst his labours were little more than begun. Before he had been two years and a half a curate, his friends, in their anxiety not to be bereaved of one so valuable to them, dragged him from the country where exertions too laborious for his rapidly weakening frame, were evidently bringing his life to a speedy close. He acquiesced in the different experiments which their affection suggested for the recovery of his health, but on the 21st of February, 1823, he gently expired whilst uttering the Lord's prayer.

In diseases like his, it has been observed by Bishop Butler, that, not unfrequently, persons appear to be in the highest vigour of life up to the moment before death. "They discover," says he, "apprehension, memory, reason, all entire: with the utmost force of affection; sense of character, of shame and honour; and the highest mental enjoyments and sufferings, even to the last gasp; and these surely prove even greater vigour of life than bodily strength does." Mr. Wolfe was permitted to exemplify in his own person, and in a very striking manner, this remark of his favourite author:

"On the day before his dissolution, the medical gentlemen who attended him felt it his duty to apprise him of his immediate danger, and expressed himself thus: 'Your mind, sir, seems to be so raised above this world that I need not fear to communicate to you my candid opinion of your state.' 'Yes, sir,' replied he, 'I trust I have been learning to live above the world:' and he then made some impressive observations on the ground of his own hopes: and having afterwards heard that they had a favourable effect, he entered more fully into the subject with him on his next visit, and continued speaking for an hour, in such a convincing, affecting, and solemn strain, (and this at a time when he seemed incapable of uttering a single sentence,) that the physician, on retiring to an adjoining room, threw himself on a sofa, in tears, exclaiming, 'There is something superhuman about that man: it is astonishing to see such a mind in a body

so wasted; such mental vigour in a poor frame dropping into the grave!" P. 206.

To those whom he has left behind him he still speaks, in the sermons which form the more valuable part of his remains. The selection has been made from sermons preached, if we are not mistaken, in Dublin, and amounts to no more than fifteen; but their merits are of a very high order. The fervid imagination which characterises, but too frequently spoils, the oratory of his countrymen, has not been extinguished, but it has been considerably chastened, by the awe with which his enlightened piety approached every topic connected with the majesty and sanctity of the Deity. The language is such as would naturally flow from the lips of a scholar, but so clear and simple is the argument that, when humbler expressions are substituted, those discourses become adapted to produce the most desirable impressions on a congregation of peasants. And whilst he never softens down any of those parts of the Christian scheme of redemption, which are foetishness in the eyes of a proud philosophy, it seems peculiarly Mr. Wolfe's happiness not to exaggerate any favourite doctrine, at the expense of those limitations with which it has been guarded in Scripture.

The following passage, from a sermon on the text, "Ye are bought with a price," will shew his manner of leading his hearers to the performance of moral duties, without forgetting that he, and they, ought not to lose the vantage-ground, on which Christian teaching stands elevated above mere moral philosophy.

"If a prudent man of the world, who had little respect for religion, but a high sense of what is called morality, had been sent to preach to these men, what arguments do we conceive he would have employed? He would probably have said: 'The excesses in which you indulge will ruin your health, will shorten your days, will rack your body with pain and disease, will enfeeble your understanding, rendering it poor, unsteady, and effeminate, unable to follow any regular, manly, and honourable occupation in life; you will lose both your own respect, and the respect of the world; and if you cherish ill-will, malice, and envy, it will destroy your peace of mind, and keep you at variance with your fellow-creatures, with whom you should live in friendship and tranquillity.' And he would say very right: those arguments are in general very true; but, alas! they are seldom found to avail; and when they do, suppose the object gained, their hearts relieved, their lives lengthened, their success in the pursuit of affluence secured, their reputation standing fair in the eye of all the world; there is yet something behind; there is a death, and there is a judgment; and have they looked to them? have they prepared for them? Verily they have had their reward,—the reward they looked for,—

health, wealth, long life, and reputation. What claim have they to any thing farther ?

But suppose a man who possesses a higher sense of religion, but who forgets to look for it in his Bible,—who recollects that there is to be a state of rewards and punishments, but who forgets that it is only through a blessed Mediator that we can hope for escape from the one, and for the attainment of the other,—suppose such a one sent to reform these profligates, what might he say ? He would probably say, 'The course in which you are proceeding is offensive to Almighty God, and will draw down his everlasting vengeance and indignation upon your heads ; but, change your course, and reform, and you will then deserve his forgiveness, his favour, and his blessing.' Alas ! this argument would, it is to be feared, have less chance of succeeding than the former ; for while it places the objects to be attained at a greater distance, it leaves their attainment much more uncertain ; for, in the first place, how could they know whether the God of holiness would pardon past enormities for the sake of future obedience ? Suppose they had lived a life of righteousness to the very moment of which we are speaking, would they not be *obliged* to continue it to the end ? How then can they know whether future obedience may atone for past transgressions ?

"But, in the next place, suppose all past sins cancelled, to what are they to look forward ? One might say, 'I know not what *kind* of righteousness or what *degree* of righteousness God requires. If he requires a life of unsinning obedience, I am lost for ever ; if not, I know not what vices I must give up, or what I may still keep without forfeiting his favour. I have no reason to say where he will draw the line : if he can endure sin at all, without punishing it, he may pardon me in my present state, without any change whatever ?'

"But what was the argument of Paul, the Christian apostle, the minister of the Gospel ? 'Ye are not your own : ye are bought with a price.' You are bought and sold, body and soul : you are no longer your own property. Now the conclusion that he immediately draws, is, 'Therefore glorify God in your body, and in your spirit, which are God's.' I do not call upon you to renounce your evil ways, because you think it may conduce to your own health and convenience—to your own satisfaction and gratification here—to your success in life, and to the establishment of a fair reputation ; I should then acknowledge you to be your own property, to belong to yourselves : nor do I summon you to repentance because you are able to atone for your past transgressions, and to make your own peace with God ; this would look as if I still acknowledged you to belong to yourselves, and to be your own property, and that you could make a bargain with Heaven,—that you could buy off a vice with a virtue, and a sin by some fit of obedience : but I challenge you as the property of Jesus Christ, which he has purchased to himself for ever and ever, that you surrender yourself into his service, and glorify him as your Master, your Saviour, and your Redeemer.

“ This is the argument of God himself to every one amongst us, to turn from the sins of his own heart and his own life; and it should be as omnipotent as the God from whom it proceeds:—‘ Ye are bought with a price.’ From what are we bought? From these very sins, and the punishment they would draw down upon our souls. Here is every motive that can actuate a rational being: here there is no doubt of the dreadful aspect which our sins wear in the sight of the Supreme Being; for they required a terrible price to release us from them—nothing less than *the blood of God*; and here is no doubt of love and mercy and forgiveness—for the price is paid. O then, as you would not disappoint the good and gracious Being in all that he has done for you; as you would not wish that that price were paid for you in vain, acknowledge yourself his purchased servant, and glorify him in the body and in the spirit that he has bought! You must become his property.”
P. 325.

Of his more elevated style, the following specimen occurs in speaking of man, as originally created in the image of God:

“ This image—this beautiful image has been long since shivered and disfigured; but its *fragments* remain to testify that it once existed. There is in the hearts of men a testimony that they shall live for ever; a voice that echoes through futurity; a sense that they shall see strange things in another world; thoughts that wander through eternity; and find no resting place. This is a fragment of God’s image, a shattered remnant of immortality, and it is there to testify against us; for if it had been perfect, nothing would be more delightful than to think that we should live for ever; to look forward into brighter scenes, and rejoice in the glory that should be revealed. All the gold of Arabia would not be worth one hour’s excursion of the mind of man into the regions of futurity. For ever and for ever would his mind be reaching forward, and dwelling with fondness upon the thought; that never, from age to age, when time should be no more, should he cease from being. The pleasures of the spirits that walk to and fro in the light of God’s countenance, and circle his throne rejoicing, would crowd his fancy and delight his hopes. Visions of celestial happiness would visit him in dreams of the night, and, compared with the dim and distant perspective of eternity, all earthly things would seem ‘weary, stale, flat, and unprofitable.’ And what is the fact? Let every man judge himself how his natural heart shrinks from the contemplation of a future state of being; how he shudders to look into eternity, as into some dreary and bottomless pit. What a cold and dismal thing does immortality appear; and what a refreshment it is to his spirits to withdraw his thoughts from the consideration, and return to his beloved earth! And then, only observe with what eagerness and desperation he gives up soul and body to the pursuit of things which he knows full well will soon be to him as if they had never been. And yet, this man, if you were to ask him the question, would tell you, that he expected to live for ever; and that when his

body was mouldering in the dust from which it was taken, his soul would plunge into an ocean of spirits without bottom and without shore. This he would tell you gravely, as a matter of course. And then only observe him for one week or for one day, or for *this day* which has been sanctified to immortal purposes, and you will find his cares, his hopes, his fears, his wishes, his affections, busied and bustling about this little span of earth, and this little measure of time which he occupies: and death finds this immortal being making playthings of sand, and carries him away from them all, into a land where they shall all be forgotten. This is a strange and astonishing contradiction,—the only thing that looks like a blunder through all the works of nature. Every thing else seems to know its appointed time and its appointed place:—the sun knows his place in the heavens, he does his duty in the firmament, and brings round the seasons in their order, and the ocean knows the boundaries beyond which it must not dare to pass;—every animal knows the home which kind nature has provided—‘the ox knoweth his owner, the ass his master’s crib: but Israel doth not know; my people doth not consider.’ Among all the creatures that surround us, we are the only beings that look not to our native home; the only beings that seem to have broken the laws of nature; to have forgotten our owner, and the mansions of our Father’s house. This naked expectation of immortality, while we see no beauty in it, that we should desire it,—while we are feeding on ashes, and have lost our relish for immortal food,—is one of the fragments of God’s image; it shews that it once existed, and that it now is broken.”

The editor has acted rightly, in not suffering these relics of his friend to be lost to the world. At the same time, we would warn him not to be induced, by the eagerness with which these may have been accepted, to publish any farther specimens which his first judgment had condemned, as not finished by his departed friend with the correctness which he would have felt to be necessary before giving them to the public. In the present selection, one sermon, which the editor supposes to have been amongst Mr. Wolfe’s earliest, is loaded with that superabundant imagery and ornament, which the manly taste of this country will not admire, and which his friend’s later judgment would not have approved. The same may be said of his speech before the Historical society. And though we disclaim the office of criticising the poetical part of the volume, we could wish that the editor, when he meets the demand for another edition, would consider, whether the circulation of those productions of his more thoughtless days would, latterly, have given his friend pleasure, or pain. We cannot help thinking that Mr. Wolfe’s apparent inaccessibility to the applause bestowed on his popular monody, proceeded from his

being dissatisfied with this offspring of his youthful fancy; a person of his piety would not be unlikely to feel regret on reflecting, that, even if the poetry of it was worthy of those elegant models which heathen antiquity has left us, the sentiments, and the allusion to the state of the departed soul, exhibit no elevation above the models of Heathenism.

A Treatise on the Evidence of the Scripture Miracles. By JOHN PENROSE, M.A., formerly of Corpus Christi College, Oxford. 8vo. Pp. 356. 10s. 6d. London. Baldwin and Co. 1826.

It is to be remarked, Mr. Penrose observes, "that every age gives preference to its own mode of unfolding" its favourite topics. Doubtless the remark is true; and it is equally applicable to classes of people in the same age; for some are now to be found who prefer Dr. Collyer's Lectures, to Augustine's *De Mirabilibus Scripturæ*, or Bishop Gregory's *Eight Books*. Hence the great utility of tracing the current of the human mind in any of its particular channels,—of noticing the accession which it received from the various streams which reason has discovered, or superstition invented; and of marking the influence of the whole, upon the feelings, the thoughts, and the habits of mankind. That those waters have in no instance been pure, is a truth attested by the vast accumulations of industry and knowledge. Even the labour which has been so sedulously employed upon them, has too often served only to agitate the stream which it was meant to purify; and it is still the great object of learning and wisdom, to separate the *ὕδωρ ζωῆς* from the bitter waters by which it is polluted. That branch of it, which is designated by the title of the work before us, has suffered seriously from the admixture of foreign matter; and we are pleased to see it become once more the subject of public discussion. For if once cleared from the lees of superstition, and false philosophy, the evidence of Scripture miracles would be most powerful. Whether or not in the present instance the "tree" is discovered by which the virtue of the water may be known, will be easily determined by the remarks with which we shall accompany our analysis of the treatise. Respecting the object of a work on miracles, Mr. Penrose observes:

"Every treatise on the evidences, indeed, ought to be so constructed, that it may lead the infidel by a sound reasoning process, and independently of the authority of the revelation itself, to confess the truth of that revelation. But it does not hence follow that the conversion of infidels ought to be of such treatise the sole or principal end. Who would measure the utility of works on the being of God by the effect they may have had in the conversion of Atheists? The greatest use which all such works can possess, and also of works on the evidences of Christianity, is not to multiply converts, but rather to guide the Theist and the Christian respectively, to their strongest and most rational grounds of conviction; to supply the *science* of what they already *believe*, to throw the *sunshine* on objects previously discernible only by the light diffused in the atmosphere." Pref. p. xix.

In this passage the author has chalked out to himself one of the most delightful exertions of the human powers. But is not the convincing of the Theist and the conversion of the Deist, as important a work as the building up of a Christian? Some of the arguments in the body of the work are addressed to the Infidel, and we question if it be not as useful, and as pleasing, to direct the rays of light into the darker recesses of ignorance and error, as to illumine objects on which that light has already shone. But we much doubt if it be in the power of reasoning and especially of moral reasoning, so to construct a treatise, as to lead to the truth through straight-forward paths. The human mind is seldom open to the direct conclusions of a logical process. It requires the strongest lights to be collected on those points, which prejudice, and habits have most strongly surrounded with our familiar, and often with our fondest, prepossessions. These objects however should be kept distinct, for it requires a different operation to strike the light, from that of directing its rays to the subject of our examination. Hence the great utility of a divided labour;—the force of those works which treat on the several branches of the *science*; and the cheering usefulness of others, which emanating from the preachers before our public bodies, and at our public institutions, diffuse the glorious *sunshine* of truth around the nation. And we can imagine no occupation more useful and more pleasing to the man of study, than to assist in throwing the full blaze of truth upon those subjects, which superstition has veiled from its light, a false philosophy, or how often wilfully false, has shrouded in the danger, and darkness of error. We therefore hailed the work before us with friendly feelings, although we opened it with fear lest the Hellenisms of the author's former production, both in thought and expression, should prove a bar to the reader, who has not so deeply im-

bibed the scrupulous correctness, and the fastidious graces of the Stagyrite. That we had grounds for this dread the reader will perceive from some of our extracts; but we are happy to say that the want of clearness and simplicity, which particularly marks the heads of the first chapters, is not to be charged to the Discussion. The author has occasionally warmed with his subject, and thrown off the restraints of the *ante-prædicamenta*. The work commences with a "Preliminary Dissertation," divided into three parts. First, "Of the nature of miracles; and that under certain conditions, the exertion of an unequivocally super-human power must be conclusive of a strictly divine authority." The contrast in which the words power, and authority, are here placed, is for the purpose of leaving room for a discussion of the power of demons. A discussion which will presently appear to be unnecessary, by the unanswerable objection which the author himself brings in argument against the exercise of that power. We did think that the question of demoniac power had settled in the Red sea.

The section begins with a definition of a miracle. It is remarkable that the writers on the subject should find so much difficulty in expressing themselves. Locke and Clarke both made the attempt, and Dr. Farmer objects not only to their definitions, but also to those of all who have preceded him. Mr. Penrose thus seeks for his definition:

"A miracle, if we speak of it merely as an event, without saying any thing of its author, or cause, is admitted by all to be, at least, an event out of, or contrary to, that course of nature which comes under human cognizance, or which human experience and observation allow us to verify. Nothing contrary to that course can be effected by any merely human power, or agency. To substitute a definition, therefore, which instead of the effect, shall have for its subject the cause producing it, we may say also that a miracle is an act above human power. These two definitions coincide entirely. But in alleging miracles to prove the truth of a revelation, it is a reason for preferring this last definition, that it brings before us immediately, and without waiting to make an inference, the agent whose authority is the point to be proved, and the proof of which is the sole object of our inquiry whether an event be out of the course of nature or no. A miracle may be defined, therefore, to be an act above human power." P. 1.

To this definition is appended an explanatory note at the foot of the page, and another of seven pages, is added at the end of the volume. Such a commencement is not felicitous. It seems that an over-anxious desire to guard against two impediments,—on one hand the power of demons, and on the other the unknown power of nature, has laid the author open

to them both. This scrupulous correctness is now mis-timed. The authority which appealed to miracles, could not, in reason, appeal to those events which, either demoniacal power could effect, or which a farther acquaintance with natural philosophy, could discover as the effects of the laws of nature. And that cannot be a correct definition which embraces those natural, and common events, which pass daily before our eyes. It is an *act above* human power, to fly in the air; and yet it is the nature of birds. Dr. Farmer guarded against this error, and a century ago the subject was defined with simplicity and correctness. A miracle is, says a volume of old sermons, "that the thing performed and done, do exceed the force and power of nature."

Mr. Penrose feels the difficulty of his own position; and lays down certain elementary principles to guard against it. He says,

"Thus in the first place it may be very naturally asked, in what manner a miracle, which is in itself merely an act of power, can be alleged as an evidence of the truth of a doctrine?" P. 5.

And again,

"Once take an event which is beyond the power of man, and we know not in the least whether an angel's hand could perform it, or whether it require a power which God has reserved to himself."

And he concludes that we cannot deny the evil spirits "the power of working miracles," p. 13. Whence he says,

"A mere miracle, therefore, cannot in itself, as a mere act of some super-human power, the only power we can affirm to subsist in it be accounted decisive of a strictly divine authority. Its possessing that authority must be matter of inference from some other condition or conditions possessed by it." P. 13.

Now before our author suffered this admission, that any power except the power of God could interfere with the established laws of nature, he should have shown, not only the possibility, but also the fact of such an inference. But passing this point for the present, let us look at the conditions which are to declare the authority by which miracles are wrought. Mr. Penrose asserts that,

"It is a law of both revelation and reason, that the Father of the universe will not allow us to be deceived by any inevitable or invincible error." P. 14.

The rule is in itself a *veto* upon the power of demons over the laws of nature, if such a power exists; and shews the in-

utility of guarding the definition against the deceptions of that power. But however, as Mr. Penrose has had the ingenuity to make the difficulty, we must say, that he boldly faces it, and supplies us with the following test of the validity of miracles. He writes,

"I assume therefore, unhesitatingly, that if an erroneous doctrine be taught on the authority of a super-human agent or agents, we shall yet have means given us of discerning that error so taught, or of discerning that the doctrine is not credible. Those means, if any, must be either the means of discerning some inconsistency of the doctrine taught with the truths which we know by nature or reason, or with the doctrines of some admitted revelation, or, if not this, must be some express refutation of that authority for which the miracle is claimed, by some other equal or superior authority." P. 15.

Nor can we, Mr. Penrose further argues, affirm that miracles as mere acts of power "cannot be performed by any subordinate beings." "God still sanctions, if he does not refute them." P. 16.

The next section (II.) continues the discussion and examines "the objection that miracles justly require an absolute, not a qualified confidence, or that it is unnecessary and improper to interpose those conditions which have been laid down in the preceding section."

The objection is thus stated by the ingenious author, and we think with so much force that he fails to remove it. He observes that it may be argued that

"To make our confidence on a miracle dependent on, or qualified by, any condition would paralyze the effect of even those divine miracles which ought to be received without the least hesitation. And on this ground it is contended that, if evil spirits could ever be permitted to work real miracles, no miracles could be decisive of the divine authority; and accordingly that there exists not any adequate evidence that miracles have been actually worked except by the special direction of God." P. 20.

The latter part of this objection is admitted by the author. "I do apprehend," he says himself, "that the Egyptian magicians wrought nothing but mere delusions or chicanery. I can trace no evidence of more than human sagacity in any thing that can be proved concerning the heathen oracles;" p. 36, and, p. 181, he rejoices that our age is emancipated from delusions concerning magic, or demons, or other occult principles of nature. But because the belief has been common, and in some ages universal, that evil spirits had power to work miracles, Mr. Penrose encumbers his argument with the possibility

of it. A method of teaching the science of belief, as extraordinary, to use the gentlest term, as if Dr. Vince had encumbered his "Astronomy" with the possibility of the truth of the Thalesian system, because in one age of the world it had been common, and the first principle was universal.

We wish that Mr. Penrose, who is well able, had noticed the distinction in which St. Paul uses the three words *ἐκτίσας*, *τίσας*, and *δύναμις*, Heb. ii. 4, and compared their sense with those other passages in which they occur. It is upon scriptural authority alone, that we could argue that the power of suspending or altering the laws of nature by demons ever existed, and in the absence of such authority the question had better be abandoned. Mr. Penrose, however, thinks that there may have been such a power, and closes the section with a repetition of the test which we have already quoted from page 15. Let us then mark the effect of this admission on his reasoning. In the first place, it leads him to an indecision respecting the grounds which he occupies, much to be avoided in discussions of this nature. In the next place, it subjects him to a remarkable failure in his definition of a miracle; a failure of which together with other writers, Drs. Sykes, Chandler, and Hutchinson, might have warned him. And in the last place, it leads him to institute a test of miracles, by contrasting the doctrine in the support of which they are performed, with some known truths. If there could be found such a test for the doctrine, miracles would have been an unnecessary extension of power. For it is only to establish some essential truth which lies beyond the teaching of nature, and the discovery of reason, that we can conceive the necessity of the divine interference to support the authority of the doctrine so taught. By what test of nature or of reason, can we judge the miracles of the Old Testament? They are only to be reconciled to our sense of probability, as initiatory to the doctrine of the New Testament. Again, these doctrines, especially those of the atonement, and the resurrection, cannot be contrasted with any truths known by nature or reason. If we appeal to the revelation in support of which those miracles, and also the miracles which our Saviour, and his disciples wrought are adduced, we revolve in a circle, which so many reasoners on this subject do with apparent satisfaction, believing the doctrine because it is supported by miracles; and believing the miracles because they support the doctrine. Mr. Penrose has in a subsequent part of his work a fear of this illogical consequence which will be considered in its proper place. From the time of Noah to the publication of the

Gospel the doctrines of original sin, and redemption, seemed to men to be quite contrary to nature, (See Faber on the Three Dispensations) to the nature of animal passions, the faculties and feelings of enjoyment; and the moral light and power of the human mind. The scheme of salvation presented to the world, an absolute truth, irrelative to all the truths of nature, save one,—and that one,—the weakness and darkness of the moral faculties—the one which men by nature are the least disposed to admit. It was necessary therefore to rest the authority of that scheme upon miracles, and those miracles asked for an absolute, not “a qualified confidence.” Hence we conclude, in opposition to Mr. Penrose, that the conditions laid down in the preceding section were unnecessary.

The third and last section of the preliminary dissertation treats, “of the question whether the performance of a miracle confers on the agent a lasting subsequent authority; or whether it be necessary that the act of power performed, and the doctrine which may be declared on the credit of it, be connected by some more particular copula:” to which we must refer the reader, who is curious on the subject.

We now come to the body of the work, the first chapter of which states, “that the scripture miracles, if really performed, or if performed in the manner related, were acts of a power unequivocally super-human.” Which amounts to the truism; that miracles are miracles. For a miracle is as necessarily an act of super-human power; as an oak is a forest tree, which it could not be, unless it *had unequivocally* grown. If it be meant to say, that certain events, or acts, recorded in the scriptures, if really performed, or, which amounts to the same, if performed in the manner related, were miraculous events, the truth is repeated, but nothing is gained. Nor do we see that the discussion on this hypothesis, amounts to more. It first affirmed that the scripture miracles were acts *relatively* beyond the power of man. Certainly they were, and not only relatively so, but absolutely beyond his power, or they would not be miracles by Mr. Penrose’s definition. The next point is to show “that no imaginable improvement of the powers of human invention, or artifice, can bring man even a single step nearer to the performance of such miracles as those of the Scripture.” And the last, “That we are entitled to exclude peremptorily all supposition that those miracles happened by chance; or that the teachers of our religion can possibly have availed themselves of any fortuitous though rare contingencies, to ground on them a claim of super-human authority,” p. 55: This discussion

is not said to be respecting events claiming to be miraculous ; but respecting scripture miracles. Now can it be necessary to show, that an object possesses those qualities by which it is designated, when the designation is given because it does possess those qualities? Had Mr. Penrose not quarrelled so grievously with Dr. Farmer's definition, he had defined a miracle, in such a manner, as to have embraced these subjects in the word miracle itself.

The second chapter affirms, "That we have sufficient evidence of these miracles having been performed, or of their having been performed in the manner related." This chapter is divided into six sections, the first of which treats "of the direct evidence."

"We here assume," Mr. Penrose begins with saying, "that the records of these miracles, which are handed down to us from the original teachers of our religion, are records on the fidelity of which we may safely depend ; that is, are records which give an accurate report of what was asserted by these original teachers. That the relations themselves are correct relations of fact : that the original relators could not have been imposed upon to take common events for miracles, and could not have intended, or could not have been able, to impose upon others, are points which must be *proved* in the present chapter," P. 82.

For this purpose the accounts of two miracles are examined in each dispensation, and judgment is pronounced in favour of their truth. The discussion is ably conducted, and as conclusive as moral inferences can be. But the stronger position, and one on which the author, we apprehend, might have made a firmer stand, is, that the Jews themselves at no time questioned the truth of the records.

The second section brings forward "the auxiliary evidence" in support of the Scripture miracles, under five heads, which form the subject of this and the four following sections of the chapter. The first is respecting "the number of miracles." The reasoning on this subject is strong, but we are inclined to think might have been much stronger. We wish that it had occurred to Mr. Penrose, whose powers would have done ample justice to the subject, to have shewn the absolute necessity of miracles, as a means of promulgating the doctrines of the Scriptures, and also of the necessity of each particular miracle, as an essential part of the whole. In another place the author says,

"The miracles are numerous, and thus confirm one another. Even those, which might be in themselves regarded as trivial, are so connected with the most important and the best evidenced, that the reception of all becomes easy and natural." P. 256.

And he speaks of the

"Presumptions exhibited by a body of miracles, the professed object of which is to give a sanction to doctrines of the most important nature." P. 257.

This presumption would be much encreased, if the whole had been treated of in a *scientific* manner; and the light emanating from each, and conveying to the same point, would diffuse much *sunshine* upon the Christian's mind.

The third section treats of the "impression made on the original witnesses;" which is an important consideration in a moral treatise, and is handled with increasing power. There is also an able distinction drawn between *assent* and *conviction*. Mr. Penrose observes,

"It is a very different thing for a man to be persuaded so as to have his faith and practice inclined by the evidence, or to make a deposition that he believes the facts to be true; and for him to be so convinced as to retain no doubt or misgiving whether his conviction may not be erroneous." P. 138.

We could have wished that there had been more light thrown on this subject. The distinction embraces the practical meaning of the word faith—*καρδία γὰρ πιστεύεται εἰς δικαιοσύνην*—a great difficulty to the apprehension of men of habitual unbelief; but an unanswerable argument to the Christian. The man who is convinced, reads, that many were daily added to the Church, and he feels the same influence on his heart, which the sight of miracles produced in those witnesses of them. This feeling arises from the cheering rays of the Sun of Righteousness, as they warm and inspirit the heart. The conclusions should have been more addressed to the *συνέσει πνευματικῇ* of the reader, and some passages scattered over the work, shew that the author was able to do so.

The fourth section is occupied with "the objection, that our evidence is mere party evidence; and that this is far from being truly the case." To which Mr. Penrose answers; first, "That the Scripture miracles are facts of such a species, that they could not possibly have grown up out of the rest of the history;" p. 164: and secondly, that if the evidence be lost, "which we may presume to have been in the possession of the party which opposed Christianity," we have not lost the evidence of the reception given to it by its earliest adversaries; p. 165. And he concludes—"We may be assured that they (the adversaries of Christianity) *did not, because they could not, contest it.*" The

author next draws a powerful evidence to the truth of it, from the silence of Josephus;—the admission of the Talmudists, that the “great works” of our Saviour were performed, although by magic;—the partial admission of Celsus on the same grounds;—and the unbelief of the Scribes and Pharisees in the power of Christ as the Messiah, whilst they witnessed his wonderful acts. These circumstances, treated as they are with much ability and force, will, with minds capable of estimating the evidence deduced from them, go far to strengthen their belief; and fix the unstable on points, on which, at times, they may feel disposed to waver. One well-grounded argument of this nature, is often invaluable, and whilst the tide of opposition is eddying by, keeps, like an anchor, the vessel firm, with her head to the stream.

It is shewn in the fifth section, “That the lapse of time since the miracles were performed, has not weakened our grounds of rational confidence in the evidence or testimony on which they depend.”

Mr. Penrose seems somewhat, but we think needlessly, alarmed in the commencement of this section, at Locke’s axiom respecting the loss of evidence by transmission through successive generations. Admit the truth of the axiom, and we draw from it a stronger testimony in favour of Christianity. The force of historical evidence must be weakened by time, except there be corresponding events in the political affairs of nations to testify the truth. In this respect, the history of the Jews may challenge the histories of all nations. And the single fact of the dispersion of the children of Israel, receives a testimony from the present state of that wonderful people, greater than any which can now be brought in favour of the incursions of Attila, or the flight of Mahomet. Indeed, the whole history of our religion is sustained by events, both better attested, and more remarkable in themselves, than the events of prophane history. A whole nation testified to the truth of miracles by such acts, privations, and services, that the groundlessness of their testimony would have been more miraculous than the truth of the events to which they certified. But in this question we weaken our defence, if we discuss it only historically. The historical evidence is only the necessary agreement of incidental facts, to the great truth of Christianity. The religion of the Gospel is a presential fact. The effect of it upon the hearts of men is *παρα φύσιν*, and cannot be accounted for, but upon the admission of a supernatural interference upon their moral (or rather their spiritual) nature.

Here, then, we have the fact of the operation of a system

which is essentially super-human, the introduction of which must have been miraculous; and it may easily be shewn that the system could not have been preserved, after its introduction, without the support of a super-human power. Now, if such a system has been maturing in the world for a series not only of years, but of centuries, the fact must have a historical agreement with the events of time. And all that can reasonably be demanded of history is, that it gives evidence of such an agreement.

The moral evidence arising from the subject of this section, is clear and strong. Mr. Penrose thus concludes it:

“So entirely certain is it that the evidence of the Christian miracles loses not any thing by the lapse of time since their performance: so certain is it that a religion which commands the obedience of every nation and of every age to which God’s providence imparts its salutary doctrines, which promulgate a law which is of perpetual obligation, carries its evidence as far as it carries its pretensions, and wherever it asserts its claim on the affections, appeals, with no diminution of its primitive force, to the considerate judgment of the understanding.”
P. 193.

The sixth and last section of this chapter, contains “a recapitulation of the preceding arguments and conclusions; and also of the probability of the Christian system or doctrine, in behalf of which principally the Scripture miracles are alleged.” And had the substance of this recapitulation been substituted in many places for the discussion, the value of the whole would have been enhanced.

Mr. Penrose looks back with satisfaction upon his labour, and attempts to claim for his moral evidence the strength of a demonstration. He pleads forcibly for his favourite dialectics; but were he even more acute, and more ingenious, he could never produce a moral argument able to “lead the infidel by a sound reasoning process,” to confess the truth of revelation. Moral reasoning has its use, and can, in its own proper sphere, exercise a considerable power; but no chance of probabilities, is generally available, to draw from the mind of the theist, those doubts of the truth of the Gospel, which, habitually and involuntarily, creep over his feelings; and, as the horror of a superstitious mind dissipates its courage, incapacitate him for the reception even of truth itself.

In speaking of his work thus far Mr. Penrose says:

“Such is our proof of the real performance of Scripture miracles: a proof of which at least one link must be rent, before our evidence can be accounted less than infallible.” P. 202.

This is high toned language, and could it be sustained, none would rejoice more than ourselves; but we fear that, that pleasure is not secured to us in the present instance. The theist will open the volume, and look for the contents of the first chapter. There he finds a conditional proposition that the Scripture miracles, *if really performed*, were acts of a super-human power. Certainly they were, he says; but I seek for a proof that they were really performed. The second chapter, which should have stood first, offers to afford it; and asserts that we have sufficient evidence of their having been performed. But here the author calls upon him to assume that Luke and John actually handed down correct records: which is asking him to assume that those Evangelists gave "an accurate report" of what they asserted, they saw and taught, p. 82. The proof then rests upon the veracity of "those original teachers." But the theist will not suffer himself to be drawn into an argument of this kind. He seeks for a broader proof, and will make no admissions but such as can be vouched for as facts.

Mr. Penrose proceeds to say—

"To rend one of those links it must be contended successfully, either

"That the Scripture writers do not intend to relate miracles:

"Or that their writings may have been manufactured afterwards

"Or though published at the time 'were false histories:'

"Or that the writers or witnesses were either deceived or self-deceived" P. 202.

And he chooses the

"Turning point of the question—that 'their credulity made the disciples believe, and that their real enthusiasm, and pious fraud in conjunction, made converts to their belief.'

"Here then," Mr. Penrose continues, "it is to be observed, that whoever takes up this hypothesis must hold, in fact, the following three positions, the refutation of any one of which is sufficient to overturn his whole hypothesis. I. He must hold, first, that the disciples were disposed to be credulous of that particular doctrine which was preached or promulgated to them. II. He must hold, secondly, that that credulity may have disposed them to credit false miracles of even that decisive character which belongs to the clearest miracles which are recorded in Scripture, miracles in which deception must have been so exceedingly difficult. III. He must hold, thirdly, that they were not only themselves thus credulous, or thus deceived, but also that the testimony of such credulous persons was able to propagate and

establish the same delusion both among the Jewish and the Gentile world." P. 205.

Mr. Penrose meets these positions, first, with a denial; and secondly, with the assumption (P. 210.) that Scripture miracles were wrought in behalf of a *probable* religion. Thus he is forced, in the line of his argument, to come at last, near to that position, which he should have taken up in the first instance:—namely, the fact of the operation of the religion itself. Respecting the assertion and denial of a certain probability, to which extremity a moral argument may in most instances be published; can Mr. Penrose expect that a mere denial of certain positions, although grounded upon highly probable reasoning, can be taken as a sufficient reason, in a question of this importance? We brought the theist, if he allows a certain assumption, to this point.—That the first relators of miracles, *e. g.* Luke and John, were veracious witnesses. The theist thinks, that they may have been deceived, if they were not deceivers. This is denied, and with highly probable arguments. Yet even allow the arguments to be most probable, still such an argument fails to convince. It is not a demonstration. Like a beautiful statue it may be well wrought, but it wants the vivifying principle within.

Mr. Penrose evidently feels the difficulty of the restraint to which he is driven, and labours, but we apprehend ineffectually, to clear his last resource,—the probability of the Christian doctrine, from the dreaded charge of a *petitio principii*: he writes:

"This last point may require some farther illustration, and the rather because we may perhaps here meet with the objection, that to introduce in any degree the probability of the thing taught, as an element of the credibility of miracles brought to attest it is an incorrect and illogical process; that it is proving of the doctrine by the miracle first, and then of the miracle by the doctrine afterwards.

"But I answer to this, that we do not thus adopt any such illogical process; that we do not adduce the probability of the doctrine as affecting in any degree the proper strength of the testimony which we allege for the truth of the performance of the miracle; but only as increasing the capability of the thing taught to be sustained or supported by that same testimony." P. 212.

Respecting the probability of the Christian religion, Mr. Penrose says,

"It is a farther evidence of the truth of all the Scripture miracles, that they are all wrought in attestation of that one and only system of religion, which, in point of character, or of inherent probability, can

approve itself to the judgment of any rational mind as entitled to claim a divine origin." P. 208.

Again,

"The great peculiarity of the Scripture miracles, namely, their being worked in behalf of a *probable* religion, is assuredly, a very strong feature in the case." Ibid.

And again it is argued;

"That if the religion 'be not *futile*'—

"—— it is certain that the mere fact that the Scripture miracles are brought to attest that only religion which is so discriminated from all other religions, gives a probability to the miracles brought to attest it, in which other miracles must be ever deficient." P. 209.

"That the Christian religion does possess in reality this superiority over every other is a proposition which must be referred to doctrinal expositions of the reasonableness and consistency of the faith we profess. In a treatise on miracles it is a proposition assumed." P. 210.

From these extracts it appears, first, that the Scripture miracles were wrought in attestation of a probable religion, (P. 208.) which circumstance, in the next page, (209,) is said to give a probability to the miracles themselves, and thus becomes an element of their credibility.

Again, this probability of the religion, is assumed upon a reference to doctrinal expositions: but the possibility of that doctrine, is dependent upon the facts of the atonement, and the resurrection,—miracles of the highest order. Now can we assume an abstract probability of a doctrine independent of its possibility? What, for instance, is the abstract probability of the doctrine of the atonement? That the Deity would take certain means for the redemption of mankind. But by the term certain means, we disguise the argument. It is that the Deity would take the means, which were taken, otherwise there had been no atonement, and therefore no probable doctrine of it. But the means were miraculous, therefore the probability of the doctrine so assumed, is, in Mr. Penrose's argument, an element of the credibility of miracles. Nor can this logical gyration be avoided unless the fact of the probability of the doctrine, which the Scripture miracles support, be proved upon independent grounds. There are certain facts which may be taken as the grounds of an *inductive* argument, which if well managed may lead to the result so much desired: but this is not the place to speak of them. Mr. Penrose occasionally ap-

proaches to the argument which alone can be conclusive, but never touches it; constantly hovering over the truth on the unmanageable pinions of moral probabilities. He writes under this restraint,

"It is possible that all persons may not be able to appreciate this probability. But as in that most just argument for the existence of God, which we derive from the common consent of all mankind, we do not disallow the great mass of this evidence, because there may have been some few persons too ignorant to know, or too vicious to be disposed to believe in him, so also as to the probability of the Christian religion. There may be many minds too much imbruted in sense, there may be many too much vitiated by pleasure, and many others too conceited and overweening to be able to discern the just claims of a religion which calls on man to be wise and holy, which teaches him that in his relation to God, he must abjure the feeling of self-dependance, and bring every thought into obedience to Christ." P. 217.

There is expressed in this quotation the great mystery of unbelief; and the problem of divinity writers is in finding arguments of such temper and point, as to surmount that difficulty. If we say that men must abjure their independence of thought, we seem to them to demand the surrender of their reason. If we speak of the probability of doctrine, they oppose against us its inutility. Here then is one of the points against which our efforts are to be directed. We must place upon clear and substantial arguments, arguments drawn from the facts of nature, the absolute necessity of the interference of a super-human power. And this step is to be taken only by inductive reasoning; it is beyond the power of a moral argument. After the *heart* is brought to believe, then the mind is open to the pleasing inferences of such an argument, and joys in its cheering sunshine; but it requires a stronger argument to convince the infidel, the theist, or the wavering Christian. Men, under the delusion of unbelief, form to themselves crude and indiscreet notions respecting the Scripture miracles. They think that they were imposed by some persons upon the world, and at some time; but they cannot imagine by whom, or when; and yet they think that one half of the Christian world connives at, or is employed in the deception of the other. Mr. Penrose's denial of this notion, may serve but to strengthen it. The infidel thinks that the reverend author is an interested defender of the system, and if he be obliged to allow the veracity of the defender, it is done at the suspicion of his judgment. Tell the objector of the probability of the system, and he denies it.

Nor is there a single step in the moral argument, upon which the feet of any one can securely rest, as upon an incontrovertible truth; and from which he may ascend to a convincing proof of the question. The theist has a lurking opinion, that miracles might have been performed by evil spirits. Mr. Penrose allows the opinion to pass; but claims for the Deity a controlling power. The theist receives the qualification, but denies that it was exercised in favour of the particular system of Christianity. The wavering Christian seeks for a sufficient reason amongst theologians to establish his faith in miracles. He opens Mr. Penrose's book, and traces his arguments to the point which rests on the probability of the religion. Of this point he has his doubts; he has not fully experienced its efficacy, and he asks for a reason independent of the hypothesis, however plausibly imagined, or skilfully maintained. We are well aware that the only assurance which can be given is, that which Christ promised to those who would do the will of God; but those who *are without*, cannot apply the argument *ad hominem*; and unless we can take up and maintain certain known and acknowledged principles as positions, it is in vain that we argue with the unbeliever. Like the "slippery eel," he glides from the touch of moral argument, and can be held only by the hook of stubborn fact.

The third chapter affirms, "that there is no such evidence in behalf of imposture;" and the author lays down a rule to judge between them. "If falsehood," he admits, "can produce an equal evidence, our evidence cannot be decisive." But Mr. Penrose very acutely amends this rule, and chooses a case, the attempt to rebuild Jerusalem, and says,

"If the story be a fable, yet if we can find no other fable supported by ampler or more undeniable testimony, and can shew at the same time that the miracles of Scripture rest on testimony stronger still; the fabulousness of that story, so supported, can throw no discredit on those Scripture miracles, which are shewn to rest on the stronger body of testimony.

"If the story be true, that is, if we think that the evidence for it ought justly to be accounted insurmountable, the still stronger evidence which we are prepared to shew for Gospel miracles, must, of course, be regarded as still more insurmountable." P. 240.

And, after an able discussion, Mr. Penrose makes this most pertinent remark.

"Deny the story of Julian," he says, "and the main series of history goes on still as before. Deny Christ's miracles, and you have still to explain how the belief of Christianity could be imposed on man-

kind: you have a chasm in history very difficult to fill, but which must be filled, if you would assign any cause at all of events which have, and have had for ages, a most considerable influence on human affairs." P. 254.

Upon these grounds we were pleased to see that Mr. Penrose is not to be numbered among those who are frightened at the mere names of Hume and Gibbon; but that he is willing "to concede the validity of the whole claim made by Gibbon for the strength and efficacy of those mere human causes to which he ascribes the propagation of Christianity;" rightly observing, that the historian, whilst explaining *much* of the method used to effect the establishment of religion, leaves the *germ* of it wholly unaccounted for. P. 254.

We wish that Mr. Penrose had pointed out how much Gibbon also overlooked the spirit and fruit of religion, as well as the germ of it. But it may perhaps be now too late for such a task. The "five causes" never had much influence upon the public mind, and now, we apprehend, have almost none. Gibbon complimented Joseph Milner on his answer to those points; but we think it not sufficiently strong and pointed. He should have been answered in his own style; and his own "sarcastic impiety" should have been turned upon himself. Watson should have dipped his pen in Warburton's ink, and have smothered the historian in his own empty philosophy.

In the fourth chapter it is considered, "that there may be reasons, some of which are apparent in the nature of the religion, and of the Scripture compositions, why more or stronger miraculous evidence was not afforded; and reason to doubt also whether any evidence of testimony could have been stronger than that which we possess:" in which consideration Mr. Penrose contends, "that in the very nature of religion, there may be reasons why irresistible evidence ought not to have been either expected or given." P. 266. There certainly are such reasons, and we had much rather that the author had discussed them, than have wasted his powers in discussing supposititious cases. He does suppose that room is left for the trial and exercise of the moral faculties of the mind; but we question that the proof is intended to flow exactly in the way which Mr. Penrose himself has marked out. There perhaps is not a more subtle and a more important question, than the one which is involved in this subject; namely, the power which the heart holds over the understanding. And so subtle is the question, that we doubt if it be rightly apprehended before the heart is enlightened and freed from the dominion of its own evil affec-

tions. "For how," says Hooker, "should the brightness of wisdom shine, when the windows of the soul are of very set purpose closed?"

The fifth chapter states, "that in proving the truth of the Scripture miracles, it is unnecessary to draw a strict line of distinction between true and false pretensions to miracles."

The sixth and last chapter discusses "the attention due to any other claims of miracles, besides those which we find recorded in Scripture." And Mr. Penrose seems disposed to admit the validity of other miracles; at least he will not deny them; and thinks it a highly interesting subject of inquiry, whether miracles may not be employed by Providence in the moral government of the world; or whether their sanction may not be given to some particular exposition of doctrine, or to some one particular sect. This, the author thinks, a serious question. We should think it a very trifling and unnecessary labour to discuss it; and fear that the admission of such a probability may weaken the evidence of Scripture miracles. If the admission were general, we should find some difficulty in placing the claim of the latter upon acknowledged grounds. This argument brings the author once more to touch on the *presumptions* of the presence and magnitude and doctrine of our religion; and this he holds as a reason why the modern sceptic is bound to attend to our claim of miracles, whether our religion be false or true. We like the conclusion which follows his reasoning, better than the reasoning itself. "There can exist no miracles, having a just *title* to credit, which we can be authorized to neglect or contemn." This inference, Mr. Penrose says, if properly limited, shows that "a considerable use may be made of that very principle which Hume has undoubtedly pursued into false and sophistical consequences." P. 314.

In this estimation of Hume's argument, Mr. Penrose has shewn much judgment, and we are pleased to see him dispatch the philosopher's principle in the compass of half a page. "His principle," Mr. Penrose truly observes, "includes the error of drawing an universal conclusion from only a partial deduction of premises," p. 315. The time is passed for ever, in which Hume's principle could be regarded, or have any influence upon the belief of men. It has indeed been dragged into action by the infidel; but, like a faulty piece of ordnance, it did more mischief to its friends than its foes. And now no man who values his reputation, can rest upon Hume's principle without having first read and confuted Price, Paley, and Campbell. Those, and some other eminent writers, did the philosopher too much honour. His eloquence dazzled them, but

his reasoning was scarcely worth their attention! A couple of pages might have served to expose his sophisticated fallacies, and the result of his essay might have been left without fear to the huxelling hand of time. We shall close our analysis with a short extract near the conclusion of Mr. Penrose's labour, which contains an argument which Hume and his followers, or those who affect to be his followers, would do well to appreciate.

"None can now be ignorant that this religion is believed by, at least, a very large portion of the most enlightened lovers of truth; that, if it be not true, we have no resource any where from all the anxieties and fears of scepticism; no rest any where for the sole of the foot; nothing but an ocean of perturbed waters before us, and no ark of refuge.

"For I may add, finally, that the *moral character* of these miracles, the illustrations which they furnish of God's mercy, and of his care while rescuing from temporal evil, to point out the way of spiritual good, are not only subjects of devout study and meditation, but, when fully understood and appreciated, are a new and considerable argument of their truth." P. 326.

Of the knowledge and zeal which Mr. Penrose has brought to this work, there can be no question; but whether it be designed and executed with equal judgment, admits of some doubt. We doubt if the end which Mr. Penrose proposed to himself be exactly that which the state of our sacred literature now requires; and we also doubt that the means taken to accomplish that end are the most happy. The two words, science and sunshine, which are used in the preface, elegantly point out the twofold object of the work, which is to guide the Theist and the Christian to their strongest and most rational grounds of conviction.

The influence which it may have on the Deist and the Atheist appears not to be the "principal end." Although it is said that every treatise on the evidences ought to be so constructed, that it may lead the infidel, by a sound reasoning process, and independently of the authority of the revelation itself, to confess the truth of that revelation: in the first place we have shown that this treatise is not so constructed. Here, then, we lose the effect which it might have had on the Deist and the Atheist; and have only to consider the science which it yields to the Theist, and the light which it sheds upon the Christian. The science, we fear, is faulty, and the light partially obscured by the medium through which it passes. We here take the word Theist in a more religious sense than the word

Deist; but we are puzzled to determine the exact quantity of belief in the sacred books which is required of him. We suspect, from the assumptions which he is called upon to make, that he is expected to allow their genuineness. If so, he is only one point distant from a Christian. That point might become so extremely fine as not to be distinguishable by mortal perception. Could therefore the Theist be pushed to that extreme, he would be forced to acknowledge the credibility of the Scriptures:—his sense of their authenticity must either rest with his faith, or with his learning. Thus we cannot exactly see the distinction which subsists in Mr. Penrose's mind between the Theist, and that Christian to whom a treatise on the evidences of Scripture miracles is necessary. Nor do we think that the distinction is kept up in the work itself. The argument is often addressed rather to the Deist than to the Theist; or to the hesitating Christian. Those objects, we have before remarked, should have been kept more distinct; or rather, should have been treated separately; and there is ample room for an elaborate treatise addressed to each. The science might be so constructed as to lead the infidel by a sound reasoning process; and the sentiment arising from a clear exposition of the indispensable use of miracles,—the principle of their power, justice, and benevolence,—might be so refined and exalted, as to carry the mind away (as it were) in the spirit, into the presence of Him for whose pleasure all things are and were created. To have united those two objects, would have been the highest exertion of intellectual power;—of intellect disciplined by science, and purified by faith. An effort of which we have one perfect example in our Church, by him who treating on the apparently dry subject of its polity, says, "Then are we happy, therefore, when fully we enjoy God as an object wherein the powers of our souls are satisfied, even with everlasting delight; so that although we be men, yet by being unto God united, we live, as it were, the life of God." It should be the object of every treatise addressed to the Christian, thus to unite him with the source of his being; and this might particularly have been accomplished by a treatise on miracles: and there are in Mr. Penrose's book passages which lead us to lament that such an object was not more decidedly pursued.

Were we called upon to give a character of the work before us in few words, we should say that it is a fine and powerful specimen of special pleading: for it certainly exhibits that character in its arrangement, and in the manner of its discussion;

indulging in the laxity of order with which that species of composition can so easily, and so elegantly, leave the high road of argument, to view the curiosities and gather the flowers on the way.

The principal points which have engaged the attention of the writers on miracles, are a definition of the word, which might be thought quite easy to accomplish; and the degree of credit, if any, due to the claim which is put forth for demoniacal power. On this latter point we think that Spinoza was rational. Indeed, we cannot conceive how any man can read the confused and contradictory accounts of the ancients, and for a moment contend that there are grounds for supposing that any secondary power was suffered to rule, or to have any influence over nature. Clinia (Plato de Legibus, lib. ii.) confesses that they esteemed statues as animated deities. Now, abstracted from all discussion, a miracle may be properly defined an act exceeding "the force and power of nature;" and this definition is the substance of all others; but through those personal views which each writer had before him, each one sought to turn the meaning of the word his own way. For our part, we should be content with the simplest definition, satisfied that whenever the truth shines upon the subject, it will reflect its light upon the evidence of Scripture miracles, and shew their evidence clearer and stronger. Had Mr. Penrose taken the trouble to show where the definitions of preceding writers diverge from a simple definition, he might have added to his own argument by pointing out the testimony which such obliquity of reasoning bears to the great truth. Dr. Hutcheson thus has a forcible remark upon the needlessness of miracles to firmly settle the mind in its reliance upon the goodness and power of the Deity: but which is a most forcible argument in favour of their testimony in promulging and establishing His holy will as revealed in the Scriptures. The argument of Spinoza may be traced down to Hume, and then burns itself out. It flickers a while in the socket, but expires in obscurity, as the rays of truth become more and more diffused through the intellectual and moral world. And we doubt not, but that the clouds and mists of opposition will continue to dissipate until the sun of righteousness rises to his meridian. But we have no hope that even truth itself will prevail with all men. In the mean time it is the duty of those whose eyes are open to the importance of the times, and to the stake which our country holds, to labour in the cause of truth, as the cause of God. Under this feeling we offer to Mr. Penrose our thanks for his

elaborate treatise. To those who will read it, it must be of service; and we only lament that it will not be of this decided and eminent service to many, who would have read it, had it been presented to them in such a form, that its true and its beauties had been as apparent, as it was in his learning and talent to make them.

The Christian Exodus; or, the Deliverance of the Israelites from Egypt, practically considered, in a series of Discourses. By the Rev. R. P. BUDDICOM, M.A. F.A.S., Minister of St. George's Church, Epsom; and late Fellow of Queen's College, Cambridge. 2 Vols. 8vo. 11. 1s. London. Seeley. 1826.

It is often the hard fate of reviewers to be compelled to pronounce, contrary to their inclinations, that sentence of condemnation which critical justice requires. Every work, the professed end and object of which is to advance the best interests of man has, on that very account, a claim upon our regard, which the most rigid critic finds it difficult to resist. Who that is not destitute of the common feelings of humanity can observe the intention to do good, without wishing to commend the deed? Who that is a sincere believer in the Lord Jesus Christ can witness the attempt to propagate and enforce the doctrines of the holy Gospel, without a secret desire to approve of the performance? The design in such cases has a powerful influence upon generous minds in recommending the execution. It forms a passport to our affections, which rarely fail by an impulse, sometime unperceived, to incline the understanding in favour of the object by which they are excited. But if it be an acknowledged truth in the moral conduct of man, that the end does not always justify the means, nor the motive always sanctify the deed, it is no less so that a literary performance should be judged by its literary merits. Here no partiality should be allowed to bias our judgment. A book, however praise-worthy the design, is submitted to the ordeal of public opinion, by which alone it must stand or fall. Reviewers, in common with the rest of the world, have no concern with the motive of the author; and, though they may admire and commend the design of the work, it is the execution only upon which they are called upon to pronounce a decision.

to We have been led into this train of reflection by the volumes announced at the head of this article. The object of the reverend preacher every faithful Christian will be forward to commend; numerous passages will find an echo in every believing heart; much, too, will claim, and with justice, an unqualified approbation; but much, we regret to say, will be disapproved by the more judicious part of the Christian community. This is not the first time that Mr. Buddicom has appeared before the public as an author; and the tone of fervent piety which pervades the present volumes, the many eloquent enforcements of Christian faith and Christian morality, the general aim of the whole, as well as all that we have heard of his zeal as an able minister of the Gospel, and of the excellence of his private character, strongly incline us to offer the humble meed of our entire approbation; but some things there are, on the other hand, which we cannot view in so favourable a light; and we feel that we should be deceiving our readers, if we did not lay before them those objections to some of Mr. Buddicom's views which are so strongly impressed upon our own minds. We shall therefore endeavour fairly, but fearlessly, to discharge our duty to the public by an examination of the volumes before us, and of the general principle of interpretation by the aid of which the author has intended to illustrate and to recommend the doctrines and duties of religion.

Without staying to question the propriety of the title "*The Christian Exodus*," which might savour more of cavil than of candour, we observe that, as we are informed in the preface, in these Discourses the deliverance of the Israelites from Egypt is systematically treated, and applied to the vicissitudes of Christian life, not less than to the wonders of Christian redemption. With this we have no disposition to find fault; the Old Testament history *may* be applied to the situation of believers in this world, and the various events there recorded *may* be so illustrated, such reflections made, and such inferences drawn, as to be a fruitful source of that usefulness and edification which ought to be the grand aim of the preacher. But without much care, it is a mode of propounding the truths of Christianity, and the rules of holiness, liable to the most flagrant abuse. Unless it be directed by a sound and chastised judgment, it will degenerate into forced applications, fanciful analogies, and into those wild and incoherent deductions, which are the natural result of an attempt to trace imaginary resemblances. It were easy to name sermons, in which the anxiety to apply the events of the Jewish history to the Christian life, has been productive of such strange conceits, inconclusive argu-

ments, and whimsical comparisons, as unavoidably to excite the risibility of the thoughtless, and the scorn and indignation of the serious. This method of teaching has its limits, of which we know no other criterion than a correct taste and a sober judgment; beyond these it becomes wild and incongruous; rather the sport of a wayward fancy, than the earnest labour of a well-directed zeal.

If there be danger in what may be denominated the *historical* application of the sacred Scriptures, there is still much greater in the *spiritual* and *typical* interpretation. This mystical way of interpreting the inspired writings has prevailed in all ages of the Christian Church, particularly since the days of Origen, who has been not unjustly styled the father of allegorical, spiritual, or mystical interpreters. But it was much more ancient than Origen. It abounds in the writings of Philo Josephus, and it was unquestionably of still greater antiquity than this learned Jew; for both he himself and Eusebius attest, that the Therapeutæ of Alexandria, had several ancient books of their founders full of the allegorical interpretation of the Scriptures*. Clement of Alexandria probably derived this mystical art, which he appears to have cultivated very assiduously, from Philo, whom he transcribes largely, and very frequently imitates. As he was Origen's master, it may be reasonably presumed that the pupil learned it from the preceptor. This mode of expounding not only prevailed among the Jews, but likewise among the Gentiles, from the latter of whom, it is thought by some, that it was introduced into the Jewish and Christian Churches. And this opinion is very probable, since we know that the *Iliad* of Homer, long before the birth of Christ, was made the subject of allegorical expositions, a collection of which is still extant, and published under the title of *Heracleidis Allegoria Homericæ*. But from whatever source derived, it was undoubtedly too much practised by Clement and Origen; the latter of whom especially carried it to a most culpable extent, and in imitation of whom many subsequent writers have adventured into this dangerous and seductive scheme of interpretation, a scheme which has been the source of much error and fanaticism.

In the number of those who have pushed the system of typical interpretation beyond its just limits, we hesitate not to say, that the general voice of theologians will place the author of "the Christian Exodus." His best exertions, he tells us, have been used to guard against an error, at once so seductive, and

* Philo, *De Vita Contemplat.* p. 893, Eusebius *Hist. Eccles.* 1. 2, c. 17.

so dangerous (p. ix.) ; yet it is impossible to deny, that his exertions have been unsuccessful, and that he has gone beyond the bounds of a sober and judicious use of the mystical exposition. He is, however, far removed from a spirit of dogmatizing, and he leaves it to the reader to judge with what success he has treated the Exodus of the Israelites in spiritual reference to the state of Christians in this life. "By the same authority also," says he, "must be decided the question, whether the spiritual and typical part of these discourses has been carried beyond the simple meaning of the Holy Spirit, and the sobriety of application required by the analogy of faith." (p. ix.) The author here seems to use the ominous expressions "the analogy of faith" to denote the rule, or at least one of the rules, by which he has been guided in pursuing the typical sense of that portion of the Israelitish history which he has undertaken to illustrate. We have adopted the epithet "ominous," because we know nothing more vague, more uncertain, more likely to be the cover of self-opinionated error than the pretended analogy of faith. When proposed as a rule of interpretation it must surely mean, that in cases where the sense appears at all dubious, that interpretation is to be adopted which is most conformable to the whole scheme of religion ; it is shewing a due preference to that explanation which agrees with the doctrines and precepts delivered in the sacred oracles. No rule can be clearer or more indisputable, if the inquirer was previously possessed of a certain knowledge of the whole scheme of revelation. It would under these circumstances supersede every other rule. But it unfortunately happens against the application of this rule, that it takes for granted the thing to be proved. It pre-supposes a knowledge of the entire scheme of religion, of the united doctrines and duties enjoined in the revealed word of God. The chief, or rather the only reason for studying the Scriptures is, to discover what the whole counsel of God is. Are we then to begin our examination with taking it for granted, that, without any inquiry, we are perfectly acquainted with this scheme already ? Is not this going to Scripture, not in order to learn the truths it contains, but in order to find something that may be made to ratify our own opinion *. To submit the analogy of faith as a test whereby the soundness of any interpretation may be judged, is to assume that the sum and substance of religion is already known ; which is nothing else than a determination to admit nothing as the testimony of

* Campbell, Prol. Dissertation iv. See Bp. Van Mildert's Bampton Lectures, Lect. vii.

Scripture which will not perfectly quadrate with our previously formed opinions.

When Mr. Buddicom submits to the reader whether he has been guilty of violating, in his spiritual and typical interpretations, "the sobriety of application required by the analogy of faith," we are constrained to infer that he adopts the analogy of faith as a rule of interpretation. The rule itself is hazardous, unfounded, delusive; it is an *ignis fatuus* which dances before the eyes of the self-willed enthusiast, serving no other purpose than to lead him astray. The admission of this canon on the part of Mr. Buddicom is to be lamented, as it has no doubt influenced him in extending his typical views of the Old Testament history farther than he could otherwise have done. He seems to think himself warranted in superinducing any spiritual sense to the historical meaning, which he deems accordant with the general purport and spirit of revelation. With him the whole history of Israel is a type, or image, or shadow of the condition of Christian believers. The history of the departure of the children of Israel out of Egypt, and the events which befel them, he considers as typical of the Christian life. His theory is generally stated in the following passage:

"The astonishing train of events that befel the people of God, in their passage through the wilderness, instead of being insulated facts, which Christians in these latter times may read without individual application, have an especial reference to their instruction and sanctification. St. Paul having briefly described the mercies and judgments which God had made familiar to the experience of the Israelites, instantly declares the immediate interest that all who name the name of Christ must have in the circumstances of their history: *Now, all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.* Nay, he had no sooner adverted to their privileges, than he describes their chastisements, as inflicted, to the intent, that we should not so imitate their sin, as to provoke a visitation of the same vengeance. The *lines* of the ancient tribes were not less prophetic, than their sacred oracles. Their whole condition forms one grand prediction and outline of human redemption, and of the righteous dealing of God with mankind. While therefore we study and receive the ancient scriptures in their literal and primary sense, and thus avoid the peril of enthusiastic mysticism; we must also bear in mind and apply the secondary and spiritual meaning of the Holy Ghost. We shall otherwise form inadequate and unworthy views of that gracious revelation, in which patriarchal, legal, and prophetic dispensations, have united to offer their powerful testimony to the great mystery of godliness, 'God manifest in the flesh.'

"A Christian, who reads the Old Testament as a mere history, will rise from the sacred employment, unaffected by his own immediate interest in the stupendous events of the Jewish Exodus; or by its momentous reference to his own spiritual condition, and to the terms upon which the mercy of our Lord Jesus Christ unto eternal life will be imparted to the need of his soul. On the other hand, a fervent student of holy writ, 'comparing spiritual things with spiritual,' looks through the veil of the elder dispensation, and sees Christ 'the end of the law for righteousness to every one that believeth.' To such an inquirer, spiritual blessings are enwrapped in external distinctions; spiritual and everlasting plagues are hidden behind the curtain of temporal judgments. The miraculous deliverance of Israel, perspicuously, although figuratively represents the experience of a Christian in his eventful journey. It shadows forth the evil of his unrenewed condition;—the method of his escape;—the manner in which his Almighty Father and Redeemer try him, 'to prove what is in his heart, and to do him good at his latter end.' It exhibits the rebellion and idolatry of the human mind, under the very circumstances that invest God with attributes of unrivalled attraction. It proves the long-suffering of the Most High;—the tenderness of his neglected Son;—the calls of his insulted Spirit;—and the danger, lest they who despise them, should be eventually left beneath the irremediable infliction of the second death. It contrasts also with such a state, the unspeakable happiness of those 'who through faith and patience shall inherit the promises,' and repose, beyond the dark passage of the grave, in the 'rest that remaineth for the people of God.'" Vol. I. p. 3.

This is the ground-work of Mr. Buddicom's Discourses. The whole narrative of the deliverance of the children of Israel from Egyptian bondage he applies to the Christian's state and progress through life. The captivity of the Jews in Egypt he makes a type of our spiritual bondage under sin; and the deliverance of the Israelites thence he considers to typify our redemption from the slavery of sin by Jesus Christ. This parallel he draws out at great length, dwelling upon each event in the history, endeavouring to evince its typical meaning, and applying every the most minute circumstance to the case of believers under the Christian dispensation. In pursuing this plan the author displays considerable ingenuity, and considerable eloquence. To follow him throughout and in detail would be to transcribe or abridge a great part of his volumes; we shall therefore content ourselves with presenting one or two specimens of his manner.

In the second sermon the captivity of the Israelites in Egypt is applied to the spiritual bondage of men in nature and sin. The former he regards as a significant emblem of the natural condition of man, which he illustrates in several particulars.

1. The slavery of the Israelites was an entire and universal bondage. The dominion of the oppressor had no merciful limit, nor mitigation. It was exercised with the most unrelenting sternness. The chain was not drawn around the limbs of one part of the nation, while another was left unfettered and at liberty. Every Israelite in Goshen was the bond-servant of the Egyptians. He was condemned to toil exclusively for the usurpers, who had triumphed over his freedom, and made shipwreck of his happiness. Such was the condition of the Israelites, and it is eminently applicable to the circumstances of unconverted man, as the slave of Satan, and subject to the operation of the legal covenant. The God of this world has obtained an universal victory over it, and men are taken captive by him at his will. No human being is born into the world, however illustrious his lineage, or elevated his rank, or splendid his attainments, over whom—until a mightier power shall break the chain, Satan does not exercise a tyranny the most despotic. The understanding with which man was originally gifted is weakened, the will is perverted, and the affections are depraved.

2. The Israelites groaned under a severe and cruel bondage. *The Egyptians set over them task-masters to afflict them with their burdens; and they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of work in the field; and all their service wherewith they made them serve was with rigour.* Such a slavery must have been attended with circumstances of no ordinary aggravation. Yet the task-masters of Egypt could not have exercised a more tyrannous authority over the groaning Israelites, than does the enemy of man in his usurped dominion. All the evil desires and unblessed tempers, which exhibit the power of Satan over the heart, attest the cruelty of his dominion. The cares and fears of worldly minds, the eager pursuit of pleasure, wealth, or distinction, are productive only of vanity and vexation of spirit. The servant of the arch-enemy knows no respite, no remission. So relentless is the usurpation which Satan exercises over the minds of his captives.

3. The Israelites were in a helpless bondage. Every refinement of policy, every effort of power, every device of craft was practised against them by the might and subtilty of a nation unrivalled in arts and arms. They were themselves weak, timid, dispirited, defenceless. As well might Daniel have delivered himself from the bottom of the lion's den by his own strength, as those poor captives have delivered themselves by any resources of their own. Such is the situation of the bond-servants of sin. Even thus hopeless would be their efforts for

deliverance. They might struggle against their chains, but in vain. The oppressor of their souls abounds too greatly in power and resources to dread any resistance from victims so helpless. Satan afflicts them with a variety of cruelties, making at once the feebleness of the slave, and the power of the tyrant, that lords it over him. Our strength to combat against such an enemy is perfect weakness. Without the redemption of the Son of God, and the all-sufficient aid of his grace, we can do nothing.

Such is an abridged view of the typical application which our author makes of the captivity of Israel in Egypt. We shall cite in his own words another example of this kind of exposition. The burning bush (Exod. iii. 2—5.) he considers as typifying the incarnation of the Son of God, and the suffering endured by the children of Israel at the hands of their enemies.

“If the bush, unconsumed while it burned with fire, demanded the regard of Moses, with what eagerness should men contemplate the revelation of God in the gospel of Jesus Christ! ‘Great is the mystery of godliness, God manifest in the flesh.’ The fulness of Deity dwelt in the humanity of our nature, like the flame in the bush of Horeb; nor was that humanity consumed by the sojourn of him in whose unveiled presence the hosts and seraphim of heaven conceal their faces in lowliest adoration. ‘The word was made flesh and dwelt among us, and we beheld his glory; the glory as of the only begotten of the Father, full of grace and truth.’ Among all the mysteries which might be expected to characterize the procedure of an incomprehensible God, none can compare with that of the incarnation of his eternal Son, ‘who made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, humbled himself and became obedient unto death, even the death of the cross.’ The bush burns with fire, yet remains unconsumed. The divine wrath flames, amidst the transgressors of a guilty world; but some secret interposition of mercy is evidently holding back the Father’s hand. What then is this restraining cause? God in Christ Jesus united with offending man, and made partaker of his flesh, appeases the vengeance so justly excited by sin; and defends all who believe in him, ‘that they should not perish, but should have everlasting life.’ This sublime appearance was intended to introduce the great deliverance of Israel. And the first act of that astonishing process, which is to have its issues in the final and eternal redemption of the faithful and holy followers of God, must be traced to the incarnation of him who was made in all points like as we are, and compassed about with the infirmities and sorrows of our unworthy nature. Thus did God, by the mediation of Emmanuel, commence the work of our ransom from the penalty of sin, the bondage of the law, the tyranny of Satan, and the empire of the second death. ‘Thanks be unto God for his unspeakable gifts.’

But whatever opinions may be formed on this important application of the miracle, it is unanimously acknowledged, that the burning bush typified the sufferings endured by the children of Israel at the hands of their enemies, and the interference of God to save them from entire destruction. Their adversaries raged against them, and were mighty. Their bondage was hard; and every method not of oppression merely, but of extermination, was practised against them. 'Their children were cast out, to the intent that they might not live;' and in whatsoever direction they turned their eyes, no deliverance appeared in answer to their prayers or their tears. Vain, however, was every stratagem of the enemy,—vain the utmost efforts of persecutors,—vain the heavy pressure of affliction, to overwhelm those whom the Almighty arm of God supported. The good will of him that dwelt in the bush was among them *, and the utmost malice of their enemies could no more prevail against such a protection, than the idols of Egypt could overcome him by whom it was afforded.

"Examine, my brethren, the history of the Redeemer's Church in every period of its existence. The principalities and powers of evil have been arrayed against it. The mighty and the wise among men have often banded themselves together under the standard of this world, to afflict and destroy the little flock of Christ, that his faith might be swept from the earth: and his name and his salvation no more become the hope and refuge of contrite transgressors. The Church has suffered every variety of persecution which malice could devise or power execute. The bush has burned with a flame that threatened its entire destruction: but it has remained to this day unconsumed, because the Almighty angel of the Gospel covenant was its preservation. 'I will never leave thee, I will never forsake thee,' is that firm assurance of divine truth on which Christians have rested in every age of the tried and tempted Church." Vol. I. p. 69.

Those who may wish to see how another great master of the allegorical school has spiritualized the history of Moses at the burning bush, may consult *Opera Origenis*, vol. ii. p. 670. edit. De La Rue. Origen and our author do indeed differ, but what two disciples of the mystical sect are found to agree?—Yet the latter is no mean proficient in the art, and the above quotation may be deemed no bad specimen of Origenism. This pious and learned father was far from denying the truth of the literal sense of Scripture in general. In several passages of his writings he fully acknowledges it, and when he seems to derogate most from the literal sense, he assigns such instances of the seeming necessity of recurring to a mystical sense, as shew he did not intend to deny absolutely the reality of the historical meaning. Yet not universally so, for he alleged that the words

* Deuteronomy xxxiii. 16.

of Scripture were, in many places, absolutely void of sense; and that in others, where the words might be received according to their literal force and import, yet the true meaning of the sacred writers was to be sought in a mysterious and hidden sense. He admits a three-fold signification, the literal, the moral, and the mystical or allegorical; not all three in every place, but sometimes separate, and sometimes combined. It is the hidden sense, however, which in his *commentaries* he most diligently endeavours to investigate; "and in this devious path, says Mosheim, he displays the most ingenious strokes of fancy, though always at the expense of truth, whose divine simplicity is scarcely discernable through the cob-web veil of allegory."

Mr. Buddicom, we are persuaded would shrink with abhorrence from carrying the spiritual interpretation to the extent of Origen, and many of his followers; and he probably flatters himself; that, by studying and receiving the ancient Scriptures in their literal and primary sense, he avoids the peril of enthusiastic mysticism. (Vol. 1. p. 4.) But Origen, it must be remembered, did not reject the historical sense, nor is it altogether abandoned by the Pietists and Swedenborgians; and yet all those by a similar process extracted from the sacred writings a colourable pretence to their wild and visionary phantasies. Mr. B. admits the same mode of interpretation, and though he does not push it to the same extent, it is in principle essentially the same, founded on the same unsound basis, and liable to the same abuse. We have witnessed with considerable apprehension a tendency among certain of our divines to spiritualize, as they deem it, the Scripture history, by making it not only the vehicle of religious instruction, but the adumbration of the Christian doctrines, the mirror by which they are reflected to the spiritual eye. The Bible they regard as possessing, besides the literal meaning, a higher and more important sense veiled from the perception of worldlings because it is "spiritually discerned," and discoverable only by those whose mental eyes the Lord has opened to understand the Scriptures.

Of all the errors which an injudicious piety has built upon the Word of God, this is the most fallacious and seducing. It has unquestionably some foundation in truth, and to reject entirely the notion of secondary senses is running into the opposite extreme. Under the general terms "mystical" or "spiritual"

* Eccles. Hist. Cent. 3. P. 2. c. 3. The best account of Origen's mode of interpreting the Scriptures may be found in De La Rue's Pref. to the Second Volume of *Opera Origenis*. See also Huetius's *Origiana*, l. 2. Quest. 13. Rosenmüller's *Historia Interpretationis* and Conybeare's *Bampt. Lectures*.

we comprehend *every species of interpretation which attaches to the words of Scripture any sense beyond that which is strictly literal and historical*; and that the Sacred writings do convey, in certain places, such a secondary sense, we are most ready to admit. Its existence has been declared by the authority of inspiration as has been clearly proved by Viser, Rambach, Jahn, Morus, Van Mildert, Marsh, Horne, Conybeare, and many others. The question is not, whether the spiritual interpretation can in any degree be allowed, but to what extent it ought to be carried? Now those who in the search of mystical meanings follow a supposed inward light, who consider the Bible a sealed book till God by his grace hath opened the eyes of their understanding, who profess to be guided by that spiritual discernment which is the gift of the Holy Spirit, are endeavouring to lead themselves through paths the most intricate by the coruscation of a meteor. Far be it from us to deny the need of divine grace to both the knowledge and the practice of revealed religion; we most earnestly contend for its necessity to enable us to think or to do any good thing; but to contend that an inward illumination is the only true guide to the intelligence of the Scriptures is an unfounded and dangerous conceit, the progeny of spiritual pride, and the parent of dreaming mysticism. Those again, who limit themselves in the interpretation of the secondary sense to the analogy of faith are guilty of the most glaring *petitio principii*, and are setting up a standard as mutable as the mutable opinions and fancies of men; and it is matter of regret that the author of the volumes before us should sanction it by his respectable authority. In direct opposition to those blind guides, we assert that the only infallible guide in evolving the spiritual sense, is the warranty of Holy Writ. So far we may go, and no farther, as we are warranted by the authority of an inspired writer. And the reason is obvious. If any passage has a secondary signification, it must have been, when it was written, *designed* to convey such additional meaning, and of this *design*, we can have no other certain evidence than inspiration. We may suppose a mystical sense—we may think it reasonable—but we cannot *know* that any given text was *intended* to convey it, except we are told so by an inspired writer.

Restricting our observations to the subject of types, that branch of the mystical interpretation with which we are more immediately concerned, we remark that, to constitute one thing a type of another, mere resemblance is not sufficient, for such resemblances a vivid imagination may find between the fictions of Homer and the Christian Records. The type must have been *designed* to resemble the anti-type, and so designed at its

original institution. Both must have been preordained as constituent parts of one system; and it is this preordained connexion which constitutes the relation of type and anti-type. For the correctness of this definition of a type it is sufficient to appeal to the three living authors named in the margin*. If then a bare resemblance can be no evidence of a *previous design* and a *pre-ordained connexion*, as certainly it cannot, for things may resemble where nothing of this kind existed, what proof can we obtain that what is alleged as a type was really designed for a type? We answer in the words of Bishop Marsh, that "the only possible source of information on this subject is Scripture itself. The only possible means of knowing, that two distant, though similar, historic facts, were so connected in the general scheme of Divine Providence, that the one was designed to prefigure the other, is the authority of that work, in which the scheme of Divine Providence is unfolded. Destitute of that authority, we may confound a resemblance, *subsequently observed*, with a resemblance *pre-ordained*; we may mistake a comparison, founded on a mere accidental parity of circumstances, for a comparison, founded on a *necessary and inherent connexion*. There is no other rule, therefore, by which we can distinguish a *real* from a *pretended* type, than that of Scripture itself."

If this be the true principle of typical interpretation, we ask, on what grounds has Mr. Buddicom built his theory, that the history of the Israelites is typical of the Christian life? How does he prove, that "the *lives* of the ancient tribes were no less prophetic than their sacred oracles?" (Vol. i. p. 4.) On what authority does he maintain, that "their whole condition forms one grand prediction and outline of human redemption, and of the righteous dealing of God with mankind." (*Ibid.*)—Has he adduced any declaration of an inspired writer that the history of Israel AS A WHOLE, for we are not now speaking of parts of it, possesses this typical character? Has he produced the authority of Scripture for proof of the system upon which his discourses are founded? Now, the only two texts which he has appealed to in the introductory sermon which details his plan, are 1 Cor. x. 11. and x. 1—4. The first is, *Now all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come; which surely cannot in reason be alleged as sanctioning the typical interpretation of the Jewish history.* A perusal of the

* Marsh's Theol. Lectures; Van Mildert's Bampton Lectures; Horne's Introduction. Vol. ii.

context will shew that the Apostle's meaning is, that the events before mentioned by him which befel the Israelites are examples to all generations of the vengeance of God against sinners, and are written for our instruction, that we may avoid courses which proved so destructive to them. The other passage we shall give with the author's illustration.

"I. Perhaps the Corinthians had imagined, that, being made partakers of the ordinances of the gospel, their salvation would be secure, even if they should be found sharing in idolatrous feasts. To remove this groundless supposition, which would have introduced the most fatal errors, both in principle and practice, the apostle shews, that the Jews had sacramental ordinances in the wilderness, similar to those of the Christian Church: but, that, notwithstanding their typical baptism from the cloud, and the sea, and their typical eucharist in the paschal lamb, and the manna, their intercourse with idolaters provoked the judgments of God against them to their destruction*. The application is immediately made to the privileges of the Corinthians; and the inference strongly drawn: 'Let him that thinketh he standeth take heed lest he fall.' *Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that rock that followed them; and that rock was Christ.* The Red sea, whose waves and depths they passed in safety and triumph, separated them from the land of their former bondage. They were now marked out as a people dwelling alone, and no longer to be reckoned amongst the idolatrous nations around them. They were solemnly dedicated to God, and set apart for the promotion of his glory. The overshadowing cloud also, had initiated them, as by baptism, into the true religion, under the instruction of Moses. A food, miraculous in its nature, and profuse in its supply, was scattered around their tents. It was indeed material in its outward character, but spiritual in its higher meaning and reference, as typical of Him who is the bread of life to the soul of man. The rock in Horeb was smitten, and the stream followed them. Nay, Christ himself, whom the pierced rock, and the flowing water represented, in the shedding of his inestimable blood, and the purchase of his sanctifying Spirit, followed them in the wilderness. Their need was satisfied, and the means of their salvation prefigured in every ordinance of which they partook, and in every occurrence that befel them on their march." Vol. I. p. 6.

The passage in 1 Cor. x. 1—4. here cited, is certainly not without its difficulties, arising principally from the doubt as to

* See Dr. A. Clark's Commentary in loco.

the meaning of *πνευματικός* in this application. Many, and especially among the modern foreign commentators and critics, as Schleusner, Rosenmüller, Jaspis, Schott, &c. understand it to mean "miraculous," "divinely granted," meat and drink. According to this explanation the passage has little bearing upon the question at issue: but we are inclined to acquiesce in the exposition of Macknight and most of our British annotators, that it means "emblematical," "symbolical," "typical," chiefly because of the last clause, for what can be the meaning of "that rock was Christ," but that it was a type of him? Let the meaning, however, of the passage be what it may; admitting all that Mr. Buddicom might demand of us; granting that *πνευματικός* means "typical," and that the MANNA AND THE WATER ISSUING FROM THE ROCK symbolized blessings under the Christian dispensation; still the types must be limited to these two things. We are not to extend the typical meaning beyond the declarations of the record. Granting the manna and the rock in Horeb to be types, it will be unjust to infer that every other circumstance which happened to the Israelites in the wilderness must likewise be types. If one portion of the Jewish history have a spiritual signification, it is no reason for concluding that the whole must. The existence of secondary senses is not denied; the dispute regards merely the extent to which they exist; and when Mr. Buddicom treats the *whole* history of Israel as typical of the Christian life, we require some Scriptural authority for so doing, which authority he has not adduced, and which we think it impossible to adduce. To shew that *some parts* of that history are typical proves nothing as to the *whole*; and till he has shewn that his system of interpreting that history in the general, is warranted by Scripture, we shall continue to denounce his system as hollow and fallacious; we shall believe that his discourses hinge upon an unsound principle, and, in short, that he has built his house upon the sand, and however commodious some parts of it may be, it must speedily totter to its fall.

We cannot follow our author throughout his volumes, and shew by the adduction of individual instances, that he has interpreted various occurrences of the Israelitish history as descriptive of the Christian life, without any warranty from Scripture—we cannot, not because the task is difficult, but because it is not worth the while. It were easy to point out such typical illustrations when no sacred authority is appealed to, nor even pretended in that specific case. But it is enough to have shewn that the principle is erroneous; that no two

things can be type and antitype unless declared so in Scripture; and that no such authority has been produced for considering the *entire history* of Israel to be typical of the Christian state.

Supposing some foundation could be shewn for spiritualizing the narrative of the Israelitish Exodus and wanderings, we should nevertheless demur against the excess to which it is carried in these volumes. All judicious theologians are agreed as to the danger of spiritualizing the sacred writings too much. Men of ardent minds and fervent fancies may be led, by indulging in interpretations of this kind, to the most strange and whimsical perversion of inspired truth. The discovery of meanings, veiled from vulgar apprehension, gratifies the vanity of the interpreter. The slightest evidence is sufficient to evince a correspondence between his own conceptions, and those of the sacred writer; and it never fails that, by this mysterious species of critical alchemy, the volume of revelation is converted into an entire agreement with the experimentalist's pre-conceived system of religious opinions. Should it be allowed, that portions of the Jewish history may be accommodated to present times and circumstances, and that they may be usefully treated as typical prefiguratives of the Christian state of probation and the Christian doctrines, yet would it be allowable to treat in this manner every minute part of that history? Can it be supposed, that each separate portion will admit of being so spiritualized without degenerating into curious and fanciful analogies? Is it possible to spiritualize in detail the narrative of the events relating to the Exodus, without falling into puerilities, forced comparisons, and ridiculous conceits?

If once the principle of such interpretation be admitted, beyond the limits prescribed by inspired authority, we are establishing a principle of which mystics of every description will gladly avail themselves. The practice of spiritualizing historical facts, and of extracting some hidden and typical meaning from almost every part of Scripture, being once allowed, within what bounds can it be restrained? Who shall say to the visionary Pietist, hitherto shalt thou go, and no further? All men having an equal right to expound a text according to what they conceive to be the spiritual meaning, every theory may have equal pretensions to credibility, because there is no test, in the absence of that which we have stated, by which they can be tried and examined. To extend it one hair-breadth beyond the express sanction of Scripture, is to adopt a rule which will go far to justify the mode of interpretation practised by the Hutchinsonians, and the followers of Emanuel Swe-

dénborg. It is in a great measure by the aid of typical exposition that the former draw from the divine Oracles, that system of Physico-Theology which forms their distinguishing principle. They by no means reject the literal sense: but they agree with Origen in superinducing a spiritual or typical meaning. In this light they look upon the historical parts of the Old Testament, and the rites and ceremonies of the Levitical Law. The New Jerusalemites stoutly maintain that the word of God contains a threefold sense, the celestial, the spiritual, and the natural, united in harmonious correspondence; a doctrine which must be acknowledged absolutely necessary to give even an appearance of Scriptural authority to their raving mysteries. Once entered into the extensive and ever-varied regions of allegorical interpretation, fancy may run riot, and reason will be as powerless to control its flight, as human efforts to arrest the lava bursting from the crater of Vesuvius.

An exemplification of these remarks is exhibited in sad reality in a recent publication, entitled, "The Plenary Inspiration of the Scriptures asserted," by one who styles himself "the Rev. S. Noble." Of the author we know nothing, but his volume is now before us, and as long as it exists, it will exist a monument of mystic jargon and unredeemed absurdity, unparalleled, we suppose, since the days of trance and Jacob Behmen. Setting out with the assumption that, if the Scriptures be the word of God, they must contain stores of wisdom in their bosom, independently of any thing that appears on their surface, he believes that they do not, in every part, afford a clear, intelligible, and instructive meaning, by consulting the grammatical sense of the words; that there are passages to which, unless we allow them an *internal* sense, we must deny any intelligible sense at all; and that if the *literal* sense be suffered to regulate our views of them entirely, it will be derogatory to their divine inspiration, and compel us to think less highly of the word of God, than we do of many of the compositions of men. "The words of God," says he, "must be far above either the hearing or the comprehension of any finite being: and they must be immensely, indeed, beyond the hearing or the comprehension of the inhabitants of the natural world. Before they could become apprehensible to them, they must pass through the spheres inhabited by the higher orders of intelligent creatures, who would hear them in their own spiritual language. For the Divine Being to speak, immediately from his own mouth, in natural language, must be as impossible, as it is for him to appear in all the glory of his

Divine Person, before the natural eye. Consequently if the word of God, as we have it in natural language, is really his word, its literal sense must be a covering, with which it is invested to adapt it to the apprehension of the inhabitants of the natural world, and the essentially divine speech must lie concealed far within. And as between the immediate personal residence of Deity and outward nature, must be arranged the abodes of all intermediate intelligences; so between the immediate divine speech of the Lord, and the natural expressions into which it falls when it descends into the domains of nature, must be distinct forms of divine truth, adapted to the apprehension of all orders of angelic beings *." The rule by which this *internal* or *spiritual* sense may be decyphered, he tells us, is afforded in the mutual relation which exists by creation between things natural or material, spiritual or moral, and divine; but we shall not attempt to explain what is far above our powers to comprehend. Yet nothing, he avows, can be farther from his intentions than to depreciate the literal sense. "Unquestionably," says he, "all doctrine should be drawn from the literal sense, and proved by it: by this, likewise, should all controversies be decided: and nothing which cannot thus be shewn and established, should be considered as binding upon the conscience of any one." That any man, after making this remark, could write such stuff as the greater part of Mr. Noble's volume, is a lamentable proof of the imbecility and waywardness to which the human understanding occasionally becomes a prey.

Let us not be understood to imply that Mr. Buddicom is chargeable with the follies of Swedenborg, or of Mr. Noble. But he has adopted a principle of interpretation essentially the same, and which, if pushed onwards by an undisciplined imagination, must end in the same results. If he strenuously vindicate the literal sense, so do they: if he allege the analogy of faith as the test by which he is guided in the spiritual interpretation, so do they: if he should appeal to an inward illumination and spiritual discernment as his guide, so would they. In short, his rule, and every other, which admits any criterion of a type independent of Scriptural authority, is substantially the same as that which has been adopted by all allegorists from Philo to the Rev. S. Noble; which beyond any other cause has contributed to adulterate the divine simplicity of revelation; which has led by natural and necessary consequence to the indulgence of fanatic error and mystic vision; and to which, for this

* Section II. p. 67.

reason, we shall lose no opportunity of presenting our determined and unceasing opposition.

Disapproving entirely and unreservedly, as we do, of the pervading principle of these volumes, it may be supposed, perhaps, that we also condemn the edifice raised upon it. But there are many parts which meet our approbation. We as firmly believe as Mr. Buddicom that TYPES of Christian blessings are to be found in the history of Israel, though we utterly reject the notion that *every* portion of it typifies some particular in the Christian life. But such is our unshaken conviction of the truth of those principles of spiritual interpretation which we have been advocating, that we cannot regard any rite, person, or event as a type, unless declared to be so by the voice of an inspired writer. Such there are, and such Mr. Buddicom has treated with skill, and with a sobriety of application which proves, that, if he had not unfortunately adventured into a devious course of symbolical interpretation, his volumes would have claimed our general approbation. Still more numerous, however, are the instances where he discovers imaginary resemblances, where he indulges in idle or extravagant conceits, and where his fondness for mystical interpretation has seduced him into forced, fanciful, and ungrounded exposition.

To the doctrines, the illustration of which it has been the design of the author to promote, we readily and gladly accede. The trinity in unity, the incarnation, the atonement, the efficacy of divine grace, the immortality and happiness of the redeemed, and indeed all the great characteristic doctrines of the Gospel are suitably delineated. On some, as for instance, the all-sufficient merits of our Redeemer, and the efficacy of divine grace, he may be thought to dwell too frequently and minutely, if it be possible to enforce too strongly articles of such vast importance; and he occasionally uses expressions which men with feelings less warm than the author's may deem enthusiastic, and which may seem to attach an exclusive importance to some favourite tenets. But the language of the preacher must be construed liberally, and upon the whole his views are sound and Scriptural. Pity that he should have laboured to deduce them from the Israelitish history by a mode of interpretation which the great mass of theologians, *tantum non omnes*, will condemn. An unsound foundation necessarily weakens the edifice; and it is to be feared that those who reject the principle applied to their illustration, may attach less value to the doctrines than they deserve.

As an example of the better way in which the author treats of doctrinal points, we may refer to Sermon ix. on Exod. vii. 3.

I will harden Pharaoh's heart, which he shews, must be so understood, that, though God is said to have hardened his heart, the monarch's destruction was from himself—the fault and punishment exclusively his own. God permitted him to reap the bitter fruits of his decrees—to follow the bent of his own rebellious nature; and thus, although not by a direct act, gave rise to that obduracy which he had laboured with such perversion of ingenuity to produce in his own heart. That he hardened his own heart, was his sin;—that the Lord, in offended justice gave him up to his own will, was his merited punishment.

“This most mournful judgment was inflicted upon Pharaoh, as the consequence, not merely of being resigned by God to the desires of his own wicked heart, but likewise of the removal of every hindrance to the commission of those sins which he was bent upon perpetrating. He might indeed have been effectually checked in his career. His way of death might have been hedged up with thorns, that he should not pass along it. God, instead of chastising him, might have taken away all the power of his mighty empire; and thus have effectually prevented him from injuring Israel. He might have restrained such impious rage, and compelled Pharaoh to let the people go without a struggle: but this measure would have been an act of mercy which the king despised, and to which he could advance no claim. Warnings and denunciations were still given him, that God in all things might be justified: but the way by which he might harass Israel was left open;—the gate that led to his own ruin was unbarred; and he was permitted to go through it to return no more. Little does the impenitent transgressor consider how he may be indebted to a restraining providence, which holds him back by a resistless, though invisible hand from adding sin to sin; and thus from heaping an increased weight of condemnation upon himself, and charging his soul with a still heavier burden of the wrath of God.” Vol. I. p. 178.

But it is in the enforcement of *practical* religion in which the talent of our author seems to lie. How much is it to be lamented that he should have diminished the effect of his most earnest appeals by grounding them on a typical interpretation which the understanding rejects. We have not room for many quotations; but we cannot refuse to cite the concluding paragraph of the work.

“*My aged Friends*, ye are drawing near to ‘the house appointed for all living;’ and God will soon dissolve your ‘earthly house of this tabernacle.’ What is your interest in the assurances of the gospel? Ye know in all your hearts, and in all your souls, how many temporal mercies have been communicated to you. But have the declarations of your Saviour’s grace been received into your minds; and do ye

exemplify the sanctifying influence of his promises, in your daily walk and conversation? Can you trust that every pledge of his love shall be redeemed; and are ye 'looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ?' Do not cleave to this perishing world, at the moment when the darkness of the grave is about to withdraw it from your eyes. Have not hereafter to take up your parable, in the utter and final disappointment of that wicked man, who cried, 'Had I but served my God with half the zeal with which I served my king, he would not have left me in my gray hairs to poverty and scorn.' Your lengthened life has enabled you to bear a more ample testimony to the fidelity of God, than younger servants of his gospel can offer. The last hour of that life must soon arrive. Will ye not feel it a sacred duty, then to acknowledge how fully, how literally, how wisely, how graciously, how surpassingly, your heavenly Father has fulfilled every promise to your protracted experience? Will ye not own to those whom ye hope to meet again in the joy of eternity, how mercifully the Lord hath borne with your infirmities, and spared to take vengeance for your repeated provocations? Will ye not then delight to confess, that he hath had mercy upon you, according to his loving kindness, and, according to the multitude of his tender mercies hath blotted out your transgressions? Will ye not each desire to raise your voice in the last accents of earthly gratitude, *Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation?* If ye are to make this testimony, ye must live like Joshua, as the devoted followers of the Lord of Hosts. Are ye uninterested in his love, and alienated from his service? 'The eleventh hour of mercy is even now striking. O, let the sound smite upon your hearts. Let it invite you with resistless power to attain those gracious promises, 'which are ratified by God's oath, than which nothing can be more immutable—sealed by the blood of Christ, than which nothing can be more precious—testified by the Spirit, than which nothing can be more true—delivered by the hand of mercy, than which nothing is more free—and received by the hand of faith, than which nothing is more sure *.' " Vol. II. p. 467.

In parting with Mr. Buddicom, we do it in friendship. Our censure has arisen from our conviction that he has adopted as the groundwork of his production a principle of interpretation which is most dangerous, and which, though already too prevalent, his work is calculated to encourage and extend. His zeal is not always according to knowledge. If he would command the approbation of the learned and orthodox, he must restrain that ardour of spiritualizing Scripture history, which forms the besetting sin of so many preachers. But we will lay

* Spurstowe's Wells of Salvation Opened, pp. 21, 22. Edit. 1655.

before him the advice of one whose words will probably be more influential with him than our own. "Let every pious man be aware of the danger of extending this principle beyond its natural and obvious application; lest he should wander himself, and lead others also astray from that clearly traced and well-beaten path in which we are assured that even 'a way-faring man though a fool should not err.' Let no temptations which vanity, a desire of popularity, or the more specious, but equally fallacious, plea of usefulness may present, seduce him from his tried way. On the contrary, let him adhere with jealous care to the plain and unforced dictates of the word of God; lest by departing from the simplicity of the Gospel, he should inadvertently contribute to the adulteration of Christianity, and to the consequent injury which must thence arise to the spiritual interests of his fellow-creatures *."

* Horne's Introduction. Vol. ii. p. 640. edit. 5.

A New Version of the Psalms of David. By MATTHEW SANKEY, Esq.
12mo. Pp. 348. 5s. 6d. London. Rivingtons. 1825.

THAT we must trace the origin of all Church music to the Jews, or to the Hebrew ritual, seems sufficiently proved by the researches of musical antiquaries; and there can be little reason to doubt, that, in the early Christian Church, the Psalms of David were sung to the very melodies to which they had been associated in the Temple. There is here a chasm in the rigid evidence as to the descent of those melodies to a later age, from the want or the imperfections of musical notation, every where; among the Greeks as elsewhere. Whether they descended traditionally, through the ear, or by a Hebrew notation, or, as is not impossible, by a Greek one, has not been satisfactorily made out; but antiquaries entertain no doubt that the music of the early Latin Church was constructed out of those, by pure borrowing, as well as by copying or imitation. And thus, in the ancient chants still used, as in the Ambrosian and Gregorian music, we may believe that we hear, even now, the melodies of the Hebrew temple.

With respect to the character of the Ambrosian, and also of the Gregorian chant, it is sufficient to say here that it is a sequence of long notes in the diatonic scale, with little apparent

melody to modern ears, and hardly any mere ornament or division; without time, accent, or rhythm; being thus left to the performer, and to his oratorical feeling of the associated words. There is no reason to suppose that it was originally more than an unisonous music, or a mixture of the unison and octave if chanted by men with women or boys; but at the invention of counterpoint, it was the first to profit, perhaps the only one; and in this state of harmony, sufficiently rude and imperfect indeed, we now possess a considerable store of it. For those who have not access to musical antiquities, we may refer to a few examples in the popular collections of Novello.

We are aware that the origin of this music has been sought in that of the Greeks rather than the Hebrews; but while we cannot here enter into long antiquarian discussions, it seems to us, that merely moral and historical considerations are sufficient to determine the question the other way. We have not any discoverable right to conclude, as has been done, that the early Christians were the corrupters of a good Greek music, by depriving it of its metre and rhythm for the purpose of adapting it to their own prose compositions or unrhythmic Hebrew poetry. But even after the invention of the Guidonian notation, and that of counterpoint, it was long before ecclesiastical music began to break its bonds, following at a somewhat distant pace the general improvement in the science. Even yet, we need scarcely say, the Latin Church continues to adhere largely to its ancient melodies; consecrated as they are by long association and habit, and not only so, but possessed of qualities which render them estimable. Our own approbation of the *canto fermo*, as suited to the object, is decided; and, there is in it, a mysterious solemnity, arising from its very uncertainty and irregularity, which seems to render it particularly suitable to its purposes. The simplicity, and the solidity, if we may use such a term, of its melodies and harmonies, give it a character purely its own; a circumstance in itself important in sacred music; while, still more, its want of that rhythm and regularity so essential to secular music, not only aids this distinction, preventing us from wandering in thought to the concert or theatre, but throws over it an unearthly impression, analogous to that which similar circumstances produce in the wild melodies of the *Æolian* harp, an imaginative character easily associated with devotion. It is a further, if a minor advantage of the *canto fermo*, that it can be adapted to unmeasured words, in any manner and to any extent, so as to preserve in them all their oratorical expression.

To pass over the interval before the beginning of the last century, when music in the hands of Scarlatti, Paradies, Corelli, and a long list more, was struggling onwards to a most important change; at last arose, as had happened in painting and literature, that host and succession of great composers: destined, we may almost say, to commence, and afterwards to establish, a music which was to be perfected, (if indeed it is not, even now, far from perfected,) in the hands of the great German composers of our own day. And it was in those hands, equally inventive and powerful in secular composition, that ecclesiastical music first fixed its character of grandeur, variety, and force, and discovered those resources, which, in the present Italian Church, and in Germany even more than in Italy, have produced such a revolution in the musical part of that service. The names of Pergolesi and Haydn, at two extremes, selected from a long catalogue, will point out sufficient examples of the class of composition to which we allude.

This species of ecclesiastical music is of the most refined order, making use of every resource in melody, harmony, and contrivance, as well as, often, of instrumental accompaniments. It is thus an Italian and a German modern music, and consequently might be in danger of approaching too near that of the concert room and the tragic theatre, were it not for the profound knowledge, and perhaps we may add, the devout feelings of the more eminent composers. Of the means by which it effects this object, we could not write without writing too technically for our present purpose; but that which will be obvious to even common hearers, as to the devotional character, is the occasional recurrence to the *canto fermo*, and the large use of fugue and canon, so little known in the theatre or the concert room, and, even there, so seldom treated in the same manner.

The Fugue is said, and with some truth, to mar and confuse the sense of the words; but it has its value and character in ecclesiastical composition. Its faults are the faults of the composer rather than of the invention. Its construction is a difficulty, and being therefore matter of pride, it is naturally subject to abuse. It is also a convenient resource for a composer of little invention; and therefore also has it been abused. But let it be treated by a judicious composer, and it is valuable; in the first place, because it confers a distinct ecclesiastical character. And be its origin what it may, it is an appropriate contrivance for devotion, representing, as it does, under the dextrous management of the composer, the crowding and col-

lision of voices, a collision regulated into harmony, all hastening, as they are excited or as they arrive, to join in the prayer or thanksgiving. And if thus united to well-selected words, even the purpose and expression of the words are not lost; though we know but too well how often an injudicious choice produced nothing but unintelligible confusion.

But the style with which we are still more connected, is that vocal chamber music, known abroad by the name of madrigal, and to us, of glee; the great mass of which must be traced to Flemish composers, though they may not have the merit of the invention. Before and after the age of Elizabeth, this was the music of England; and in England, unquestionably, it has employed many eminent masters, among which the names of Tallis, Bird, Locke, Purcell, &c. will not be easily forgotten. This music was remarkably versatile: it adopted the ecclesiastical character and modes, the canon or the fugue; it united itself with popular and national melodies; it borrowed, at all times, and latterly in a very extensive manner, from modern music. In the hands of Purcell it produced the catch, in those of Locke it gave us the wild melodies of *Macbeth*, in those of hundreds of more modern writers, semi-Italian or semi-Scottish airs, under a ponderous harmony. It is the parent of the English anthem, and assuredly that of the English psalmody.

Did we dare here to trace the progress of this class of music in England, we could shew with sufficient facility, how the anthem, capable of force and beauty as it is, and associated in our minds with a high devotional character, is still the offspring of the ancient madrigal, varying, of course, in refinement and resources, according to the date of its production, and, in latter times, undergoing essential changes from the study of such works as those of Marcello and his school in Italy, and of Handel in England. But of Handel we must allow, that, in the history of composition, he forms an object by himself; his works are almost a separate territory in the great map of music.

The principle of our psalmody is, be it reverentially spoken, that of the Ballad, as to its melody and contrivance; and of the plain, equal-moving Flemish madrigal, as to its accompaniment and harmony. It is a devout or solemn Ballad, harmonized for voices in equal notes. And that it can be traced to Germany, may be made sufficiently apparent to popular readers, by referring to the hundredth Psalm, to the noted hymn of Luther, and to others of the higher antiquity, which have furnished its models. The few Psalms written by Handel, equally shew the

soil in which our psalmody originated. It would be by no means difficult to trace the progress of the Psalm from the earliest airs, of which more seem to be retained in the Scottish church than in our own, downwards; from their ancient simplicity and solemnity, often approaching to *canto fermo*, down to a date in which they have affected modern Italian refinement, and too often trenched upon national, and even on theatrical or secular music; assuredly with much more frequent evil than good, since, in losing the solemnity of their ancient and somewhat rude devotional character, they have replaced that with insipidity, and often with something approaching much too near to levity. But we must now turn to other things.

The abstract utility of church music is unquestionable. We need not quote sacred or other authorities, to shew that it is the expression of a cheerful heart before the divinity, and that it is a voice of thanksgiving, if not the most purely natural one. And in this case, without becoming ostentatiously metaphysical, we may affirm, that by its command over our sympathetic feelings, even where the audience does not join in the performance, but is influenced through the ear alone, its effect is important to devotion. And further, we but state a familiar fact, when we assert, that it produces in itself, as melody and harmony, and even without the aid of words, a certain state of mind, commonly called elevation, an excited, imaginative condition, which is powerful in its results; and which, united to devotion, is valuable; and valuable inasmuch as religion is a produce of our affections as well as of our reason.

The secondary ground of its utility is its convenience. It is matter of experience, and therefore we need not argue whether it ought to be so or not, that the human mind cannot maintain its attention unwearied to one train of thinking for any considerable length of time; while the fatigue of the faculties is greater in proportion as the train of thought is more exciting. It is always greater, unless when religious feelings pass into that state of mind called enthusiasm, which is a modification, too often a considerable one, of *diseased* thinking. Thus it is, that acts of devotion, even in the most firm, are interrupted by those wanderings, that palsy of the faculties, which every candid mind, watchful over itself, will acknowledge. Long continued prayer, such as prayer ought to be, is perhaps impossible to the mind, whatever it is to the lips; we need not quote the brevity of our blessed Lord's own model to strengthen the argument. Variety of prayer will doubtless facilitate its due and long continued use; but even that is ex-

haustible, nor can we justly blame ourselves if we are unable to do that for which we have been denied the requisite faculties. False interpretations have perverted the apostolic direction to "pray without ceasing;" and we must leave it to wild enthusiasm, as to ancient eremitical aberration of mind; to believe that human life can be passed in prayer as real as it is unceasing. Hence it is that while the judicious variety in the forms and subjects of our liturgy is productive of good in renewing attention; the utility of Church music must be sought in the same results. It is a relief to the over-excited mind; and being united to expressions of devotion, it does not dissipate the train of thought which it relieves, but rather maintains it, while it soothes and prepares the mind for new exertion.

Thus is Church music capable of constituting an useful and even highly important part of the form of worship. But for this purpose, it demands peculiar qualifications, as to its nature and mode of performance. And it is here that modern Churches differ; while here we are called on to enquire whether the objects are duly attained, in our own Church. In our Parish Churches we may first remark, that there are two distinct systems of performance; one in which there is an orchestra set apart for this duty, and the other in which the congregation joins. We admit, abstractedly, the value of the latter system, because all the objects would thus be best attained, were it practicable; while none, even were they not musicians, who have heard the great anniversary orchestra of children in St. Paul's, can doubt of the power over our devotional sympathy producible by a multitude of voices, or an apparent universality of chorus, independently of its merely musical effect; an effect sufficient to excite the wonder and approbation of the greatest musicians. And this is the system of the Scottish Churches, universally; while, once common with us, it is fast becoming superseded by an educated and distinct orchestra. But, as musicians, and as lovers of the Church, we have to regret that the system is not practicable; or, to word our objection more accurately, that it is almost inevitably so ill executed as not to fulfil one of its intentions, that of exciting a general feeling of sympathetic devotion. Even for the simplest psalmody, such as is that of the Scottish Church, it is impossible in our unmusical country, in this respect far otherwise circumstanced than Germany or Italy, or even Russia, to find many voices, though in a large congregation, capable of joining in the performance, even in the unison; while

the timid, where better qualified, are often restrained by fear or shame, leaving the field to the forward, fearless chiefly because insensible to their own defects. To educated ears, and we speak it without any undue prejudice against the Presbyterian forms, the joint and clamorous psalmody of a Scottish Church is creative of feelings by no means devotional; though we are willing to believe, that, from habit or association, it is not without its good effect on the performers themselves. We will not multiply objections to this system; yet we must remark, that even where the execution of the individuals is correct, there is an essential poverty in the scattered voices and ill-balanced harmony.

We are thus driven to prefer the regular orchestra of educated voices. We are not to be repelled by the apparent difficulty of this education. Assuredly, be the melody of the music what it may in point of character, it ought to be as well performed as is possible, else we fail of our effect, while we may be said to disgrace the Lord's house. Need we say how often, in our parish churches, we must sit in discomfort at the performance of the psalm? The task of training an orchestra of psalmodists will be said to be difficult, and perhaps it will be said that there are no funds for this purpose. We believe both objections to be equally futile.

Though the musical ear or feeling may not be diffused among us as it is in Germany or Russia, there can be no question that it is far more common than is generally suspected, and would be always easily found if sought for. And if a musical voice is also a peculiar gift, neither is it so rare as is supposed, as those who have attended to this subject know well. The former fact, at least, has been fully proved by the great facility with which musicians were raised during the late war, for the numerous regiments of all kinds; as it is more partially, by the obvious improvement of the itinerant music of London within these twenty years. There can be no rational doubt that were it the fashion in this country to make use of music, or to practise it, as in Germany or Russia, our common people would very soon be found to possess equal talents for singing in parts; a matter of perfect facility to those who have any musical faculties at all. Were it their amusement or study, it would soon be found that they possess the capacity. The Dutch and Flemish boors are as coarse a people, at least, and with habits as coarse, yet they realize still what we see in the pictures of Teniers, by performing in parts that music which they sing over their jugs of beer. And how easily even

rude people are taught to sing in parts, and even to feel their way through a good harmony, is amply proved by the practice of the Moravian missionaries, and their success among congregations even of Hottentots and Esquimaux. Church music is with them an object of careful attention; and did we not know it already, we should not hesitate in believing them, when they say that there is scarcely more difficulty in teaching the people to sing in parts, than in vulgar unison and octave.

Hence we conclude, that there is no difficulty in procuring fit orchestras of psalmodists, in almost every parish church, from any defect of abilities; nor do we conceive that any funds would be wanted, unless in cities where professional musicians might be employed; while, if there were, they would scarcely be withheld by a people so liberal as our own towards all calls of this, and indeed, of any public nature. There is no reason to doubt that the pleasure and the honour would form a sufficient excitement, since it would be both; and that persons would even contend for the requisite education, from those causes, and from social feeling. Nor is the required education difficult or tedious; and it might be rendered a duty to the parish clerk; of whose qualifications, musical knowledge ought to be an indispensable part; unless, indeed, it were made the duty of the organist. We refer, with pleasure, to Cornwall, as an example of what may be done, and with ease, in this respect; having often heard, in its meanest churches, the most difficult ecclesiastical ancient music, in fugue and canon, performed with an accuracy not exceeded by the most skilful London orchestra. It could be neither difficult nor improper for our ecclesiastical government to extend its inspection and care to this object, as to the others under its command.

On the use of organs it must be quite superfluous to offer any remarks; as every one, out of Scotland at least, is agreed respecting their peculiar aptitude for church music; and we must all be sensible, of both the value of the association in this case, and their musical utility in filling up and consolidating the volume of sound. As to the other accompaniments of the voices in church music, usage, and this also, perhaps, added to the fuller character of the music adopted in the foreign churches, has completely reconciled their congregations to a varied instrumental orchestra, nor do any unsuitable associations necessarily present themselves to interfere with the professed purpose of the service. But it is not so with us. The violin and its tribe, together with almost every orchestral instrument, are to our habits so perfectly worldly and theatrical, we unite their ideas so necessarily with

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of our Psalms, even in their versified state, con-
sentiments of the greatest poetic variety, power, and feel-
we need scarcely say; thus claiming an attention on the
of the melodist, which can seldom be more strongly called
in secular music. This would be true, considering the
Psalm as merely secular poetry; but if to that we add its pur-
poses as a devotional composition and a devotional act, if we
add the place, the general tone of feeling existing in that place,
and the Being to whom it is addressed, we cannot well conceive
stronger assembled motives for exerting all our efforts to render
the melody an assistant to the sentiments, to adapt it impres-
sively and truly to the language of inspiration. And to gain
these ends by the usual system of adaptation, is impossible;
or is at least rarely attained; and only where a selection of
stanzas has been placed in the hands of a skilful and feeling
melodist, or where, within the same, or at least very narrow
limits, a fortunate melody has been subsequently adopted.
But the evil of bad adaptation is extended far more widely
by our psalmodic system. Our melodies in use are less nume-
rous than our Psalms, and therefore one music must do the
duty of several poetries, and often of poetries strongly distin-
guished in their objects or sentiments. This we see daily;
and it requires very little reflection, and not a great deal of
feeling for music, to perceive the evil. Thus, in fact, do we
defeat nearly all the best purposes of Church music; leaving
it a mere interlude of melody, an interval of ease or amusement.

Church Music.

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devotion. And with what carelessness and want those changing adaptations are made, may be inspecting the collection of Miller, or any other books used in our churches.

Our melodies are less numerous than our each particular collection, not of the psalmody. There are more than melodies unfortunately indeed, not as to expression, an ingenious and devout musician has produced a melody far better adapted for public use. Let this at least be done, let not capricious musicians, uninformed of the purpose or the place, seeking to please the eye while seated at their piano fortes, dictate to the organist and a congregation the melodies of our psalmody, selecting from caprice or convenience, and guiding themselves, almost invariably, by little else than the measure of the stanza and the accent of the melody. How capriciously those adaptations have been made, how often capriciously transferred and changed, is matter of common experience. This is not what Church music ought to be, and it is not what it might be, even under such a system as that of our dull psalmody. If we must retain the present genus of melodies with the present forms, it is at least our duty to render it as perfect and as proper as it can be made. The ballad, as we have described it, and the psalm consequently, can attain their ends of enforcing sentiment by a just melody, under the limitations that we have named, and in judicious hands. The Church has authority to enforce this, if it is unwilling to alter the system, and it is not without the means of reward, in honour and distinction, and in more solid ways.

Why is it not done? We think that we can explain it, and without offence. Music among us, is not a peculiarly serious study. Nor is the current of musical life remarkable for its tendency to the higher devotional feelings, while it is but truth to say, that in the Romish Church strong devotional feelings, however unhappily founded in errors of doctrine, have been conspicuously associated with the highest musical powers. Musicians at least need not be told where the examples are to be sought; Marcello, in himself a peculiar instance, Durante, Hasse, Palestrina, Leo, Pergolesi; no one who can feel this latter author, no one who knows the "Seven Words" of Haydn, or the "Requiem" of Mozart, can doubt that their very souls were poured out in their matchless com-

Church Music.

and even to feel the present

positions. It would be highly unjust to insinuate that, through the long period of English musical composition, this has not also been found among ourselves; should we even exclude Handel as not of us.

The next great difficulty, we must seek among the Clergy themselves. If music does not constitute a part of male general education in England, as it does almost universally on the continent of Europe, so especially does it seem to be avoided, perhaps we may say, held in disrepute by the clerical character, and very particularly deemed improper in the governing powers of our church. Hence the English Clergy do not possess that musical knowledge, as a body, nor often as individuals, which would either enable or induce them to reform the church music. Lastly, we must seek the imperfect state of our church music, in the unmusical character of the English nation, partially resulting from the defect of musical study among males; however it may occupy the time of females, though even here with very slight proportional results.

We have dwelt on the subject of adaptation, not merely on account of its constituting in reality, the very basis of musical expression; but because we think that it is the kind of reform which is in our power, and which is practicable without altering the system or form of our psalmody. The change might be gradual, and might be easy; and the result would not be perceptible as a change of system, while the desired end would be satisfactory. Musicians need not be told that, to pass over the whole system of secular music, the foreign ecclesiastical melodies are all bottomed on this principle; but if they who are as yet acquainted with no sacred music but our own psalmody, and who have any, the slenderest knowledge of music, will be at the trouble of studying a "Te Deum" from any master, or will inspect a "Mass," or a "Stabat mater" from Pergolesi, or Palestrina, or Haydn, they will speedily become sensible, by contrast, of the fact; and be also able to infer, that on this point, even we might, on our limited system, imitate to very remarkable advantage. It may be replied, that by increasing and otherwise associating new melodies, a greater range of airs would become impracticable to the performers. Doubtless they would, if the congregation are to be the performers; but, with the aid of the organ and the master, were he the organist or the parish clerk, there could be no difficulty in the case of a trained orchestra. Nothing however can be attained without labour, nor knowledge without education; and the objection

would be more justly stated by saying, that we do not so far value this part of our church service, as to think it worthy of any labour, expense, or attention.

The music is little better than the execution. Its demerits lie, chiefly, not solely, in its want of character: though this want may, perhaps, constitute a merit, by bringing it within the powers of the worst performer; a merit which we should reckon among its worst properties, since it thus attracts bad performers, and generally bad performance. There are of course a few exceptions. No style of music exists that has not produced something good, were it even the Scotch conventicle style; but the true test of our style is the general badness of the produce. It is cramped by its own system. Expression, it does not, and scarcely can possess; and of devotional solemnity, it can command no more than what depends on the place and purpose. It naturally leads to a tedious, heavy, drawling, execution. To hope for real solemnity by means so vulgar, is fit only for the conventicle. Of variety of expression it is utterly deprived, as well from its want of varied accent and time, as from the inherent poverty and restricted quality of the melody; and thus it is capable of expressing neither grief nor joy, hope, penitence, nor that extensive range of mixed feelings lying between the earnestness of prayer and the assurance of faith and religious exultation. All the strongest and most vivid passions belong to devotion, and yet we have chosen a devotional music that is unfitted to express one of them. And its harmonies are like its melodies, without power, variety, or effect.

Thus does it forfeit, in another way, all the advantages to be derived from contrast of manner, or power, in the orchestra, from the solo through the duet, and onwards to the effective chorus. But let the music be what it may, let us even give up all thoughts of changing our psalmodic system, there is one thing in the power of all teachers, as of all performers, and that is, a due attention to the syllabic expression, the most indispensable of all the qualities which a vocal performer can possess, and which is surely necessary there, above all places, where it is the poetry rather than the music that is the object—the grand purpose is devotion.

We shall make but few remarks on our cathedral music. That, in this, we have preserved a larger share of the old foreign form, is known; yet, while we have preserved the form, we have suffered the greater portion of the spirit to evaporate. The music is, but in rare instances, cold and ineffective in itself,

and it is coldly performed. Is not the cause chiefly here also the deficiency of musical knowledge in our clergy? while, where this happens to be present; as we know instances of it, it is not in the power of individuals, nor even of a chapter, to remedy the evil; it is incurable without a total change of system. We cannot discover any reason why we should not adopt the "*Te Deums*," or other portions of the service which we have admitted, from the best foreign composers. We respect English ability, and desire to see it encouraged in all possible ways. But we cannot see the injury to either English talent or English devotion, in having our church supplied with the best music, wherever it is to be found. The English anthem is the dullest of attempts at a loftier style of music than the Psalms; heavy and inefficient, while it is peculiar to ourselves, and the sleepy produce of that Flemish taste under which we have been so long doomed to groan. Still we may retain the words and the form of the anthem, but there is no reason for not adopting another and better class of composition, possessing, as we do in general, sufficiently qualified performers; nor, with the present forms and restrictions, could there be the least hazard of approaching too near to the ostentatious musical service of a Church whose doctrines and habits England has so long and so wisely disavowed.

But the improvement of the parish psalmody is the true point of importance. The question is, whether it be improper, or impossible, to make the musical service of the parish church approach nearer to that of the cathedral; or, in plain language, to extend the musical part of that service, while we also improve its quality? And as this has been really done in some instances by the adoption of a Gloria, it might perhaps be gradually extended without difficulty; convinced, with the founders of our church, that an unbroken succession of prayer and thanksgiving is fatiguing to even the most vigorous and decorous attention. We shall always object to a musical performance of the Creed, considering the subject as too important and solemn to be submitted to the possible distraction of melody; but there may not be the same reason why the Thanksgivings should not be portions of the musical service, considering music as peculiarly adapted to this object. Thus would the *Te Deum*, the *Magnificat*, and similar parts of our parish service, be melodized. It is with truth that the Romish Church has been accused of attempting to attract worshippers, if not by devotion, by means of ornament, shew, and ceremonial. What we, the reformed Church, rejected, and what we have retained, it is quite unne-

cessary to state; nor need we even touch on the often agitated question of the good and the evil of a largely ceremonial worship. That the Presbyterian Church of Scotland, or that Puritanism generally, plunged rashly and injuriously into the opposite extreme, is the clear opinion of our Church, palpably shewn in its practice. Yet as long as human nature is that collection of imperfections which we know it to be; since, in the great mass, there must be much ignorance, much of that submission to impulses and feelings which is equally the character of childhood; it cannot be beneath our attention, nor can it be sinful, morally or religiously wrong, to use every innocent expedient that we can to attract the multitude to devotional exercises; to render the church, the act and place of congregating, desirable or pleasing. This, in many ways, has our Church done; while, reversely, the Presbyterian Church of Scotland has scarcely condescended to render it commodious; terrified, idly terrified as it has been, at an approach, however distant, to ceremonial.

And as the habits, wealth, and knowledge of the people have improved, as refinement and delicacy have increased, so has the English Church admitted more of those comforts in its mechanical arrangements than were formerly in use, judiciously yielding to the altered state of society, and the feelings of the people. And even the Scottish Church, in its cities at least, has thus been compelled to yield, to clothe its nakedness, and remove its repugnancies. Now all those are modes of attracting, or at least of not repelling the people from that place which we ought to render welcome to them; and as long as we can increase the modes of attraction, avoiding the hazard of substituting a ceremonial for a true religion, it is the interest and the duty of the Church so to act. Ease, air, warmth, comfort of any kind, are attractions, if of a negative nature; and, even beyond this, they are advantages, because cold, pain, discomfort of any kind, are distracting, and therefore inimical to devotion. And, in this view, while we have the power, by means of sacred music, to increase the legitimate attractions of the church, which are the attractions of religion, it is an expedient that we are justified in using to the fullest extent of its innocence; in this sense too, its limits may be wide. It is a practical truth that persons, as many there must be, not of ardent devotion, or not rigid in religious duties, are repelled from churches by bad music, as they are by local inconveniences. Wherefore should he who is vacillating be further discouraged; why should we not attempt to turn the balance the right way?

And that it is thus turned by good church music, is a common truth to be witnessed every day. A good organ, a good orchestra, the reputation of good church music, is a standing reason of frequenting particular churches : and should even mere idle curiosity, or the simple love of music, be the motive, let us not forget that, thus incidentally, is great good often produced, as, in stronger cases, " they who came to scoff remained to pray."

Those are solid reasons for the improvement of our church music; we must recollect that it is a refined age; we must also recollect that it is one which solicits the gratification of its tastes, and which, in pursuing it, most notoriously, in our capital at least, neglects its religious duties. Why not war against the enemy with his own weapons, since we can purify his snares while we adopt them; and can even render salutary that which, in his hands, was pernicious. Let it not be forgotten also, that, being a refined age, it is becoming a musical one; highly so in comparison with even half a century past, and far more when compared with that which adopted our present system of church music. If it was then intended to attract the people, by combining it with devotion, as it unquestionably was, then has the age passed it and left it behind, while it is but adhering to the same original principle, to make it to follow the current of improvement.

That the methodist Wesley, judged the beauty and power of church music a valuable auxiliary, is well known; and however that which he adopted is faulty in its kind, a consequence, partly, it is probable, of his insufficient knowledge in this science, the effect *did* correspond to his foresight. It did become a valuable auxiliary, and aided to fill his chapels; and who shall question, whether in our establishment, much more important good might not be effected by the same justifiable means. We have no fear of being thus led to the vicinity of the Popish Church. It is to all that is there prepared, and displayed to the sight, that we must attribute the peculiar fault of foreign worship. Sacred music cannot degenerate into a ceremonial, even under far wider limits than we would allow to it; and therefore it is that we consider it innocent. Even were the music of the Romish Church faulty in the ostentatious or theatrical mode of its expression, let us remember our great advantages over it in the use of our own understood language. To the foreign worshipper it may be mere music, for the words may be unknown: to the Protestant Englishman, it can never be other than sacred music, and the music of devotion; be-

cause, to him, it must ever be associated with the intelligible words of prayer and praise; with the beautiful and affecting poetry of the divine and royal bard, or the not less devout, and only less sacred compositions of the saints and fathers of the illustrious Church of England.

We cannot now talk of Mr. Sankey's new version. The attempt has been so often made, that new excellence is almost beyond hope. The present work has the merit of good intentions.

The Temptations of Jesus Christ in the Wilderness, explained as symbolically representing the Trials of the Christian Church. By GEORGE MILLER, D.D. M.R.I.A. and M.R.S.L. 2s. 6d. Rivingtons. London. 1826.

THE Irish Clergy should do something at last. Their Church contains many intelligent and learned men. There can be no doubt of the importance of their peculiar situation, the advanced guard of Protestantism in a Popish land; and as little of the value of their peculiar knowledge to the cause of truth and religion. Yet from some circumstances altogether unaccountable by us, they seem to shrink from the natural, simple, and honourable labours of literature.

We by no means involve deeply in this charge the Dublin college. The great solitary university of Ireland, its higher members are occupied enough and more than enough with the most exhausting and time-destroying of all employments, that of daily teaching a succession of boys. Twenty years worn away in this task may well drain off the ebullieny of literary ambition, and make a man think more of his bed than of his books. Mature life is not the time for putting on our armour for the stern and precarious triumphs of English authorship. Until this system shall be improved, the "Silent Sister" must be silent still; the spirit of vigorous minds must be evaporated in official, unnoticed labour; the professorship that should be only the stimulant and auspice of literary distinction must in general remain its limit; and the genius that had bounded up the early ruggedness of the ascent, must feel almost a physical impediment to its progress, whatever may be its intrinsic vigour; feel, like the travellers among mountains, that every higher step

raises it into a region of exhaustion, and that to breathe, it must abandon the splendour of the prospect and descend. Yet the Dublin College has had a duty to do, which it has done well. Whatever literature may live in Ireland is of its growth; and no one has had intercourse with its accomplished and learned members, but must remember it with gratification, and be zealous for its honour and prosperity*.

But the great body of the Irish clergy are more fortunately situated for this purpose. And without going through the labours of the deeper theology, they might still do a duty of essential value. The paramount question of the Christian world; the great controversy which must rapidly absorb all others; the fearful centre on which may at this hour be turning the fates of England and mankind, is **POPERY**. Whether the worship of the living God is to be overwhelmed by the worship of relics and rags and stocks and stones; whether man is to love God and honour the King, according to the Gospel; or to abjure his allegiance to both, for the sake of bowing down his neck under the heel of a profligate, cruel, and ambitious tyranny; whether England, the noblest champion of truth, freedom, and religion, is to be branded and broken to the dust, as only the darkest culprit against the majesty of the "God of this world;" are henceforth to be the questions for the British empire, and for more than the British empire!

Fairly brought to the test before the intelligence of England, they could not remain questions for a moment. But there is an artificial obscurity thrown round them, for the express purpose of baffling the public intelligence. This it should be the first duty, as it is fully in the power of the Irish Protestant clergy to enlighten. In England, the practical part of Popery is utterly remote from our observation; and, but for the periodic absurdities and vulgar clamouring of its mob meetings, we should scarcely know that it was any thing deeper stained than a pining and ill-fed imposture, domesticated among the prejudices of an ignorant peasantry. Jesuitism, that mingled spirit of avarice and perfidy, the Belial and Mammon of the Pandemonium, is digging under the foundations of the land even here, but it is digging without noise. More than two centuries have passed away since men laid their heads on their pillows in England, without fear of being roused before morn-

* We should recollect, among the modern authorship of this College, the celebrated *Discourses on the Atonement*, by Archbishop Magee, then one of its fellows; and the very acute and original volume of sermons published a few years since by the present professor of natural philosophy, Dr. Lloyd. These are others too, innumerable to their writers.

ing by Popish insurrection. The ashes of the martyrs in Smithfield are more than two centuries cold. Even the generous nature of the people, their love of enlarging the circle of freedom to all orders of men, and their habitual fearlessness, dispose them to look unsuspiciously on even the excesses of petitioners for freedom. It is for the Irish Protestant Clergy to awake us from this generous delusion. They know the nature of Popery from the strong evidence of its own acts.—The sullen depression of all knowledge and aspiration of mind; the secret, old revenge; the prostrate superstition; the personal vice; the sullen and irreconcilable hostility to England and the Gospel; that constitute the very being of Popery. They have been, like the prophet, led within the curtain of the evil shrine, and can tell us of the abominations there, the darkened worship, the idolatry, the sanctioned profligacy. And who shall say, that it is not for the express purpose of giving this testimony to the world, for the world's warning, against the deepest of all religious corruptions, that a Protestant clergy have been providentially planted and sustained in Ireland? Watchers at the mouth of the very cavern of Popery in its barbarian arrogance, and dissolute riot of superstition!

Popery will be abolished, soon or late;—perhaps at no distant time. But it will perish like the giant, and bear down with it multitudes of the careless and indolent lookers on into a common grave. Wherever the convulsion may begin or end, it will shake the civilized world, and be a tremendous test of the security of men and nations. If Popery should be suffered to continue its disguise before the people of England, it may advance still closer to the Legislature than it has done even within those few years; and in those, its advance has, beyond all question, been of a kind that demands the most instant and resolute resistance from all Christians and patriots. Once in the Legislature, it will work its way;—by the double faculty of its insidious pliancy, and its fierce obstinacy, obstinate in the determination to be supreme, pliant and winding by all obstacles until it wraps its spirals round the throne. Then, "*Veni Vici*," woe be to Protestantism in England, and in Europe; the old Spirit will be let loose from his dungeon; and will rejoice; and go forth to smite with tenfold malignity, "knowing that he hath but a short time."

For all this we have the evidence of history; but that evidence has grown too distant and shadowy to make its due impression on the English public. The representations of the English Clergy, or of any men *not eye-witnesses*, must be comparatively inefficient. The duty must devolve on the Irish Clergy. A single pamphlet, limiting itself to the exact statement of facts

witnessed by the writer, would, even without any pretensions to eloquence, be worth all that could come from the highest ability not upon the spot. There is perhaps no clergyman in the Popish districts of Ireland, whose daily observation would not supply materials for such a record; and who could not thus most advantageously contribute to the cause of truth in England. The pecuniary risk of such publications must in general be trifling; and could scarcely, under any circumstances, be a matter of importance to the Beneficed Clergy. Yet we know no more valuable use than might be derived from a fund, or contribution among the higher ranks of the Irish Establishment, for the express purpose of publishing such works as should seem to a committee of themselves fit for the public eye, but whose publication might be an inconvenience to their authors. The religious reform of Ireland must be found in Discussion! The pen will pierce, where the voice of the pulpit is lost. Discussion upon all the practices of Popery, examination into her tenets, demands for her authorities, proofs of her fabrications, exposure of her fantastic delusions, her vulgar miracles, her secret despotism; enquiry, urged in all the forms that can seize on the mind, should be multiplied.

The only formidable enemy of truth is concealment. The Popish priest should be driven to give a "reason for the faith that is in him." If he give it, its futility can be shewn; if he give it not, his defeat must be palpable; and his conviction may follow.

In this feeling, we can regret the cessation of those meetings, in which the Protestant divines, a year or two since, summoned the Papists to argument. We are perfectly awake to their inconveniences, to the inadequacy of conviction under such circumstances, to the suspicious triumph of the stronger lungs, and to even the possible disturbances. Yet we regret their loss, as the loss of one way of discussion; almost the only way hitherto attempted. Whatever might be their public result, they would at least compel the Popish priest to read, he must turn over the leaves of his neglected Bible; his thoughts must be sent out among facts and principles new to his life of lazy and vegetative ignorance; the inveterate moss and weedy surface of the mind must have been disturbed, and a way, however slight and unskilful, must have been made for the dews of heaven to trickle within.

And it is to the priest that the appeal should be made. The strong hold of the error is in him. It is his shadow that at once obscures and awes the people. There must be among the two thousand Popish priests of Ireland some better minds, some intellects that neither the brutish ignorance nor

thealogical sensuality, nor the hardened and bitter prejudices of their order, have enervated over. There must be some who in their solitude are stricken with the sudden questions, Why are they the slaves of Rome? Why are they forbidden to give the Gospel to the poor, to whom it was given by its Lord? Why are they compelled to defend the gross absurdity of Popish miracles, and believe that a picture cures a disease, and that a wooden saint talks, weeps, walks, prophesies? Why are their common sense and their natural piety to be equally put to the torture of believing that flour and water can be fabricated into the Eternal God, even into the body and spirit of HIM whom the heaven and the heaven of heavens cannot contain!

Must there not be some among them who shrink from the results of their long experiment upon the people; the utter failure of Popery to inculcate the peace and good-will that are the living essentials of the Gospel; the hollow honesty, the disrespect for an oath, the habitual burnings and murders, the whole train of conspiracy and midnight assassination, that make the character and the curse of their humiliated country?

Let us follow one of those priests, in whom the common heart and understanding of our nature have not been utterly crushed out by sullen and leaden superstition; entering the cabin where every face shews the passions of the past night, and every hand is still discoloured with the hue of that night of carnage. His mind must be a combination of disgust and abhorrence at the scene; nay, and of shame, of doubt, of scorn for the measureless impotence of the teaching which had thus given over his people to "swallow iniquity like water." But he has come on his round of duty; he "confesses" the group; he either becomes the depository of their unquestionable crime, or is content to receive a tissue of equivocation and perjury. He thus either becomes their fellow-traitor, or is satisfied to appear their dupe. He is any thing but their dupe. And yet he goes through the desperate mockery of the rite; and in the face of heaven dares to declare them purified of all their stains. Before he has closed his eyes again that night, the same group will be loose over the land, the burnings and murders will be renewed; he knows this, and knowing it, can it be conceived that the mind of such a man must not be sometimes touched with a sense of, at least, the incongruity, the improbability, perhaps the utter difficulty of reconciling his doctrine or his rite with the spirit of Christianity? His "absolution" is a direct encouragement to crime; by making the criminal secure after the act, it clearly stimulates him before. The remorse is notoriously verbal. The certainty of forgiveness has taken away

the only barrier standing between man and that host of secret atrocities which evade, or hope to evade the law. What is the priest then, but the principal actor in the outrage; the accessory before the fact; the reservoir of the great corruption which issues forth, only to lay waste and poison the general peasant mind? And what is his doctrine of forgiveness, thus rashly and customarily lavished, but the direct antagonist of the whole substance of religion?

But let us follow him further, to the jail. He there finds one of those miserable slaves of passion and brutal ignorance that crowd the dungeons of Ireland; sorry for nothing but the detection, or, as is the case in a multitude of instances, exulting in the crime. But the ready salve of every conscience is at hand. The "absolution" is given by the priest. The impenitent penitent is speedily and thoroughly cleansed for heaven by a few words of which he has scarcely a comprehension; and the savage and murderer goes to the scaffold triumphing, and declaring that he "dies innocent." Is it not beyond all human credulity to believe that this is religion, or that it is not fatal to all religion, or that its example is not ruinous to the wretched and blinded multitude whom the whole fable of Popery is "cunningly devised" to delude? Is it not equally impossible to doubt that the priest must *sometimes* be staggered by this consciousness, and that seeing such fruits from the tree, he must be forced to the conjecture that the tree *may* be rooted in evil? To direct, encourage, and enlighten such perplexities, which are the very impulses of the same Spirit of God that walked upon the waters of the deep, is among the first duties of Christianity. We must not be repelled by the occasional difficulty. There may be the ears that will not hear; and the understanding may be buried in a depth of native prejudice that no human strength can uncover; there may be even the tremendous and total delusion, the judicial frenzy of error; "Is Edom gone astray, is Edom gone after idols, *let him alone!*" But it is the duty of every Christian man, and, by a still more solemn obligation, of that sacred class whose state in life, education, and opportunities, give them the largest means,—to revive the fires upon the true altar, and by its flame scatter the more than midnight obscurity of the Popish Clergy of Ireland.

The services of one *priest* restored from his idolatries to the worship of the living God, might be incalculable. Not, of course, from the paltry triumph of controversy, nor from the passing honour of having brought off an ally from the headquarters of the adversary; nor even from the advantages of his personal confession of the habitual errors of his church. But, from his local knowledge of the delusion, his power of guiding

into those corners of the native heart where the errors of Popery make their securest refuge; his means of teaching others in the way in which he himself was taught, and, consistent of the sentiment parts of his own mind, there laying the Gospel to the minds of his fellow men.

There have been such individuals among the Irish priesthood; though, from a strange neglect, their powers of good have not been hitherto encouraged into full action. That there are many lingering on the unhappy middle shore, between disgust at their own doctrines and shame of acknowledged conversion, we fully believe. And are there not a still more numerous class, who wearied of thinking, and hopeless of being relieved, give way altogether, and take refuge in the troubled and reluctant conviction that, all religion is a dream! In the whole wide circle of human calamity there can be no agony more bitter than this; no more melancholy sight to man; none more awful and heart-absorbing to a Christian; than a noble mind thus plunged hip deep into these waters of death, struggling with his last powers still to have a glance of the world of light and wonders above his head; till despair fills him, and with folded arms he sinks "ten thousand fathoms down."

Then, say we, let discussion be multiplied; let the bigotted be forced to look into the grounds of their bigotry; the indolent and unlearned be shaken out of their monkish sloth; and the doubting, the ingenuous and the intelligent be strengthened, cheered, and protected. How much of this may be the province of the higher Protestant Clergy, or how much of the lower, must be left to themselves. The Irish Church has now at its head some eminent persons fully equal to the exigency, great as it is. And this is the paramount duty which the English establishment expects from them; sleepless vigilance against popish delusion; the instant detection of artifice, the clear exposure of the crying evils of the national superstition, and the liberal and extensive encouragement of all legitimate means of sending scriptural knowledge among the popish people and Priesthood!

Why should success be thought improbable. Is it not the Gospel that we have in our hands! Have we not the promise of God that he will speed it on its way! Is not the effort to pour light where before there was darkness; and plant life where before there was insensibility; to drain those great ancient springs of bitterness that make the land a marsh, a vast, and pestilential pool of contagion, and strike into it the principle of health and living fertility, the most glorious labour that can fall to the lot of man! Casting out of the question all the civil

benefits to the country or the individual; it is to such labours beyond all others, that the Spirit of God openly proclaims the most exalted rewards of that eternal world, where "they who turn many to righteousness shall shine as the stars for ever and ever." Or what more illustrious office can be conferred on our nature, than to stand at the head of that grave where the earliest faith of Ireland*, the faith of the prophets and apostles, has lain so long dead in its popish shroud, and with the delegated power of heaven to command it to arise, and be loosed of its grave-clothes, and come forth a living miracle, and a paramount testimony to the truth of Revelation.

From those feelings, we are gratified by seeing a writer of Dr. Miller's abilities and character adopting subjects that approach in any degree to the great controversy: and his present subject may approach more nearly than even he has suspected.

He commences his enquiry into our Lord's temptation by a number of preliminaries, in which we entirely agree with him. We agree, that there is no reason why Scripture discoveries should not have been reserved for our age, or for any age to come. The truths *necessary* to Salvation having been delivered from the first; there is no more improbability that theology should be a growing science, than that medicine, or natural philosophy should, or than that the microscope should give us

"The wonders God displays
To combat Atheists with in modern days."

We agree, that St. Matthew's account of the temptation is the one to which we should look; from the distinct nature of his narrative; and we will add, from the circumstance, to which Dr. Miller has not adverted, that St. Luke's narrative uses the inexact words, *καὶ ἀναγὰγον*, and *καὶ ἤγαγεν*—while St. Matthew gives a regular sequence by such words, as *τετε*, and *παλιν*. (A still more sufficient reason to us may be found in its satisfactory coincidence with what we conceive to be the true interpretation. We are also entirely of his opinion, that our Lord was in this instance eminently the representative of his true Church; that the transaction was altogether real, that it was prophetic, that no adequate explanation of it has been hitherto given, and that, of all the commentators, Dr. Farmer absolutely knew the least about the matter.

How Dr. Farmer ever could have been raised into any kind of authority as a commentator, and peculiarly in the age of such men as Warburton, Horsley, &c. may well be a subject

* Christianity was introduced into Ireland at an early period. Popery was not acknowledged until the time of Henry II.

of surprise. His only principle was denial of the express word of Scripture. If our Lord and his Apostles pronounced the demons possessed, this dashing doubter pronounced them merely affected by the common diseases of epilepsy or convulsions, or at furthest but lunatics. It was to no purpose that the "spirits" spoke of things, of which no Jew, madman or sane, had then an idea; that they called Jesus "the Son of God," that they besought him that they should not be driven back to their place of torment, before their time; or if they were to be expelled from the human form, that they might at least be suffered to remain on earth as tenants of the brute; and that in all the instances of their meeting with our Lord, they spoke with the same extraordinary evidence of knowledge, fears, and habits, distinct from those of man; Dr. Farmer still entered his protest against our believing the express words of revelation and its author! He disposed of the "temptation" in the same style, and no sceptic of the academy could have been satisfied with a more frigid and feeble attempt at lowering the dignity of one of the most memorable, and incomparably the most peculiar, among the wonders of our Lord's life of miracle.

The theories hitherto offered are all inadequate. Some of those are mentioned by Dr. Miller. Bishop Newton's is, that the temptation was for the two-fold purpose of displaying the virtue of Christ, and of consoling us under trial; as only sharing with him. The answer to this is, that the transaction obviously looked to some higher end; that Christ's virtues were sufficiently proved by the daily occurrences of his ministry; and that a trial every way so extraordinary could not be referred to as a common consolation. Milton, in the "*Paradise Regained*," considers the temptation as the actual conflict by which our redemption was won, and Satan finally overthrown. The answer here is, that Satan departed from him only "for a season," and again "had his hour," and that the redemption was won upon the cross. Milton probably adopted his theory from its poetical convenience; it allowed him a single and strong point of contrast to the action of "*Paradise Lost*." A theory by Mr. Townsend, which this author may not have seen, supposes our Lord to have undergone the trial as the "second Adam," and that it bears a close analogy to the temptation in Eden; that as the forbidden fruit was pleasant to the eye, sweet to the taste, and "to be desired to make one wise;" thus combining the "lust of the flesh, the lust of the eye, and the pride of life;" so was the progress of our Lord's temptation. But to this arise the obvious objections—that, the similitude of the first and second Adam is, throughout Scripture, declared to

consist in their being the Heads of the two great races of mankind ; Adam the first-born of the earthly, Christ of the spiritual ;—that nothing is said in Scripture of any similarity of temptation ;—and that the coincidence between the parts of the temptations is not complete, there being no correlative in Adam's trial to Christ's casting himself from the pinnacle of the temple. The apple's pleasantness to the eye bearing no conceivable analogy to it, nor the "lust of the eye" at all accounting for this solitary miracle.

It may even be added, that the *detail* of the temptation in Eden is not clearly applicable to Adam. The sweetness, beauty, and wisdom, were allurements to Eve. Of Adam no more is said, than that "the woman gave him of the tree, and he did eat." In the sentence of God pronounced on him, his only snare seems to have been Eve's advice. "And unto Adam he said, Because thou hast *hearkened to the voice of thy wife*, and hast eaten of the tree." The narrative is brief, but it is all that we have ; and the common idea of Adam's having been tempted by the *attractions* of the forbidden fruit, may be nothing more than one of those common misconceptions that live only until they are enquired into. Jones attempts to ground a similitude of Adam and our Lord, on a *tradition* ! that Adam was tempted forty days in Paradise.

In all his preliminaries we agree with Dr. Miller. We, unfortunately, must dissent from him in the main point, his conclusion. Yet even there our difference may lie in little more than the application of his principle. We shall now leave the writer to give his own explanation. Of the first part of the temptation, that of turning the stones into bread, he says,

"The word *bread* in the same narrative is manifestly symbolical. Our Saviour * has on another occasion described himself as 'the bread which came down from heaven,' thus constituting the *manna*, by which the Jews had been miraculously sustained, a type or symbol of himself. In the passage from which he has taken his reply, the Jews † were reminded, that food, such as their fathers had not known, had been miraculously provided for them. The bread therefore, on which they were required not to place their whole dependence for subsistence, was opposed to that, which came down from heaven ; and, as the latter has been represented by our Saviour as a symbol of himself, so may the former be considered as a symbol of an opposite character, or as expressing the ordinary and human means of moral support, in distinction from the quickening efficacy of the divine assistance.

"We may, agreeably to this notion of the meaning of the term, con-

* John vi. 32, &c.

† Deut. viii. 3.

ceive that the Church has been admonished in the reply of our Saviour, not to place its dependance on ordinary and human means, as of themselves sufficient for salvation. In this indeed consisted the great difference between the Jewish and the Christian dispensation of religion, 'The letter,' we * are told, 'killeth, but the spirit giveth life.' The Jewish law was a provision for regulating the actions of men, which proffered no spiritual assistance for enabling them to observe its injunctions. The Gospel is to be regarded as furnishing that aid, the necessity of which was inferred from the insufficiency of the former to secure the salvation of men." P. 42.

This interpretation does not seem satisfactory. The doctrine of "not placing our dependance on ordinary and human means for salvation," is undoubtedly a most important one; but it is the common doctrine of Scripture, and scarcely required such extraordinary means of enforcement; and there are other objections,—it is not clearly deducible from the trial;—it wants altogether the actual and fact-like nature of a thing typified;—We recollect no instance of a symbol being used to predict an abstract principle.—And in addition to all this, our Lord's answer, "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God," has an original reference to the mortification of the fleshly and sensual appetite. "And he *humbled* thee (Israel), and suffered thee to *hunger*; and fed thee with manna which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread alone" (Deut.viii. 3.) We shall subsequently assign a reason, why we should not stray from this original and natural meaning.

Dr. Miller proceeds,

"As the first temptation, thus interpreted, appears to have had for its object, to admonish the Church against the evil of depending wholly for salvation on human means, so the second seems to have been directed to the not less important, though opposite object, of cautioning Christians against the other evil of relying so implicitly on the support of the Deity, as to abandon those efforts for their spiritual safety, which they were capable of exerting for themselves.

"In this temptation Satan urges our Saviour to throw himself from a pinnacle of the temple, in reliance on the protection, which must be afforded to him as the Son of God. The reply of our Saviour again refers us † to the admonitions communicated by Moses to the Jews, citing from them this direction, 'Thou shalt not tempt the Lord thy God.' A difference is observable between this case and that, in which the admonition had been originally given, the trial suggested by Satan being one of unreasonable and excessive confidence, and that, of which

* 2 Cor. iii, 6.

† Deut. vi. 16.

the Israelites had been guilty, having been on the contrary an expression of undue despondency and distrust. But the two cases are easily shewn to correspond in that particular, which is here the subject of consideration.

"In the one case, not less than in the other, there would have been a question of the providence of God; and however excessive confidence, as a temper of the human mind, differs from a distrust of his protection, the principle of putting his providence to the proof would be the same in both, and the offence committed against his dignity would consequently be the same.

"The disposition of mind rebuked in the particular case of this temptation, is an undue confidence in the promised protection of God; and nothing can be more obvious than to apply the caution to the general regulation of the Christian Church. If it be the true spirit of our religion to act with a continual sense of dependence on the Deity, we must be exposed to the danger of cherishing this disposition to a degree, which would not be consistent with a due exertion of our own faculties, and thus of falling into the fatal error of devolving upon God the whole concern of our salvation. Enthusiasm is the object of censure in this case, as self-dependence is in the other. The true Christian is thus taught to combine his own best efforts of duty with an humble reliance on the divine assistance and protection, neither trusting implicitly to his own sufficiency, nor hazarding his spiritual safety in confidence of the protecting care of God." P. 49.

This too is unsatisfactory. We can scarcely understand "an undue confidence in the *promised* protection of God." If it has been promised, it will be given;—besides, the hazard of fanatical confidence scarcely required a miracle for its establishment;—the doctrine itself is not clearly deducible from the miracle;—like the preceding, it lies under the improbability of a symbol being used to typify an abstract principle;—our Lord's answer, is taken from a command against the practice of Heathenism, the attribution of power to false Gods. "Ye shall not go after other Gods, of the Gods of the people which are round about you; (for the Lord thy God is a jealous God among you;—lest the anger of the Lord thy God be kindled against thee; and destroy thee from off the face of the earth. Ye shall not tempt the Lord your God." Here our Lord's answer stops, and we might be well justified in going no farther. The reference is solely to false worship and its devices. Why should we suppose that the sentence may be made more intelligible by the close? "As your fathers tempted me at Massah." Dr. Miller's argument drives him to the strange conclusion, that the temptation of excessive despair, and the temptation of excessive confidence, are in principle the same. This is too refined.

But the temptation of idolatry, and that of Massah, may be reconciled without any difficulty. At Massah, the Israelites, parched with the drouth of the wilderness, cried out against their leader; and thus evidently doubted either the power or the protection of God. Why does the idolater bow down? Because he too doubts either the power or the protection of God; and therefore chooses to have a protector of his own at hand. We should therefore conceive this second miracle to symbolize some giving of the attributes of the true God to idols.

We now come to the final trial:—

“When the temptations had thus exemplified the opposite dangers of relying entirely on our own moral resources, and of placing an unlimited and undoubting confidence in the spiritual protection of God, it remained that our Saviour should yet illustrate that, which should be presented by the *corrupting influence of worldly gratification*. This was accordingly the character of the concluding trial, in which ‘the kingdoms of the world and the glory of them’ were offered to him by the tempter.

“This last proposal of Satan is so extraordinary, when considered as offered to Him, who had recently received the influence of the Holy Spirit visibly descending on him, who had then been announced as the Son of God by a voice from heaven, who had come into the wilderness under the immediate guidance of the Holy Spirit, and had since sustained an abstinence exceeding human power, that even more than the other temptations it seems to indicate, that some other besides a literal interpretation should be sought, for adequately comprehending its import. The first may be conceived to have offered some strong inducement even to Jesus Christ, as the superhuman support, by which he had been enabled to endure his long abstinence, was then withdrawn, and he began to be sensible of the pain of hunger. The second, though it did not present, according to the literal interpretation, any very powerful motive of action, might yet be conceived to have been addressed to a natural desire of experimenting the divine protection. How the last could at all affect the mind of such a being, we are unable to comprehend. It was indeed received, not with a simple declaration of an opposite principle of scriptural authority, but with one prefaced by a strong expression of condemnation, which appears to have put an end to the interview. Here then we seem to be compelled to look beyond the literal interpretation to some other, by which Christ should be understood to have been addressed in a symbolical, and not in his individual character. Satan may have imagined, that he was powerfully tempting Jesus by his offer of the kingdoms of the world; but we may well regard him as the unconscious agent of a very different purpose.

“Doctor Hales has supposed, that the extravagance of this last proposal disclosed to our Saviour the true character of his tempter, of which he had been previously ignorant; and that this was the reason,

why he then addressed the devil by his appropriate name. But can we believe that Jesus, who had been 'led up of the Spirit into the wilderness,' for the express purpose of being tempted by the devil, should have been ignorant of the character of the tempter, until it was revealed to him by the daring impiety of one of the suggestions of the evil spirit? Is it not more reasonable to believe that Jesus, in withdrawing into the wilderness, acted under an impulse, of which he knew the object? The personal address of our Saviour may be sufficiently explained from the parallelism of * the passage in which he reprimanded Peter. The apostle having strongly expressed his dissatisfaction with the declaration, which Jesus had just then made concerning his own approaching sufferings and death, was similarly rebuked, and even addressed by the very name of Satan. 'Get thee behind me, Satan,' said our Saviour, 'thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men.' The offence of Peter consisted in not acquiescing in the doctrine of a crucified Redeemer, but still clinging to the Jewish hope of a temporal Messiah; that of Satan in offering to our Saviour the temptation of that same worldly aggrandisement in a gross and palpable form. The offences of both were of the same character, and they were accordingly censured with nearly similar expressions of abhorrence. The devil indeed, as the greater offender, was commanded to depart, whereas the apostle, though addressed by the reproachful name of the evil spirit, by whose suggestion it is implied that he had been prompted, was simply ordered to withdraw 'behind' our Saviour, which has ever been understood to signify, that he should more truly become one of his followers, the same word being in the next verse of the original text employed to designate a follower." P. 58.

All this is ingenious; and the writer is very laudably employed in smiting down the sandy hypothesis of Dr. Hales. But the explanation is still inadequate, for nearly the same reasons which disconcerted us with the two former. The "corrupting influence of personal gratification" seems too obvious a truth for putting the wonder-working power of heaven in motion; or for that peculiar expenditure of miracle which summoned "all the kingdoms of the earth" into vision. If it be said, that we cannot tell how far a miracle may be necessary, the answer is, that the proof of necessity must be sought with him who supposes the miracle. However, it is in his account of this trial, that the writer comes nearest to the theory, which we conceive to be the true.

* This view of the symbolical character of the concluding temptation is of general interest to all Christians, for all require to be earnestly

* Matt. xvi. 23.

admonished, that they should not love the world, nor the things of the world. It is also abundantly sufficient for illustrating the temptation. But among the abuses of the Christian Church it has even happened, that wicked attempts have been made to combine the principle of worldly ambition with the pretension of religious zeal, and thus to convert into the service of the prince of this world the very homage, which is professedly offered to the Almighty. In the first effervescence of the Reformation, the anabaptists of Germany laid claim to the dominion of the earth, as rightfully belonging to those who professed to be the saints; and afterwards in England, under the influence of some special excitements, the same most unscriptural pretension was again urged by those, who were adverse at once to the ecclesiastical, and to the civil establishments of the country. These, however, were excesses condemned by other Protestants, and soon abandoned by those very sects, which had suffered themselves to be so seduced. The Church of Rome, on the other hand, by systematically asserting a pretension to temporal dominion, has formally assumed to itself, as a Church, 'the kingdoms of the world and the glory of them,' and thus has yielded to that temptation of Satan, which caused the Redeemer to command him from his presence.

"Concerning this last temptation, it may be further remarked, that it may fairly be understood to contain also a solemn admonition against the great abuse of the Church of Rome, by which the outward worship due to God alone is transferred to created beings. The idolatry of the heart is not indeed confined to outward and formal worship, and of this crime others may be guilty, who do not worship saints and angels, or bow down before images. But there is not any reason why, when this inward idolatry is condemned, acts of outward and formal idolatry should not be considered as comprehended in the censure. The temptation did not merely propose an object unsuited to the mission of our Saviour, but proposed it on a condition, which it was wholly unfit that he should accept; and it is remarkable, that the reproof of our Saviour was addressed solely to the reprehensible condition, perhaps because the object proposed was one, towards which it was impossible that he should be supposed at all to direct his thoughts.

"The reproof of our Saviour may also be considered, as particularly fitted to confound the distinction of superior and inferior worship, which is pleaded in apology for the idolatry of the Church of Rome. It appears from the narrative of Luke, that Satan did not require worship by any independent and primary right, for he urged that the power and glory of the kingdoms of the world had been delivered unto him, to be given to the person whom he should select. Our Saviour, on the other hand, did not content himself with denying this right of secondary worship, but refers all service to God alone, in words not expressly found in the original text, and therefore purposely introduced for more strongly repelling the pretension of Satan. From the reply it

may accordingly be inferred, that the second worship required by Satan is incompatible with the higher and more perfect service due to the Almighty. The latter would have been mentioned in vain, if it had not been adduced as necessarily excluding the former." P. 62.

The two latter paragraphs wander beyond our view of the subject. We think the miracle limited to the worldly dominion of Rome. In all those explanations we must observe, that there is no sufficient reason given for the change of scene, from the wilderness to the temple, and from the temple to the mountain. We shall now venture to propose our own theory.

The whole temptation is a direct prophetic symbol of the THREE GREAT ERAS OF CRIME in the Church of Rome. Setting aside all subtler interpretations, what is the literal meaning of the first trial of our Saviour? A solicitation to hunger to indulge its appetite. "Command that these stones be made bread." The tempter is answered by a declaration, that there are things more important to the well-being of man than mere food; and that the appetite must not be obeyed to the hazard of the soul. It is a declaration against the *indulgence of the senses*.

The second trial is in the temple; a place claiming to itself the exclusive title of holy, or the "place of God," though it long had no right to the title. By our Lord's own words, it was characterised as one from which true holiness had long departed, "a den of thieves." The tempter bids him fling himself down; for no other reason, than to show himself possessed of the power of God; "If thou be the Son of God, cast thyself down." Jesus rebukes him by a command, taken from a denunciation against the practices of idolatry. The temptation here, is to a display of miracle, not for the honour of God, but for the mere ostentatious purpose of obtaining an acknowledgment of personal dignity. It is a declaration against the *assumption of supernatural power*.

The third trial is an offer of vast temporal dominion: a supremacy over the kingdoms of the world. "All these things," saith Satan, "will I give thee;" the price of this supremacy is tremendous; "if thou wilt fall down and worship me." Our Lord rebukes him, and commands him to depart from his presence: "Get thee behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." The passage of Deuteronomy, vi. 13, to which these words refer, is one in which the Israelites are cautioned against forgetting their original suffering, and "house of bondage," when they shall be settled in the tranquillity and "in

the great and goodly cities" of Canaan. It is a declaration against the worldliness and ambitious assumption of *temporal empire!*

The whole series is fatally applicable to the progress of guilt in the Church of Rome.

The first era of the Christian religion was one of extreme and continued suffering. It was a state of persecution, sometimes of the most desolating kind, and at all times harassing and oppressive, during a period of nearly three hundred years; from the death of our Lord to the reign of Constantine. This period of privation was prefigured by the forty days' fast in the wilderness, and during it the Church was, like its Lord, sustained by the power of Heaven.

From the foundation of Christianity there had been two Churches—a false and a true. But the violence of the persecutions naturally extinguishing mere human motives, had driven off the insincere to open idolatry. The true Church was so infinitely the superior in numbers, that the false was scarcely discoverable. But on the conversion of the monarch of the Roman world, opulence naturally flowed into the Church, and multitudes took the name of Christian as a title to wealth and honours. The false now rapidly swelled above the true. The visible Church became luxurious, vain and sensual; the true Church was tempted with the untrue; but, like its Lord, it rebuked the tempter, and refused to live, but by the word that cometh out of the mouth of God. For the excess of this early rapacity and sensuality we have superabundant authorities. We shall give but one:

"It was among the first effects of the conversion of Constantine to give not only a security, but a legal sanction to the territorial acquisitions of the Church. His own liberality and that of his successors set an example which did not want imitators. Passing rapidly from a condition of distress and persecution to the summit of prosperity, the Church degenerated as rapidly from her ancient purity, and forfeited the respect of future ages in the same proportion, as she acquired the blind veneration of her own. Covetousness, especially, became almost a characteristic vice. Valentinian I. in 370, prohibited the clergy from receiving the bequests of women; a modification more discreditable than any general law could have been. And several of the fathers severely reprobate the prevailing avidity of their contemporaries."—(Hallam's *Middle Ages*; v. ii. 199.)

The second trial was the assumption of Divine power, miracle-working. This snare was laid for the papal Church, and it was fatally successful. In the sixth century the religion of Rome became one great compound of superstitious practices.

Popes and priests, by the bones and relics of presumed martyrs, images of the Virgin, every thing, wrought fictitious miracles, eclipsing the most flagrant frauds of paganism: We quote Mosheim.

"In this century the cause of true religion sank apace, and the gloomy reign of superstition extended itself in proportion to the decay of genuine piety. This lamentable decay was supplied by a multitude of rites and ceremonies. The Western Churches were loaded with rites by Gregory the Great, who had a marvellous fecundity of genius in inventing superstitious observances. Nor will this appear surprising to those who know, that, in the opinion of this pontiff, the words of the sacred writings were *images* of mysterious and invisible things. He prescribed a new method of administering the Lord's Supper with a magnificent assemblage of pompous ceremonies. This institution was called the "*Canon of the Mass.*" There was an almost incredible number of temples erected in honour of the saints during this century. The places set apart for public worship were already very numerous. But it was now that Christians *first began* to consider these sacred edifices as the means of purchasing the *favour and protection* of the saints, and to be persuaded that these departed spirits defended and guarded against evils of every kind the provinces, lands, cities and villages, in which they were honoured in the temples. The number of those temples was almost equalled by that of the festivals now observed in the Christian Church, and many of which seem to have been instituted on a *pagan model*. To those that were celebrated in the preceding century were now added the festival of the "*purification of the Blessed Virgin,*" invented with a design to remove the uneasiness of the heathen converts on account of the loss of their '*Iupercalia,*' or feasts of Pan, formerly observed in the month of February; the festival of the '*Immaculate Conception;*' the day set apart to commemorate the birth of St. John, and others less worthy of mention."—Hist. Ecc. Cent. 6.

The rage for miracle-working now overran the Romish Church. The hunting out of the bones of saints presumed or pretended, became of itself a title to sanctity. Idols were openly set up and worshipped, with all the magnificence, the solemnity, and most of the very forms of paganism, perfumes and incense, lights, choirs of priests, &c. A heathen starting from his grave would not have known that the world was not still worshipping Venus and Jupiter, but by the deeper and more prone idolatry, and the more lavish pomp of the papal worship. The Temptation had seized upon the whole soul of popery!

The third trial was that of the assumption of vast temporal dominion. The Tempter had shown the glory of the kingdoms

of the earth, and offered them, as the price of "bowing down and worshipping him."

The apostle Peter had, as his dying injunction, commanded the bishops of the Christian Church: "Feed the flock of God which is among you; taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being *lords* over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away." (1 Peter v. 2, 3, 4.) This was the injunction of that great apostle to whom Jesus had said, "Feed my sheep," and was undoubtedly the direct transmission of the Almighty will. But popery defied this simple and holy command, grasped at spiritual supremacy for "its filthy lucre," and seated itself at the head of the state for its temporal power. It declared itself "Lord over Christ's heritage," from the first moment that the hope of temporal aggrandizement rose before its eye. The decay of the imperial authority in the West gave it the means; and intrigue, corruption, and violence rapidly advanced it to the rank of temporal sovereignty. But the fierce convulsions of the dying empire, the haughtiness of the barbarian conquerors that scorned a priest, and the profligacy of Rome itself, retarded the final triumph. At the commencement of the thirteenth century, the guilty vision was at length realized! the kingdoms of the earth were given over to the Romish sceptre.—The pope was the supreme lord of the civilized world; he dethroned kings, he conferred kingdoms, he received tribute and homage from all; with one hand he humbled the Greek Emperor, and with the other England, in the remote west.—Pope Innocent the Third, sat at that hour upon the loftiest, the most undisputed, and the most irresistible throne that ever was given to the ambition of mortal; a throne before whose combined spiritual and actual dominion the glories of the Alexanders and Cæsars grow pale; for there sat, the miracle-worker, the absolver of sins, the keeper of the keys of hell and heaven, the vicar of God; a "God on earth!"

Then indeed was the temptation of this criminal and revolted Church at the full; the glory of the kingdoms of this world was given to it, by the "God of this world;" and, that was the unspeakable price paid; Popery "bowed down and worshipped!" For the very first proof of its completed supremacy was a *persecution* that threw all the rancour and savageness of paganism into the shade. Whole armies were let loose upon the little Christian congregations, that, shrinking from Romish corruption, and preserving the Scriptures, had, from the earliest age, followed the worship of the apostles. The crime which now drew

down upon them the storm of papal vengeance, was the attempt to translate and spread the Scriptures. Not thousands, nor tens of thousands, but millions of the guiltless and faithful servants of God, the true Church, were sacrificed by the papal sword; and when the slaughter had at length ceased, from mere want of victims, the spirit of persecution was embodied for the future plague of mankind, into that consummate shape of tyranny and murder—the INQUISITION.

Those things are historic. The whole origin, progress, and triumph of the power of evil; the sensual avarice of the first stage, the idolatry and assumption of miraculous gifts of the second, the temporal domination and remorseless cruelty of the matured popedom, are all notorious, undeniable, overwhelming. Nor are those eras the accidents and floating matters of history. They are all strongly connected with civil changes of the most marked importance. The first with the conversion of Constantine; the second with the giving of the title of “Universal Bishop” by the Eastern Emperors; and the third with the fall of the Dynasty of Charlemagne, Emperor of the West, and the abandonment of the German sovereignty over Rome.

Persecution was the *sign* of the homage. Throughout the Scriptures it is the express and peculiar mark of Satan. “Fear none of those things which thou shalt suffer,” is the word of John to the church on the eve of the great Diocletian persecution. “Behold, the *Devil* shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life.” Rev. ii. 10. “Woe to the inhabitants of the earth and the sea, for the Devil is come down unto you, *having great wrath*; because he knoweth that he hath but a short time. And when the Dragon saw that he was cast unto the earth, he *persecuted* the woman that had brought forth the man child. (The true Church, of which Christ was the visible sign.)” xii. 12. “Be sober, be vigilant,” is the word of Peter on the eve of the first Asiatic persecution, “Because your adversary the Devil, as a roaring lion, walketh about seeking whom he may devour. Whom resist, steadfast in the faith, knowing that the same *afflictions* are accomplished in your brethren in the world, (the whole true Church of Christ.) But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while; make you perfect, *stablish*, strengthen, settle you.” 1 Peter v. 8, 9, 10.

In all those stages of the temptation, the whole body of Christendom was assailed. But the true Church resisted the

tempter; disclaimed extravagant aggrandizement, idolatry, and temporal dominion; and, like our Lord, was content to go through its pilgrimage, and sustain its long course of suffering, that it might hereafter inherit his glory. The false Church gave way at once; and became, in succession, boundlessly sensual—idolatrous—and the lord of a supreme temporal authority; sealing its final bond to the tempter in the blood of men! Now, let the Roman Catholic priest ask himself which of the two Churches is his own!—That feeble congregation of humble and devout men, which, carrying off their Scriptures to the valleys of the Alp and Apennine, was driven thence by the Romish sword to the south of France; thence through Europe, beggars and exiles; refugees in Bohemia, in Hungary, in Holland, in Poland, in Spain; every where pilgrims and sojourners on the earth, and every where hunted, plundered, and slaughtered; with the Inquisition, like an angel of darkness, constantly stooping upon their broken multitude with the torch and the sword; until after a travel and persecution of three hundred years, it was led to its rest in England? Or that Church which had, from the fall of the Roman empire, gone on in a perpetual course of aggrandizement, until it was without an equal in earthly dominion; which to this hour, stricken as it is, retains all the great continental monarchies under its influence; sets up idols, pretends to work miracles even in the face of the growing knowledge of the time, and still, virtually, when it dares not, openly, when it dares, refuses the Scriptures to the people?

Or let him cast aside all this, and persist against his senses, in believing that bowing, praying, and offering incense to an image, is not idolatry; or that the notorious laws of Rome against giving the Scriptures to the laity, are not prohibitions; or that the open adoration of the wafer, and the declaration that it is the Lord God, is not divine worship; or that the declaration, that the Pope can deliver from the punishments of a future state, is not attributing to man the honour of God; or that the whole system is not one vast fabric of imposture, written within and without, on foundation, pillar, and porch—**MYSTERY and BLASPHEMY.** But let him look into the writings of the Apostles. What are the prophetic characters of the true Church there: long privation, long obscurity, a career of poverty and anxiety from the beginning, interspersed indeed with occasional intervals of rest; but those intervals brief, and fiercely broken up by banishment and the sword; until the approach of that period when the last convulsion of the persecutor shall come, and the faithful servant of God shall be called into "the joy of his Lord." This is the undeniable view of prophecy.

The tranquillity and comparative splendor of Protestantism in its refuge among ourselves, are those of but a fragment of the Protestant Church, preserved and invigorated in these latter days, for the obvious purpose of being the protector of the Reformation among the fluctuating and exposed states of the continent. England is the fortress and the temple; and we may well rejoice in the strength of the one, and the guiltless and consecrated splendour of the other. But what comparison can be instituted between Protestantism, and the old, more than imperial magnificence of a church, whose treasury swelled with the wealth of Europe, whose sceptre waved over every crown, and whose worship planted idols in every province, city, and village, of the Christian world? What comparison, but that between Lazarus at the gate, and Dives clothed with purple—and doomed to pay the penalty of a life of pomp, and selfish, worldly voluptuousness!

The Popish priest must be summoned to look into things of this order. Let our hasty sketch go for what it may; yet we are persuaded that it is in soliciting him to the fair and composed enquiry into matters of this nature, that his most substantial change of mind is to be found. Controversy, in the common sense of the word, is but a dubious agent of conviction. By looking upon the man as an antagonist, we perhaps compel him to become an adversary; pride is stimulated, and passion roused, until he becomes no longer capable of using his reason. A less intricate mode would be not less consonant to the teaching of the Apostles. We have no knowledge that St. Paul, acute and learned as he unquestionably was, entered into a subtle metaphysical contest with the Athenian sophists. His manly understanding would have probably gained him the triumph in the contest. But he simply directed their attention to one remarkable fact, the erection of the altar to the "unknown God," and from that he briefly gave a summary of the faith; and "Some mocked," but *others* said, "we will hear thee again of this matter." No more has been told; but we may well believe that the seed of the Gospel was not utterly thrown away. And it was by plain and strong abstracts of the truth that the whole body of the early teachers of Christianity, sent out on their pilgrimage through the city and the desert, the gorgeousness and the barbarism of heathen life, and commissioned not to speak their own words, but his that sent them, triumphed in the sole strength of Christianity. The old school of polemics is past away, and must not be revived. No one can now look over these ancient disputes, without wonder at their waste of ability, at the utterly useless nature of their questions, and the obscure subtleties of their pursuit of victory. We feel that

such reasoners might have reasoned for ever without producing practical conviction;—the men-at-arms of literature, and sheathed from head to foot, they fought without an effective blow in the course of a battle. But we have come into other times; and the plainer, the more succinct, and the more modelled on the very teaching of the Apostles, the more irresistible will be the lesson.

Before closing this subject we shall give Dr. Miller's abstract of his interpretation:

"In a symbolical interpretation this trial may be understood to convey an intimation of that alienation from the love of the world, and of the things that are in the world, which * has been strongly inculcated by the beloved apostle. To exhibit in action this important lesson, the kingdoms of the world and their glory, all the pomp and gratifying objects, which could allure a worldly mind, are presented to the view of our Saviour, and offered to his acceptance, on the condition that he would devote himself to the service of him, who is named † elsewhere in the sacred scripture "the god of the world," and is therefore the proper person for offering such gifts. Such a proposal with its absolute rejection completes the admonitions necessary for the due formation of the Christian character.

"By the *first* temptation we are instructed, that we should not place our entire reliance on any efforts, either of reasoning or of moral conduct, which we could exert for ourselves, but that, while we made the best use of all ordinary means, which have been granted to us, we should look to God for that assistance, by which alone they can be rendered efficacious.

"By the *second* we are warned, that our dependence on the divine protection should not be such, as would dispose us to neglect the right use of those ordinary means of our moral preservation, which the divine providence has entrusted to our management.

"By the *third* we are directed to reject with abhorrence every allurements of this world, which might withdraw us from the service of our God, and engage us to transfer our homage to him, who by these allurements would tempt us to disobedience." P. 61.

This, it will be perceived, is a view *very different* from ours. We had omitted to mention that, on our theory alone, is the change of scene in the temptation accounted for. The wilderness is the emblem of the original state of the persecuted Christian Church; and it was not till the mystic "forty days," (the era of the actual heathen inflections,) were past; that it "began to be an hungred," (that human, sensual appetites began to be experienced.) The second temptation was in the temple in that city, which exclusively, and yet groundlessly, called itself Holy.—For it was in Rome, when she had assumed ecclesiastical

* 1 John ii. 15, 16.

† 2 Cor. iv. 4.

supremacy, and had arrogated to herself the title of Holy, that the working of fictitious miracles and the excesses of idolatry and superstition were displayed. The third was on a high mountain. A mountain is frequently the Scripture emblem at once of idolatry, and of temporal power. The pagan rites were generally celebrated on mountain tops; and citadels were generally planted on them. The two-fold sense was applicable to Rome in the 13th century, the epoch of her temporal supremacy. She was at once the head of idolatry and the head of power!

The "temptation" was, at the beginning of our Lord's ministry, what the "apocalypse" was at the close. It was but a briefer *prophecy* of the Antichrist that was to come.

It may not be following the narrative of this sublime transaction too far, to presume that even the visit of the angels to our Lord comforting him after his defeat of the tempter, had a reference to the true church; in fact, was a confirmation of the promise so often made in Scripture, that the day shall come, when the Church of God shall have its final rest, and triumphing over the inflictions to which it is, for inscrutable purposes, subjected in the common courses of the world, have an abundant and exceeding recompense of glory, even before the period when all things shall be dissolved.

To make our interpretation plainer, we have here collected its principal features into one view.

THE TEMPTATION OF OUR LORD.

The fast in the wilderness: } Symbolizing		The great Pagan Persecutions.		
Place of the Miracles.	Miracles.	Things signified.	Eras.	Leading events.
I. The Wilderness	The change of the bread.	Early and sensual opulence of the Romish Church.	The fourth century and following ones.	The conversion of Constantine.
II. The Temple.	The casting from the pinnacle.	The pretence of working miracles, and Saint-worship.	The sixth century and following.	The title of Universal Bishop conferred by the Greek emperors.
III. The Mountain.	The vision of all kingdoms.	The universal temporal dominion of the Popes.	The thirteenth century and following.	The cession of the Sovereignty of the descendants of Charlemagne over Rome.

The visit of the angels: } Symbolizing

The future triumph of the Church of God.

It would be injustice to Dr. Miller not to say, that if our's be the true theory, he is to be in some measure thanked for it. It probably would not have been conceived at all, but for his pamphlet's having led to the verge of the interpretation.

Biblical Researches and Travels in Russia, including a Tour in the Crimea, and the Passage of the Caucasus, with Observations on the State of the Rabbinical and Karaite Jews, and the Mohammedan and Pagan Tribes, inhabiting the Southern provinces of the Russian Empire. With maps and plates. By E. HENDERSON. 8vo. Pp. 552. Price 16s. London. 1826.

THE name of Mr. Henderson is already familiarized to our readers, in consequence of his observations on the Turkish New Testament: his present tour was undertaken to promote the objects of the Bible Society, which fact we shall not notice further on account of the differences of opinion which prevail on this subject. We shall view the present work, as a book of Travels illustrative of antient Biblical customs, and of the present state of religion in the regions of which it treats; for on a point assailed by such objections, as that to which the work itself is directed, we would rather be silent, than enlist ourselves in the already trite field of controversy. Mr. Henderson's ability as a scholar we are pre-disposed much to respect, and of his judgment as a traveller we have no reason to entertain doubts.

In the first chapter (P. 4, 5.) we find a description of the construction of the Finnish language, which contains thirteen cases,

"Expressive of the different relations of the nouns, to which they are postfixed. Neither substantives nor adjectives exhibit any distinction of gender; and instead of our full and separate possessive pronouns, the Finns generally append certain abbreviated forms of the pronoun, after the manner of the Semitic dialects. The verbs have only two tenses, the past and the present: it being only possible to express the future by adding to the form of the present some word indicative of a future action or state of being. The principal accent is invariably placed upon the first syllable, and the last is as invariably left altogether unaccented There is always one principal vowel in a word, which is said to govern the other vowels, which occur in it, on which account they must always be of the same class."

In this description we retrace an Asiatic origin, not the exact character of any one surviving language; but the combined

character of several of the same family, which, if we consider how little we know of the earliest migrations of people, is far from bearing with it marks of improbability: Mr. Henderson considers the Finnish language to have a relation to the Turkish and Hungarian.

During the author's stay at Novogorod, he visited St. Anthony's monastery, in the academy belonging to which several students are educated in separate classes, according to their proficiency. These classes are divided into Philological, Philosophical, and Theological, in each of which the students spend two years. Hebrew is here taught with the points, according to the pronunciation of the Spanish Jews, from Dr. Pavsky's Grammar, published some years ago at St. Petersburg. The study of this language has been attended in this place with such success, that several educated in it are employed in this branch of tuition, in many different academies of the empire.

At page 25, a very interesting account of the Staroværtzi, or Dissenters of the Old Faith is given, whose rigid and contracted notions appear to be carried to a very absurd extreme. Metals on a coat, a tobacco-pipe, or a snuff-box excite the most formidable prejudices, and even the utensils used by one of a different persuasion must be broken, to keep these zealots from pollution. Should such a heterodox visitor place his snuff-box on their table, the place, where it lay, must be planed away, before the table could again be applied to any purpose. They totally separate themselves from the Church; except that the priest's licence is required to their marriages; they never celebrate the sacrament, and administer baptism only to those, who are near death. In addition to these, he mentions the Bezpopovtchini, or the Priestless, who conduct their worship without the assistance of any regularly ordained priest.

The description of Moscow, with its university, and institutions, curiosities and antiquities, is deserving of notice. We regret much, that Mr. Henderson did not devote more time to the examination of the library in the *Krem'l*, that he did not collate the "very antient Greek MS." of the Gospels, written in cursive characters, and give a detail of the various readings to be found in it. The rich collection of Greek MSS. deposited here must be of vast critical utility, and to a person engaged in the circulation of the New Testament, we think that every help to the history of its text should be of high importance; for, although Matthæi diligently employed himself on these Biblical treasures, still the author admits, that an ample field of critical research remains to be trodden. The library of the

Holy Synod, likewise, contains a considerable number of Greek and Slavonic volumes, both printed and in MS., many of which are of great rarity. Among these, were "several Greek Evangelarii in manuscript." These are capable of conferring valuable assistance to the critical inquirer into the ancient state of the text, and the Slavonic copies would be of no contemptible worth in ascertaining the readings of the version, from which they were severally translated.

From the Archimandrite Seraphim, Mr. Henderson ascertained, that the Armenian MSS. of the Bible abound in numerous and important discrepancies, and that Uscan, only in particular instances, rendered the Armenian text conformable to the Vulgate. He states, likewise, on the authority of a Georgian, that a vast number of Chinese Christians, banished thither in chains on account of their religion, are to be found in the towns of Ila, Kulja, Aksu, Kashgar, and Yerkent, in Chinese Tartary.

The writer enters into a deep and luminous detail of the Slavonic language and Scriptures, and furnishes us with several interesting particulars respecting Cyril and Methodius, to which we feel, that we cannot do adequate justice by our epitomized remarks. It is a subject well deserving of an attentive perusal, and from which the reader will not depart without a considerable accession of information. The Ostrog edition was carefully collated with Greek MSS. obtained from Greece, and both the Ostrog and modern editions agree in some passages with the Alexandrian against the Vatican copy. e. g.

"Gen. ii. 23. *v'ziata bist ci.* Cod. Al. ἐλήμφθη αὐτή, The Cod. Vat. omits αὐτή.

"iii. 14. *Zvierii Zemnich,* τῶν θηρίων τῆς γῆς. The Cod. Vat. has τῶν θηρίων τῶν ἐπὶ τῆς γῆς.

"v. 20. *iako ta m'ti.* Cod. Alex. ὅτι αὐτὴ μήτηρ. The Cod. Vat. omits αὐτὴ.

"iv. 11. *na Zemli.* Cod. Alex. ἐπὶ τῆς γῆς. Cod. Vat. ἀπὸ τῆς γῆς, agreeably to פְּדֹמַת אֲדָמָה of the Hebrew text."

There are also peculiar readings, of which a specimen is given; and instances are adduced in proof,

"That the Slavonic text was made with the assistance of the Vulgate, or some ancient Latin MSS. found in the Bulgarian monasteries, or, that it was at least, revised and altered, according to them."

Though,

"We are not acquainted with the age or quality of the Greek MSS.,

which were consulted previous to its publication, there can be no doubt, that were this edition carefully collated, it would yield a rich harvest of various readings, some of which might prove of essential service to some future editor of the Septuagint."

Griesbach was well aware of the critical use of the Slavonic version, and on the authority of Dobrovsky, has classed its several parts under those Greek MSS., to which they more particularly appear to belong. It is a subject of regret, that in the present day, there is not sufficient public spirit to edit an enlarged Polyglott, in which the whole of those essential versions might be embodied. We want a great part of the Æthiopic, the Coptic and Sahidic, the Mæso-Gothic, Anglo-Saxon, Armenian, and Slavonic;—those now lie, for the most part, beyond the reach of collators, and must continue to lie beyond it, until some such undertaking be accomplished. The Ostrog and the current editions in 1 John v. 6., have this singular reading, *ὁὐὐὐὐ ἔστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος καὶ πνεύματος*, which from the context assumes *the probability* of having been the original and correct reading. The controverted passage in the next verse is omitted.

The version of Skorina was formed from the Vulgate, although readings of the LXX. and of the Slavonic occasionally occur in it, and occasionally, it differed from all three. The next attempt towards a Russian edition of the SS. was that of Ernst Glück, Dean of the Lutheran church in Livonia. This interesting chapter is closed with an account of the modern Russian version. At Kaluga, Mr. Henderson found some churches occupied by the STAROBRIADSI, "or old Ceremonialists, whose priests receive regular ordination in the national church, although the sect obstinately refuses to comply with its received forms." At Tula a school established on Lancaster's plan, containing nearly *a hundred* children, was discovered, and "a spiritual academy, affording instruction to nearly *six hundred* students;" of what nature this last is, we are not informed, whether it be simply elementary, or whether it be devoted to higher Theological objects. The term "*spiritual*" is now of such *indefinite* use, that we should have wished to have known the *precise* idea included in it, in the present instance.

The Russian roads are of an enormous size, and curiously made.

"They are formed by digging six ditches, that run parallel to each other, and leave intermediate spaces, the middle one of which is about *forty* feet in breadth, and is appropriated for the use of the military, the posts, and travellers. On either side of this is a fine walk, lined

on both sides with a row of young trees, which, when grown, will afford an excellent shelter from the rays of the sun, and without the walks are two ordinary sized roads for the poor, carriers, &c."

Little as we are inclined to notice the object of this work, we cannot refrain from expressing our surprize at Bishop Eugenius's plan of celebrating "*a biblical festival at the annual fair of Korennaia Pustin*," and at his "*intention to open shops* for the sale of copies, in different parts of *the fair*." For, however the great continental fairs, as public marts, may differ from our own, still the vast assemblage of people induces much the same immorality, as in this kingdom; and when we recollect the attempts at home to dissuade people, by means of pamphlets, from attending these marts, it is strange that a religious society abroad, in connexion with many of the distributors of these pamphlets, should actually countenance that which the others have reprobated:—we know only one equal anomaly, which is in the conduct of the Cambridge Bible-Society, who hold their public meetings *in the theatre at Barnwell*, although the majority of its members consider every thing attached to a theatre to be a pollution.

The account of the Petcherskoi monastery, its cathedral and its catacombs is wonderfully curious and interesting, and as the writer has sensibly remarked, they reflect much light on scriptural expressions. We will, however, cite his own words.

"Our visit to these 'dark places' in 'the nether parts of the earth,' where we literally were 'among those, that be dead of old,' tended in no small degree to furnish us with lively recollections of those passages in Scripture, which represent the grave, as a *pit or cavern*, into which a descent is necessary, Ps. xxviii. 1. cxliii. 7. Prov. i. 12., where there are deep *recesses*, containing dormitories or separate burying places, Isa. xiv. 5. Ezek. xxxii. 23. So that each dead body may be said to 'lie in its own house,' Isa. xiv. 18. 'and rest in its own bed' c. lvii. 2. The idea also of a vast subterraneous abode necessarily presented itself to our minds, an idea frequently to be met with in the sacred and other oriental writings. Hence, Solomon, when treating of the end of man's mortal existence, calls the grave his 'long home,' Eccl. xii. 8., to which, as the family-residence, descendants are said to 'go' or 'be gathered' at death, Gen. xv. 15. 2 Kings xxii. 20., and in one of the ancient Phœnician inscriptions, found in the island of Malta, the same idea of the grave, as a place of residence, is evidently conveyed: *הדרבת עלמקבר*, which, if properly divided is, *הדר בת*, 'עלם קבר' 'the chamber of the long abode—the grave.'"

At Jitomir, several Jews reside, who expressed a considerable eagerness to receive the Hebrew New Testament, and

a detailed description of the Jewish worship is subjoined. At Dubno, the author inquired after Hebrew MSS. and was conducted to the house of a *Sopher* or Scribe, who was occupied in multiplying copies of the law. A *Sopher* is rigidly excluded from improvement: he must conform undeviatingly to the laws prescribed in the Talmud. The skins to be converted into parchment must be those of clean animals, and prepared by Jews alone. The ink used consists of pitch, charcoal, and honey, a composition which having some time remained in a state of induration, is dissolved in water with an infusion of galls. All letters are, however faultily or absurdly written, to be copied after the ancient exemplar, and to these anomalies the puerile Rabbins have attached many wild interpretations. For instance, in Ps. lxxx. 14. the word עץ 'from the wood' is written and

printed עץ with the letter *ain* suspended, because it is the initial of the word עץ tree," &c. Faults not occurring in the exemplar but during transcription may be corrected within thirty days, otherwise, the copy is *posel* or forbidden. In the church of the Dominican monastery near Kamenetz, over the door of the staircase, the Mohammedan formulary, لا اله الا الله و محمد رسول الله "There is no God but God, and Mohammed is the apostle of God," was discerned. The church had formerly been a Mohammedan mosque.

After this he proceeds to treat of the Jews established in Russian Poland, whom he estimates to amount to little short of *two millions*. Their attachment to Palestine is unconquerable, and they believe, that wherever their bodies may be, they shall arise in the holy land, at the end of the world. Those, however, who die in foreign lands, are bound to perform the גלגל מואלות "or the trundling passage through subterraneous caverns," until they reach the place of "their fathers' sepulchre," for the sake of sparing themselves which process many proceed to Palestine in their life-time. Hence, some embalm the bodies of the dead, and send them there, and others procure some of Judea's consecrated earth, to hallow the ground, in which the corpses of their relatives are interred. Their children are taught to read Hebrew, at an early age, and having completed the study of the *Torah*, at ten years of age, they are admitted to that of the Talmud. They wear amulets, and affix them on the doors of their houses:

"These latter are generally inserted in an encasement, covered with glass, and are kissed by the Jews on entering and leaving the house."

They believe,

"That, when they touch the small piece of glass, inclosing the Divine Name, with the tip of their finger, and then stroke their eyes with it thrice, repeating the prayer, שדי יצילני שדי יעורני, the Almighty preserve me! the Almighty deliver me! the Almighty assist me!—no harm of any kind can befall them. The name שדי, *Shaddai*, or its initial *W*, the Jews use as a talisman almost on every occasion. Even the butcher, when he kills an ox, cuts this letter with his knife, in all the principal parts of the animal, to prevent any infernal influence from being exerted upon them, before the purchasers have conveyed them to their houses."

Besides the Rabbinites and Karaites, two sects of Jews exist in Poland, called *Chasidim* and *Zoharites* or followers of Sabbathai Tzevi. The Polish Chasidim, owe their origin to Israel Baalshem, an enthusiastic impostor, who broached his novel doctrines in the year 1740. They are grossly immoral, and during their religious services work themselves into extacies, clasp their hands, jump, and run frantically about the synagogue, and turn their faces to heaven with their fists clenched &c. &c. There is a subdivision of these called the *Habadim*, who reject all external forms, and abandon themselves to mental abstraction and contemplation.

The *Zoharites* take their title from the book *Zohar*, and may be regarded as a continuation of Sabbathai Tzevi's sect. They are mystics, and their opinions are pretty generally known.

Mr. Henderson supplies us with many curious particulars concerning the Moldavian territory, and carefully narrates the various circumstances, which occurred at *Kishenef*. The most remarkable antiquities of this province are "the Trajan walls, of which one crosses the country from Reni on the Prut to Tiraspol, a second runs from the north of Reni, till it joins one of the salt-lakes connected with the Black Sea, and a third runs in a serpentine direction from the Black Sea to Tiraspol."

Precise and accurate as Mr. H. is in his local researches, wherever he explains the Scriptures, he is equally felicitous; we only regret, that he has not been more diffuse in his illustrations: thus, in his elucidation of Isaiah, xxxv. 7. from the *mirage*, which he noticed on his journey to Kherson, he gives a force to the prophet's words, which escapes the common reader. The Arabic, however, quoted in his observations is very incorrectly printed.

An interesting account of Howard's grave and character is given; to whose memory the late emperor caused a monu-

ment, of which a plate is annexed, to be erected in the vicinity of Kherson. There is much entertaining matter in the tour to "*Baghtchisarai*" which is also replete with information on existing Mohammedan customs; yet, the Eastern terms appear to us barbarously expressed in our characters.

At the distance of a few versts from Baghtchisarai was an ancient fortress, called Dujut-Kalè, inhabited by Karaite Jews, who possessed the books of the Old Testament in a peculiar dialect of the Tatar language. The ascent to this is described as precipitous. Here the Talmud, Bomberg's Rabbinical Bible, several Karaite commentaries in Hebrew, and a vast collection of books in this language were found. The synagogues in this fortress are two in number; and several ancient MSS. of the law, in rolls of parchment, were deposited in the ark of the covenant. "The Karaite burying ground, consisting of a deep recess, covered with lofty trees," is called the Valley of Jehoshaphat. "The tombstones, mostly of white marble, are regularly arranged in rows, somewhat after the manner of the Moravian graves; and the more modern have an additional monument at either end, consisting likewise of a marble slab, some with, and some without Hebrew inscriptions." On the oldest grave the following inscription was discovered,

שמעון
קבורת גע
יוסף בן דוד
בשנת חמש
אלפים ד'
ות

The last letter of the first line is considerably effaced, and is supposed by Mr. Henderson to be the final ם.

"The rest of the letters, שמע, I take to form the initial word of the sacred motto of the Jews, שמע ישראל, &c. This inscription is also defective at the close, something having been effaced after the Daleth, which the sculptor, not versed in the laws of Massorethic Calligraphy, has divided, and placed the plural feminine termination at the beginning of the following line. The word has most probably been the poetical form שנות, so that the whole inscription will read thus—*Hear, O Israel, &c. the grave of Geen, Joseph Ben David. In the year five thousand and four.* That is, according to the Christian era, the year 1864."

They have no written documents relative to the period of their occupation of this fort; a tradition states their ancestors

to have inhabited the city of Bukhara, in Great Tatar, and to have accompanied the Tatars in their memorable expedition into Europe. They dress much in the Tataric style, and call their dialect Djagaltai; yet this tradition is unknown to the present generation who state their ancestors to have come to this spot from Damascus, about 500 years ago.

Mr. Henderson is inclined to deduce the origin of the Karaim from the Sadducees, which hypothesis, although it be supported by great names, is of a most doubtful complexion. According to the accounts circulated among the Karaim, after the destruction of Jerusalem, Grand Cairo was the first place where a Karaite synagogue was established: their synagogue there, according to the Itinerary of Rabbi Samuel, possessed a great number of books written by their Hakemim, in Arabic. However they may glory in their title of literalists, or Scripturists, they are possessed of the Talmud and other Rabbinical writings, and occasionally consult them. They rigidly adhere to the Mosaic law, without the evasions of the Rabbinites: they are not debased by the superstitious credence of transmigration, the power of taliamans, and the like. Mr. Henderson's account of the Karaite worship very well deserves to be consulted. The chapter containing those important particulars concludes with a synopsis of the Karaite Tatar Targum, the existence of which has long been known to the learned. It consists of four volumes in quarto; the first volume contains the Pentateuch, with this title,

בְּהַעֲמֵי עֵשׂוֹ

בשם הנמצא בצרות: ובורא עולם

באמירה: אתה לכתוב תרנום התורה

בראשית ברא אלהים את השמים ואת

הארץ:

"To the five books of Moses are appended the Megilloth, or the Canticles, Ruth, Lamentations, Ecclesiastes, and Esther. The second volume contains נביאים ראשונים, the former prophets, i. e. the books from Joshua to the second Kings inclusive; the third נביאים אחרונים, the latter, or the prophets strictly so called, and the fourth the Hagiographa, with the exception of the two books of Chronicles."

It is written in the Rabbinical character, with the addition of certain marks and points, to accommodate the letters to the Tatar alphabet, and it is pointed according to the pronunciation of the Crimean Tatars.

On the right bank of the Moloshnaia the author found a settlement of Duchobortzi, a sect of Russian Dissenters, who have many points of analogy with the Quakers. "Their name; *Wrestlers with the Spirit*, indicates the strong bearing their system has on mystic exercises, in which they place the whole of religion, to the exclusion of all external rites and ceremonies. All their knowledge is traditionary," &c. The Memnonites, whom he afterwards visited, agree with the English and American Baptists, excepting that they substitute affusion for immersion; they retain also the practice of feet washing, in imitation of our Saviour's example, and refuse to confirm their testimony by an oath.

Mr. Henderson mentions the existence of a Jewish monarchy on the banks of the Volga, which, however anomalous in Jewish history, gives a degree of credit to the book Cosiri. Whatever there may be fictitious in the work, still a historical fact is its basis; some intercourse must, therefore, as it intimates, have subsisted at some period between them and the Jews of the West. King Joseph's description of his kingdom and residence, and the local circumstances recorded, &c. are no trivial corroborations of the statement. For other particulars reference must be made to the travels; and we are happy to hear that Professor Frähn is devoting his attention to this singular subject.

The Armenians at Mozdok have several superstitions; at one of their festivals they sacrifice a sheep, which had been fattened for the purpose at the church-door, and divide it among the worshippers. During illness, the Bible and religious books are removed from the house to propitiate the Evil Spirit: sometimes flesh and other food are placed under the floor, as peace offerings, to ward injury from the family. In this place the author was visited by three members of a Russian sect of Dissenters called Malakani, or "*Milkites*," who, however, call themselves spiritual Christians. The former is a name of obloquy, because they use milk, and food prepared from it, during the fasts of the Church. They reject Baptism and the Lord's Supper, as outward ordinances, allowing to them their internal and spiritual force. They observe the Sabbath with great strictness, and prepare themselves for it by prayer on Saturday evening.

Among the Ingush, the Goëlic law of blood-revenge prevails to a vast extent. They believe in God, "as a pure spirit, whom they call *Dalle*;" a plurality of *Dæmons*, who sometimes assume a visible shape, and appear as armed men, with their feet inverted; the immortality of the soul; the re-

surrection of the body, and the temporary punishment of the wicked in a future state." They have some faint remains of a former adhesion to Christianity according to the Eastern forms; they have similar fasts, and rest on the first and third day of the week. They are Polygamists, and punish adultery with the death of both parties. The author also discovered a most remarkable mausoleum, holden in great sanctity by them, in which lamps of Grecian workmanship, fixed in four different corners of the ceiling, three human bodies, and those of a hare and greyhound, lying by the side of each other, were discerned: on the front were three illegible inscriptions in Arabic characters.

At Tiflis the author was informed that an immense number of Persians believed the Christian religion, worshipping our Saviour under the name of *Ali*, from fear of detection, and that there were very many of them in Mazenderàn. Several Jews inhabit the Caucasus, particularly its Eastern regions: they maintain that they belong to the tribe of Judah, and the author thinks it probable that they may have been "part of those who remained after the captivity, in the country bordering on the *Caspian* Sea, called in Scripture כַּסְפִּיָּה אֲדָמָה, the place Casiphia. Ezra viii. 17." Some curious historical researches respecting the Georgian edition of the Scriptures are added to this part.

We have necessarily been obliged to pass over a large accumulation of interesting and learned matters, as they were not immediately connected with the object and plan of this Review. Yet we have rarely perused a work more deserving of our good opinion; and although we may differ from the writer in some points of religious expediency, we cannot withhold from him the credit due to his labours, and to the sincerity of the motives which influenced him to undertake them. Deep reading and indefatigable research, an intimate acquaintance with the ancient and modern histories of the regions which he traversed, and the application of those to the objects which fell under his inspection, are visible in almost every page. As a Philologist we have long known him; as a traveller and a critic he has equally entitled himself to our respect. From the specimens of his competency to the task, which this work exhibits, we should be rejoiced to hear that he was devoting his time and attention to the history of the text and versions of both Testaments; for although innumerable works on the subject are to be found, more particularly in Germany, still the authors have described to themselves too vast an extent of other subjects, to have treated this one branch of

their inquiry with proper scrutiny and precision. The Armenian, Georgian, and Slavonic versions, for instance, have been carelessly hurried over; probably from the writers' ignorance of the languages; but it is clear that this imputation will not apply to Mr. Henderson, from whose pen we should rejoice to obtain a critical disquisition upon them.

We now bid adieu to this book, recommending to our readers its perusal, confident that they will not fail to derive that satisfaction from it which we have experienced, and well assured that it will add many and important materials to their already acquired stock of Biblical knowledge. Those who do not agree with the author, as to the object of his travels, will find ample critical and curious research to rivet their interest and attention: those who do agree with him, will find unalloyed gratification from an examination of its contents.

Recensio Synoptica Annotationis Sacre, being Critical Digest and Synoptical Arrangement of the most important Annotations on the New Testament, exegetical, philological, and doctrinal; carefully collected and condensed from the best Commentators, both ancient and modern, and so digested as to form one consistent Body of Annotation; in which each Portion is systematically attributed to its respective Author, and the Foreign Matter translated into English. The whole accompanied with a copious Body of original Annotations. By the Rev. S. T. BLOOMFIELD, M.A. of Sidney College, Cambridge, Vicar of Bisbrooke, in Rutland, and Curate of Tilton and Tugby, in Leicestershire. Part I. 3 vols. 8vo. Rivingtons. 1826.

A TASTE for Biblical criticism is not one of the characteristics of the present age; and it is much to be lamented, that while every other science is daily receiving more attention and greater improvement, Theology alone, the mistress of them all, is most unaccountably and most unwarrantably neglected. Now, we seriously ask how it comes to pass, that a science of that depth and compass, which embraces all the perfections and dimensions of human wisdom, which exercises every faculty of the human mind, and every virtue of the human heart, should be treated with such unjustifiable disregard? If biblical literature be not neglected, where, we ask, are the fruits? Where shall we find, in the writings of modern divines, that profound knowledge of

the original text of the Holy Scriptures, that chaste and noble eloquence, that close reasoning, and luminous method, which distinguish and immortalize the works of the divines of the sixteenth and seventeenth centuries?

Instances of zeal and piety are not rare; but we would have deep and extensive learning too: we wish to see the united Church of England and Ireland renowned for her theological wisdom,

"Illuminated with learning, as a heaven of stars."

We wish to see the divines of our Church looking back to the old worthies of our own country, instead of looking abroad to our contemporary professors on the continent. We wish to see them more familiar with the writings of Crammer, Ridley, Latimer, Hooker, Andrews, and Pearson, men who wrote, as the great painter drew, *in æternitatem*. We wish to see them profound and assiduous students of that volume to which those illustrious men devoted their days and their nights: the original Records of our most holy Faith.

Certainly such a science as Theology, which summons to its aid so many auxiliary branches of knowledge, cannot be successfully cultivated by an acquaintance with the Greek and Hebrew languages alone; but we maintain, that these form the only sure foundation for a profound and extensive progress in the important science of divinity.

The classical writings of Greece and Rome are cultivated with uncommon and successful attention, (and more attention than they deserve can never be bestowed upon them;) every grammatical nicety, every peculiarity of structure, has been examined, and sifted, with unwearied application, by men of the keenest and most powerful talents. This we rejoice to see. Never may it be our lot to witness any symptoms of a decay of classical literature in this country: for it is our firm conviction, that there is a close and intimate connexion between an acquaintance with the writings of Greece and Rome, and a spirit of exalted freedom—of generous and manly enterprise. This led an acute writer of our own to remark, that he who contemplates the utter extinction of civil liberty, would do well to begin his operations by destroying the literary remains of antiquity.

Now can any man, who is sensible of the importance of Pagan literature, be blind to the obvious and incalculably superior claims which the Sacred Records possess upon our diligent and assiduous investigation? How can that which is ambiguous be cleared, that which is fallacious be detected, and even truth be

defended, without such a knowledge of the original text as we are endeavouring to recommend? It was powerfully and justly observed by Bishop Horsley—no mean proficient in this sort of learning—that

“ If the objections of infidels are to be confuted, if the scruples of believers themselves are to be satisfied; if Moses and the prophets are to be brought to bear witness to Jesus of Nazareth; if the calumnies of the blaspheming Jews are to be repelled, and their misinterpretations of their own books confuted; if we are to be ready, (that is) if we are to be qualified, and prepared, to give an answer to every man that asketh us a reason of the hope that is in us; a penetration in abstruse questions, a quickness in philosophical discussion, a critical knowledge of the ancient languages, a familiar acquaintance with the Jewish history, and with all parts of the sacred writings, a sound judgment, a faithful memory, and a prompt elocution, are talents without which the work of an evangelist will be but ill performed.”

We have given insertion to this passage, not only because the sentiments it expresses coincide with our own; but also because we have seldom met with a more complete and forcible enumeration of the manifold and important endowments which a Christian minister ought to possess. It is by contemplating such a perfect standard, and by incessantly endeavouring to form himself according to it, that a minister of the Gospel will most successfully advance his own happiness and the permanent interests of others. The studies in which it would exercise him would worthily fill up the vacant hours of life, furnish a perpetual variety of the most rational, manly, and elegant entertainment, and exclude a thousand little cares, and low gratifications, which contract the mind, and degrade the character. But if, on the contrary, he makes himself too little for the sphere of his duty, if he does not stretch and expand his mind to the compass of its important object; he may be assured that every thing about him will dwindle by degrees, until, at length, his concerns are shrunk into the narrow dimensions of his own mind.

Depressed as we have been by that neglect of theological learning, which has compelled us to make the foregoing observations, we confess, it was with sincere satisfaction that we heard of this Digest of sacred criticism by Mr. Bloomfield, and we most cordially hail the appearance of his very learned and elaborate performance as an indication of a reviving taste for biblical criticism.

That a work of this nature could only be the fruit of long and anxious labour, the learned author has declared himself fully

sensible; and as we are willing to do him all the justice he deserves, we shall let him speak on this topic for himself:

“ In laying before the public the fruits of many years assiduous labour, the author feels it incumbent on him briefly to premise the circumstances which led him to the subject, the motives which induced him to undertake so elaborate a work, the system adopted in the execution of it, and the advantages which the reader may expect to find in its use. Nearly twenty years ago, when advancing towards the close of his academical course at the university of Cambridge, and employing much of his attention upon the studies preparatory to holy orders, the author, above all, anxiously and diligently explored the sources from which he might hope to derive an accurate and certain interpretation of the Scriptures. He had previously paid much attention to classical and oriental literature, and he hoped that these aids of philological science would, together with the assistance supplied by ordinary guides to exegetical and doctrinal theology in our own language, suffice to furnish him with the requisite information. In this expectation, however, he was completely disappointed; nor was it without surprise that he discovered how ill furnished is the theological literature of our country in those most *important* (because *fundamental*) species of sacred annotation, the exegetical and the philological.

“ In further prosecuting his researches, the Author soon discovered a truth, (which few will, at this day, be disposed to question, but which was first laid down and established by the father of all legitimate interpretation, the acute, elegant, and judicious Chrysostom,) namely, that the only sure means of arriving at the genuine interpretation of Scripture, is first to ascertain the literal, grammatical, and historical sense, since on that alone can be founded the moral, spiritual, doctrinal, or mystical; though the latter is, not unfrequently, the more important, and sometimes the only true one. Under these circumstances, the Author was compelled to have recourse to such aids as he could find in *foreign* theology: and here that which had long been furnished by the indefatigable diligence of the German divines, seemed likely to supply the very kind of annotation in which our own theological literature is so defective. In truth, he *did* find in them much various and valuable information of *this kind*, the *substance* of which, indeed, was *often* to be found in the earlier Commentators, but here digested, simplified, and moulded into a more regular and useful form; yet, not unfrequently, intermixed with new, and, in some respects, more enlightened views, at least on points of grammatical and philological discussion, for which the writers were chiefly indebted to the great masters of Grecian literature, in which the eighteenth century stood so preëminent, as Bentley, Hemsterhusius, Valknaer, and many others. It was not, however, without concern, that the Author found these advantages almost overbalanced by an occasional laxity of opinions, and a latitudinarian spirit of interpreta-

possess, or are unable to procure his noble edition of the New Testament, with Annotations; copies of which have now become very scarce and expensive. It would be impossible to convey to our readers an adequate idea of the mass of information which the learned author has brought to bear upon the numerous passages which he has undertaken to illustrate, and we can safely say, that, in the portion of the New Testament which this part of the work embraces—the four Gospels—the enquirer will find very few, of which Mr. Bloomfield has not given a complete and satisfactory exposition. Indeed, if we have any fault to find with the manner in which he has executed his very laborious task, it is that he sometimes says too much, rather than too little, on the various passages which it is his design to elucidate. One or two instances of defective illustration we shall take leave to notice.

In Luke xviii. 13. we think that the expression *ἰλασθῆναι μοι*, deserved to be noticed on account of the peculiar force which it seems to have in this passage. Our translators have rendered it “be merciful to me;” but this, we think, is too vague an interpretation. The word *ἰλασθῆναι* appears to have a reference to the *ἰλαστήριον*, (Levit. xvi. 13.) the lid, or covering, of the ark, or *the mercy-seat*; which was a type of the atonement which was to be made by the death of Christ, by whose sufferings the wrath of God is appeased, and he is rendered *propitious* to repentant sinners through faith. Whence the words may be fitly rendered “be propitiated to me.” By giving to the words this sense, there will be propriety and consistency in the passage, which the present translation totally destroys: for the publican will then be represented as deriving hopes of forgiveness, not from a general and indefinite notion of the mercy of God, but, from a belief in the efficacy of that divinely appointed sacrifice of our Lord, which alone can give peace to the conscience, or joy to the heart of a repentant sinner; without which belief the publican never could have departed from the temple “justified” in the sight of God.

We shall just notice another passage which we think Mr. Bloomfield has incorrectly explained, John viii. 44, *ὅτι ψευστής ἐστι, καὶ ὁ πατήρ αὐτοῦ*. “Since indeed he is a liar and the author of lies.” This passage has been uniformly misinterpreted. The difficulty, it is well known, lies in the words *ὅταν λαλή το ψεύδος ἐκ τῶν ἰδίων λαλεῖ*. Dr. Middleton, in his admirable work on the Greek article, has shewn by a complete induction of classical authority, that the indefinite pronoun *τις* should be understood before *λαλή*, which being admitted, the rendering will become abundantly easy and perfectly suitable to the context. It

had been said, "Ye are of your father the Devil," it is here added, "when (any of you) speaks that which is false, he speaks after the manner of his kindred, for he is a liar and so also is his father, ο πατηρ αυτου."

We shall now close our remarks on this very useful and learned work; and we offer to Mr. Bloomfield our thanks for this portion of the fruits of his long and anxious labour. A sincere desire that this publication may be most extensively useful has urged us to make the foregoing observations. We confess, that, at a time when so little interest appears to be felt for the advancement of theological literature, it is cheering to see such a work as the present; and as the external obstacles to the progress of biblical learning are numerous and discouraging, we are the more anxious that a work, which boldly comes forward to overcome them, should be free from every intrinsic defect. Let the learned author aim, in the remainder of his work, at a condensation of the exegetical matter, and, especially, at a more sparing introduction of the exegetical annotations of the German commentators; whose opinions as grammarians are always to be listened to with deference and attention; but whose observations as divines, we can safely dispense with. If Mr. Bloomfield will attend to our suggestion, we are satisfied that the work will prove, what we earnestly wish it may speedily become, an indispensable work of reference for every one that desires to possess a profound, extensive, and accurate knowledge of the New Testament.

The Laws respecting Pews or Seats in Churches. Compiled by H. S. ENGLISH, Attorney. 8vo. pp. 150. 5s. 6d. London. Hatchard and Son. 1826.

THE arts and sciences, and even the pleasurable avocations of mankind have, by the growth of intellect and the increase of knowledge, become divided into channels, the ramifications and minuteness of which would have astonished the founders of the ancient academies of Greece and Rome. The lawyer, the churchman, and the statesman, though they may take a general view of the literature connected with the profession to which they belong, yet, for the most part, direct their more immediate attention and confine the nature of their studies to some particular branch of their profession. By this means every branch

of learning becomes thoroughly investigated, and the general acquisitions thus made to literature and the liberal professions are much more valuable, certain, and extensive, than they could be, were the attention of each scholar or artist directed to a more general or less minute and laborious course of inquiry. The system of government we find divided and arranged under different heads, and these again are split into separate offices, filled by inferior ministers, following up more minute subdivisions of the general heads of legislative and political government. In the Law, we have the several departments of Equity, or the Law of Conscience; Common Law, or Civil disputes between man and man; Criminal Law and Crown Law. All these are settled by practice, and confined within strict and certain limits;—each of those several branches are presided over by Judges, and attended by gentlemen who would find considerable difficulty in adapting their knowledge to other forms, and acquiring the practice of other courts than those to which they have been accustomed. With these views we naturally hail with pleasure any work professing to treat of a subject which has in any manner escaped the researches of the scholar, the lawyer, or the historian; and the compilation now before us was not therefore taken up without interest.

In the published works upon the titles to estates, the law relative to pews or seats in churches has been comparatively overlooked, and the general want of knowledge as to the requisites for a title to pews, and the difficulty of ascertaining and defining that title with exactness, is often productive of the most mischievous results. It frequently affords to an unwilling purchaser a loop-hole to creep out from the purchase of property otherwise unobjectionable, and is often the means by which the titles to the largest estates are affected.

An undertaking therefore of this kind, if accurately and studiously followed up, would be productive of the most beneficial consequences to society, by clearing up that which is obscure on the subject, or suggesting improvements which might be adopted as experience might dictate. We are assured, however, that the work under consideration is any thing but what it professes to be, and we cannot help expressing our disappointment in finding two-thirds of the compiler's labours directed to the investigation of matter foreign to the title of the work, viz. the general history of the Church, the liabilities to repair it, the mode of levying rates for that purpose, and various other topics more ably treated of elsewhere, and far better understood by persons to whom the knowledge of such matters is of importance, we mean churchwardens and parish officers,

than they ever can be from a perusal of the compilation before us.

A compilation of authorities upon any distinct branch of Law must always be of great utility, but to render it so it must be well arranged and skilfully digested; the subject should be divided into separate heads, and classed in alphabetical order; the distinctions in apparently conflicting authorities pointed out, and the law clearly defined. But a work half compiled, and half composed, in which varying opinions and dicta, and uncertain conclusions are left to speak for themselves, unaided by any attempt at arrangement or explanation, or with an attempt which evinces a thorough want of capacity and research in the compiler, and which leaves the enquirer in the same ignorance as before is mischievous and dangerous; and can never be useful to any class of readers, or lead to any beneficial practical results. Of this description is "The Law of Pews or Seats in Churches," and if it be the reader or student's wish to arrive at accurate conclusions, it really does not appear to us that he can ever reach them in the pages before us. To support this opinion we might quote innumerable passages, but the following will suffice to shew that our view of the merits of this work is well founded. In page 82 the compiler says,

"Prescription may be supported by an enjoyment for thirty-six years, and perhaps any time above twenty years is good presumptive evidence of a faculty, 1 T. R. 428. But where a pew was claimed as appurtenant to an ancient messuage, and it was proved that it had been so annexed for thirty years, but that it had no existence before that time, it was held this modern commencement defeated the prescriptive claim. 5 T. R. 296. And possession alone for sixty years was held insufficient. 1 T. R. 428."

And in page 86 it is stated, that "an uninterrupted possession for 60 years will not give a title if neither a faculty nor a prescriptive right appears. 1 T. R. 428." It will be observed that the reader is here referred to the same case to support these conflicting and opposite statements. No attempt is made at explanation, nor are the facts which could lead to such contrary decisions brought under the consideration of the reader. We are not told that the one quotation is the mere dictum of a Judge, and the other the result of evidence which completely destroyed all pretence for supposing a title in the person who claimed by prescription. The first quotation from 1 T. R. 428 which is law, is rendered so doubtful by the subsequent equally positive statements that nothing like a sound conclusion can be come to upon the subject. If the compiler had condescended

to employ a little more research in the prosecution of his task, he would have found that in the one case, the decision against the claimant for 60 years was not because possession for that length of time would not have been sufficient evidence to warrant a jury in presuming a faculty or grant from the ordinary, but because he had so framed the declaration of his right as to render it in point of legal formality, impossible so to presume; and that in the other case the prescriptive right which would have been presumed from a possession of 30 years, was not defeated by the evidence that the pew had only been built 36 years, and was therefore modern, but by evidence that the pew was built for the defendant to put an end to a dispute between him and another person. And it is a little unfortunate for the compiler that the Judge in the case 5 T. R. 296, referred to in the passage above quoted, and which was decided in 1793, expressly declared, that had it not been for the evidence to which we have alluded, possession from 1758, (35 years,) would have been sufficient to warrant the jury in presuming a faculty to the plaintiff's ancestors. The law upon this point is however clearly settled, in *Rogers v. Brooks*, where the Judge at Nisi Prius directed the jury to presume a faculty upon evidence of possession for 36 years, and this direction was afterwards supported in Banco, upon a motion for a new trial, the Judges observing, that after so long a possession every thing was to be presumed in favour of the party in possession. Bare possession can never give a right, but possession supported by length of uninterrupted enjoyment will afford sufficient presumption that the party in possession, or his ancestor, had a faculty. It is nevertheless impossible to determine, *à priori*, what evidence will or will not be sufficient to raise such a presumption—it must vary in each particular case; but we think we may venture to say, that it is a point of law well settled, that an uninterrupted possession for 36 years, or for any period more remote than 20 years unopposed and unopposed by evidence, shewing a better title in another person, will be sufficient to support a title to a pew.

There is moreover a considerable want of precision in the pages before us, which is no inconsiderable defect in a work professing to instruct professional persons in a somewhat doubtful branch of ecclesiastical law. Of this the following may serve as examples.

“ Mr Williams, in his *Laws of the Clergy*, cites Watson, c. 39, and Gibson, 198; as authorities that there may be a custom whereby any particular number of the parishioners may have the ordering of the seats without the concurrence of the Minister and Churchwardens, as in Lon-

don, and by the like custom in other places; and if the ordinary interpose, a prohibition lies; but this is against principle, and therefore bad." P. 11.

And,

"The case is very peculiar in the city of London, for there the churchwardens repairing the chancel, as well as the body of the church, do equally dispose of the seats in both; but it must still be understood with the same subordination to the bishop as in other churches." P. 15.

Now we cannot understand very clearly what is here meant, and there is certainly no great utility in being told of doubts if no attempts are made to remove them.

"In some places," says the compiler, "where the *parson* repairs the chancel, the vicar by prescription claims a right of a seat for his family, and of giving leave to bury there, and a fee upon the burial of any corpse' Johnson, 242, 243.

"A man may prescribe to have a seat in the chancel as belonging to an ancient messuage. Noy, 133. And see Johnson, 264.

"But the following from Degge, 174, seems to be at variance with all principle on this head.

"The law is now settled in this case, that a man that is owner of an ancient messuage may prescribe for a seat in any part of the parish church, within which parish such messuage stands, although he have not used to repair it.

"And this was resolved by all the Judges of the King's Bench, in an action on the case brought by Buxton against one Bateman, for disturbing him in a quire in the body of Yolgreave church in Derbyshire, which Buxton claimed by prescription to his house. Buxton v. Bateman, T. 4. C. 2. K. B. Rot. 463. And after affirmed in a writ of error in the Exchequer Chamber. Vide Syderfin, 88, 89, 209, *malement report*. So that this point is now settled by all the Judges of England!

"But Espinasse seems better to understand the report, when he says, N. P. 643. 'It seemed in this case that the declaration ought to state repairs; but that the want of it would be cured by a verdict.'" P. 63.

We freely confess that this is beyond our comprehension, and we regret truth compels us to add that a confused and irregular jumble of authorities on the one hand, and a total absence of all attempt to explain the reason, or account for the principle of different decisions on the other, added to some repetition and considerable doubt, form the prevalent features of this treatise.

Instead of shewing in clear and concise terms the requisites for a good title to a pew, and under what circumstances a man may safely consider himself as holding such a title, the compiler's

object seems to have been to confuse rather than explain or elucidate the subject.

In p. 68, the compiler has ventured to give us his own opinion upon a most material and important point; viz.—the right to sell pews. We may be wrong, but to our comprehension, the attempt is most unfortunate, for the passage appears not only ridiculous, but diametrically opposed to the established law of the land. The compiler says—

“The owners of rights to pews sometimes sell them, or attempt to sell, though it sufficiently appears that no title can be made against the ordinary, or against the minister and churchwardens, and it seems as between the grantee of the faculty and the purchaser, the former might still occupy the seat, notwithstanding such sale.”

Now this is very true of a bad title, and very false of a good one; and as the right depends upon the validity of the title of the claiming party, whoever that claiming party may be, the remark leads to nothing more than if he were to say, he who has a good title will prevail against him who has a bad one. Besides we hold it to be uncontrovertable law that if a man have the right to a house and a pew, he may sell and convey the pew as well as the house to a stranger, and that if the ordinary attempt to remove the stranger who has thus acquired a right, a prohibition will lie against him, and we have yet to learn that it is the policy of the law of England to permit a man to take advantage of his own wrong. It is true that there is a subsequent attempt at explanation, and a reference to a case in support of the compiler's opinion, but the case referred to does not support the law as stated in the text, and both the passage itself, and the endeavour to explain it, would have been wholly unnecessary had the work proceeded upon different principles. Again, what can be more unsatisfactory to the mind of a reader anxious to arrive at some definite result than the following passage?

“In the following case which lately happened within the compiler's knowledge, it is hard to say whether the churchwarden exceeded his authority or not.

“The occupier of his own freehold in a parish in Buckinghamshire, obtained the leave of the churchwardens to divide, and appropriate to the use of his family, half a public seat in the church: he expended a considerable sum in making and lining the seat, and providing busses, mats, and cushions, which, when worn out, he renewed; afterwards he sold the house and left the country, and one of the then churchwardens took possession of the pew and furniture as his own private right, and continues with his family to use it.

"Perhaps he had a right to prefer himself in the disposition of the seat, (which, by the bye, was intended to be sold with, and was claimed by the purchaser of the house.) But there seems great question whether he can justify the appropriation to his own use of the goods; Degge, 172, holds the goods unfixed may be removed by him who set them up, and quotes 8 H. 7. 12. And if, as others say, under stat. 10 H. 4. they become goods of the church, and may not be removed by him who found them, all the authorities agree that the churchwardens are but the trustees of the parishioners, if they sue and recover. Degge, 177; Shaw, 74, 81.

"On the other hand, it seems the churchwardens cannot of themselves alien the goods of the church," P. 87.

Chapter VI. contains a summary History or Account of Chapels; including Free Chapels, Chapels of Ease, and Private Chapels, which, as it does not contain one word on the subject of pews, we must say appears to us in a great degree foreign to the compiler's professed intention, and a much less useful subject for the exercise of his labours than the one proposed in the title-page. The last chapter consists solely of selections from the new church acts, which may be useful in the disposition of pews in new churches, but can never serve to elucidate or explain the title to old and ancient pews.

By the way, we had almost forgotten to notice an instance of book-making, we believe almost unexampled. In page 66, there is a verbatim copy of the passage printed in page 9, beginning with the words "Where any contention is about a seat in the body of the church," and ending with the word "jurisdiction," and the same idea is repeated, though in somewhat different language, in several other parts of the work.

It is an invidious task to censure works which may make some amends for defective arrangement, accidental error, or superfluous matter, by throwing out hints either useful in themselves or which may form the basis of more important or instructive works; but it is a duty we owe to the public, when we take upon ourselves to exhibit an impartial account according to the best of our judgment, of such works as fall under our notice. With this impression we have not hesitated to advance our unbiassed opinion on the little compilation before us, and we can only hope that the compiler may be led to other and more satisfactory researches. It would certainly be no unworthy or useless undertaking to follow up with more certainty, precision, and research the subject of which this book professes to treat, and so to class and arrange the decisions, opinions, and laws relative to the title to seats or pews in churches, as to shew clearly and succinctly the general rules which have been laid down on the

subject, and at the same time to point out the individual decisions arising out of particular circumstances varying from those general rules which have principally marked this department of our ecclesiastical jurisprudence.

By care and consideration, cases which at first sight appear irreconcilable and contradictory, become easily separated in principle by some different feature which may be overlooked on a slighter review, and by a methodical arrangement and a proper reference to the decisions of men of superior knowledge and experience, combined with a well-digested construction of legislative enactments,—the doubts and difficulties which at first appear to hover around an intricate subject become gradually dispelled.

Before we conclude it may not be uninteresting to our readers to point out in general terms the leading features of the law upon this subject. As in every branch of learning a reference to first principles is the only sure means of arriving at accurate conclusions—so the law, as regards pews or seats in churches, will be best understood by adverting to their origin.

In the early ages of the Christian Church distinct apartments were assigned only to persons of the first rank in the state, and down to the time of the Reformation no regular pews or seats were permitted. So exclusively, indeed, did the incumbent exercise a right of property over the whole of the church, that the few distinct seats which were allotted to persons of quality were moveable, and in all respects at the absolute disposal of the incumbent; and instances are to be met with in the ancient records of the Church where the incumbents have bequeathed the seats to their successors or others as they thought fit. The introduction however of the Reformation and the gradual abolition of the feudal system, not only led to a different organization of the Church, but to a more general division of property,—this, with the foundation of new churches, and the publicity necessary to the propagation and establishment of the principles of the Reformation, led on the one hand to the erection of pews and the granting of faculties or licences for their quiet enjoyment by the ordinary, and on the other to an almost universal liberty to erect seats in Churches for the accommodation of persons attending divine service. Hence the right to hold pews by prescription and faculty.

In more modern times the increase of the population called for the erection of other churches, and the better to encourage persons to assist in this pious undertaking all those who contributed to the founding or building of churches were entitled to seats therein. This circumstance gave rise to a variety of customs

which at present exist in London, Manchester, Liverpool, and other populous towns; and under which pews are granted and enjoyed. From these deductions it will be seen that pews may be held either by prescription or immemorial usage; by faculty or grant from the ordinary; or by the particular custom of the place. The right to a pew by prescription may be supported, first, as belonging to an ancient messuage in the parish; 2dly, in consideration of repairing and maintaining the pew; and, 3dly, as being derived from the founder of the church, or from some one who contributed to the building of it. And it is sufficient as against a wrong doer, to shew an uninterrupted possession of 30 years to raise a presumption of a prescriptive right. This possession will maintain the right to the pew against any claimant, unless such possession is shewn to have been derived by other means, or a better title is made out. The title by faculty may be supported on similar grounds, but then the right must be claimed as appurtenant to an ancient messuage; but as against any other person than an intruder, if it be shewn that the messuage in respect of which the right be claimed, or the pew itself, be of modern origin, possession for less than 60 years will not establish the right.

The right to hold by particular custom varies in different places, as in London and other towns, where the churchwardens and others have the disposal of seats, but it may be useful to observe, that in any place where the churchwardens and the major part of the parish as in some places, or twelve, or any particular number of the parishioners as in others, have for time out of mind had the disposal of seats, such a custom will prevail; and that persons deriving titles to pews by any such custom or usage may have a prohibition against the ordinary if he interpose to deprive them of their seats.

Having said thus much on the general law, we shall take our leave of this compilation by observing, that the title-page raised expectations, which have been disappointed by a perusal of the work.

NOTICES.

The Christian Foundation. A Sermon preached at the parish Church of St. Mary Stafford, on occasion of the death of the late Thomas Mottersham, Esquire. By the REV. W. E. COLDWELL, M.A., Rector of St. Mary's Stafford, and domestic Chaplain to the Earl of Roden. Stafford and London. 1826.

It is sometimes remarked that an occasional sermon offers not itself as a proper subject for criticism. We beg leave to think otherwise. We wish as far as is possible to separate the public preaching, and the public authorship of the Clergy, and we attribute to the former the most extended influence, and the greatest importance. And in most instances, as in the present case, can only judge of the general preaching of an individual by the publication of an occasional sermon.

Although strangers to the reverend author of the sermon before us, yet we have heard the report of his activity and zeal: and since we read his *Christian Foundation*, have heard with pleasure that his well meaning labours have been rewarded by his pious Diocesan; and if we venture presently to hint that he lacks in any measure, *that*, which it was one object of Solomon to impart, (Prov. i. 4.) still we think that he errs on the right side. But in the serious and important office of rightly dividing the word of truth, we sincerely wish to see such respectable and responsible situations, as that to which Mr. Coldwell is called at St. Mary's Stafford, held, as is now becoming very general, by gentlemen to whom the error of party cannot be attributed. We consider it a sure sign of weakness in that minister, who, being called to the ranks of Christ, contents himself with serving under the banner of Paul or Apollos:—or who decorates the order of the Church with the fantastic ornaments of the conventicle. The Church of England is a visible form of the Church of Christ, and her ministers have occasionally reached to all the purity and strength of Apostolic perfection, save their plenary inspiration; and present to those who now tread in their steps a way to the highest honour and the brightest glory. By the study of their works and the pursuit of their labours, many a minister is now moulding himself into a wise and efficient teacher of the mystery of righteousness. To judge from Mr. Coldwell's quotations;—for he quotes Hooker, Hall, Taylor, Hopkins, and Beveridge, we might hope that he was thus following the light of those stars; but that we see

he has been led by the glimmers of other luminaries, and we mark the effect which they have had upon his way;—leading him from the toilsome but honourable ascent to the temple of Fame, to wander amidst the enfeebling obscurities in the valley below. Mr. Coldwell may plead his humility, and we will admit the plea, after warning a gentleman of such popular talent of its deception; but we contend that the humblest mind, and the greatest desire for simplicity, are only best directed by the severest cultivation. Mr. Coldwell's sermon will exemplify this opinion; for with affected simplicity, we know not when we have seen a more pretending composition.

In an advertisement it is said, "the writer, in composing and preaching the following discourse, was actuated by a desire of improving to the spiritual advantage of his congregation the melancholy event on which it is founded:" and this idea of *improving* the event is twice repeated in the Sermon. Now it is well known that this is not the kind of collocation of words used by Hooker or Taylor, but that it is common and current at the conventicle. Not that we should object to use a phrase because it is used by the ignorant, but we would avoid a set form of words which gives offence or which tends to assimilate the service of the Church to that of the Chapel; and more especially, if, as in the present instance, the obnoxious word be not used in its grammatical sense. To improve an event, is to advance the event itself from one degree of goodness to another; which is evidently not Mr. Coldwell's meaning. Indeed we fear it will be seen that he is in the habit of not exactly expressing his own ideas.

The sermon is from 1 Cor. iii. 2. "Other foundation can no man lay than that is laid, which is Jesus Christ." And although the text seems inappropriate to the occasion at first sight, yet it is most apt in this case, as the gentleman whose memory the sermon was "composed and preached," "to rescue from oblivion," (p. 9.) exulted a little before his death that he was on the right foundation. A circumstance which should have been mentioned in the exordium.

Mr. Coldwell thus commences :

"It was the declaration of a great and good man, on his death bed; 'I have lived to see that this world is made up of perturbations.' Every thing in it is liable to perpetual changes and vicissitudes, even though we should enjoy an uninterrupted course of earthly felicity, yet in the midst of life we are in death, and may be summoned, at any moment, to bid an everlasting adieu to all its hopes and enjoyments. We sometimes see even good men snatched away in the vigour of

life—and in the midst of their usefulness; and under the seeming severity of the stroke,—forgetful perhaps of the hand that smites us,—we are tempted to ask ‘where is the Lord God of Elijah?’”

In pointing out the character of this passage we are really afraid of being charged with hypercriticism; but taking it as a sample of the whole composition, we must fearlessly say that it is far from being creditable to its author's talent. There are error, obscurity, affectation, and confusion of thought. Nor would we speak thus plainly, but for the purpose of shewing the author, whom we believe to be capable of better things, that something more is required of a clergyman in his situation besides the active and zealous exercise of popular talent. We could have no objection to the words of Hooker, if used as his language always should be,—either more strongly to express a leading idea, or to illustrate the writer's ideas: but here the words of that “judicious” man are used for common place, whilst Mr. Coldwell enlarges on them in his own native eloquence. He speaks of bidding an *everlasting adieu* to the hopes and enjoyments of earthly felicity which is to say God be with them; a sense which we think the reverend gentleman did not mean to express. We also may notice the confusion which arises from the want of a defined use of the pronouns. In the second period, we know not but that the personal *it*, refers to the “death bed:” and in the last period it seems that when *we* are snatched away in the vigour of life, we perhaps forget the hand that smites *us*; but we cannot divine why our survivors should exclaim “where is the Lord God of Elijah?”

The sermon is divided into two parts, “1st. The foundation on which the real Christian builds his present and eternal hope. 2d. The superstructure which he raises upon it.” A division more promising in spite of the wording of the first part than its filling up is satisfactory. We cannot understand the fondness which the author evinces for certain phraseology. What is the meaning of an “eternal hope,” as put in contrast with a “present hope.” A present religious hope is respecting eternity, and expresses all that the mind longs for, but cannot distinctly embody in its conceptions. The author also speaks of an “eternal all;” and these and other expressions of the same school, we fear are held in insidious use, and from the peculiar mark of distinction in this particular, of a class of people with whom many sincere and faithful Christians would wish to associate, but are unfortunately rendered unfit by the disadvantages of a more correct taste, and an ordinary portion of good, sound, solid, common sense.

Mr. Coldwell "dwells" upon the figure which occurs in his text, and explains the meaning and the manner of it. The figure is simple, but forcible. Christ is a rock, and the mind rests in delightful security upon him. Again he is a Stone, and the master builders lay It for a foundation. But not satisfied with the simple grandeur of this figure our author *improves* it. "It was laid," he writes, "in the deep recesses of the Almighty mind, and cemented by the blood of 'the Lamb slain from the foundation of the world.'" There is not in all the Scriptures a more fearful figure than that which arises from the metaphorical use of the word *blood*. Nor is there an expression which requires more care and delicacy in its application. The figure of sprinkling is full of meaning, full of transport. Many persons never hear a grosser application of the word without an involuntary shudder. With what feelings then will they read the metaphor of Mr. Coldwell, who likens the "precious blood" of our Redeemer to cement,—the grossness be his own,—to mortar!

"It is a *sure foundation*," the author writes, "as comprehending the mysterious person, the mediatorial office, righteousness, atonement, intercession, and grace of the Lord Jesus Christ. Its stability consists in his finished work as the prophet, priest, and king of his church and people." P. 11. In this short extract again we are led to notice the sad confusion of thought in which the words are placed. How can the surety of the foundation consist, with other things, in the mysterious person of our blessed Saviour. Which person does Mr. Coldwell mean? The personality of the λόγος, or the *ἡμῶν σαρκὸς ἀμαρτίας*, or the *σύμμορφος τῷ σώματι τῆς δόξης αὐτοῦ*? In what does "the mediatorial office" differ from "the atonement and intercession?" And how can the work of Christ be said to be finished as the priest and king of his church before the final victory over death, the last enemy, be achieved? Also, are not the people of Christ the church of Christ?

A subdivision of the first part speaks of "an *utter self renunciation*, founded on a *deep sense of depravity*." P. 13. And again we have to charge the reverend author with using words rather by their sound than by their sense. That we must utterly renounce ourselves is true; but not in all instances through a deep sense of depravity. Can such language be applicable to the congregation of St. Mary's, Stafford? Surely not. Even the modest well taught female must renounce herself, and feel her weakness, and lament the power of sin upon her heart; but can such a member of Mr. Coldwell's congregation be charged with the gross and offensive term—depra-

vity? And when the well meaning, and as the term is, the moral man, wishes to learn from his Rector the way of eternal life, can he be correctly told that he is deeply depraved? Such language offends him with a religion which seems to rest upon a charge, which he knows is not strictly grounded upon the fact of his life; whereas were the nature of original sin clearly explained, and the effect of it shown upon his heart and affections, he might be led to acknowledge and embrace the truth.

The second part opens with a quotation from Mr. Simson, who seems to think that "the *superstructure* will fall without a *foundation*." We should rather think that it never could have been built. This want of exact meaning so obvious in Mr. Coldwell's language, extends also to his logic. In the discourse there is a secondary intention of setting before the "immense multitude" (p. 21.) to whom it was preached "the *fruits* and *effects*" of that "hope for *time* and for *eternity* which the deceased so strongly held." Then we are told that these effects were in "his love of the word of God;"—in private and family worship; and "his constant attendance upon all the means of grace," P. 20, 21. And that the fruits appeared "in self-denying exertions in the cause of Christ." P. 22. And again, the auditory is called upon to "mark the effect of his having built on the right foundation, as it appeared in his death," P. 24; and are told that the closing scene was marked by "*holy serenity and peace; deep humility and unshaken faith*."

In these quotations, it will be seen, that the author does not rightly distinguish between the fruits and effects of religion; that in fact, he calls the effects, fruits; and its fruits, effects. Love, peace, and faith, which Mr. Coldwell calls effects, are fruits in the Apostle's language, Gal. v. 22; and contributing largely to benevolent institutions, which Mr. Coldwell calls a fruit, is an effect.

Mr. Coldwell appears to be affected with his subject as he proceeds, and addresses the "multitude" before him with excited feelings. "Suffer me," he says, "to address you, as a dying man speaking to a dying congregation;" an expression borrowed last, from three sermons by the Bishop of Lichfield, P. 39, but which, *now* really borders upon the opposite side of seriousness. Again, he asks "What Angel of light; or what Demon of darkness has told you that you shall even lie, on a death-bed?" P. 31, and bids them "place the finger of resignation on the lip of complaint." P. 33. But this task is too difficult for us. We cannot keep silence. We cannot in duty

suffer a composition of this kind to pass before us without marking our sense of its character. Of the author's sincerity we have the highest opinion; we believe him to be a preacher of warm feeling, zealous and pious; but we ask if the sermon which we have examined be worthy of a writer who quotes Hooker and Taylor;—if it be worthy of the Rector of St. Mary, Stafford;—if it be worthy a clergyman of the Church of England? All we desire to see in such a sermon, is sound doctrine stated with simplicity:—plain, simple, but earnest language, free from the affectation of fine writing, and free also from the affectation of sentimental sanctimony. There is a little offensive word by which the style and manner of the sermon before us is characterized, which we will not use, however we may lament that the Rector of Stafford should give to others an opportunity of doing so. But we must say, that that proportion of the congregation of St. Mary, which are capable of understanding a *good sermon*, have a right to expect, and it is both the duty and the interest of the Church to provide for them; sound doctrine, in plain, unaffected, but scholar-like discourses:—discourses which the preacher shall himself well understand; the arrangement of which shall be clear and lucid;—the discussion of the several parts logical;—the sentences displaying method;—the periods connected in their several members, and the language simple and idiomatic. Now all this may be done, and still leave Mr. Coldwell in the possession of that warmth of feeling, and earnestness of manner, which pleases another portion of his hearers. But if he perseveres in the rhapsodical style, making the whole interest of his preaching turn upon the morals of high seasoned confection, which are thrown around him more like a shower of comfits at a birthday, than like the seed which the sower scatters on the earth,—his preaching will continue to be exclusive, and he will sacrifice the interests of many to feed the excitement of a party. We dare venture to say that such sermons as this one are highly welcome to a certain class of people; but that they can neither inform the minds, nor impress the hearts of those who attend the church for the purpose of being taught the nature of the *foundation* of their religion, and how they are to be built upon it. We can easily imagine, and we are well aware of the truth, that whilst such discourses are applauded by a party, they fail to make any impression favourable either to religion or to the preacher, upon a number who are really desirous of knowing the way of life, and of walking therein. And for what honour or advantage are such sermons exclusive? As a composition, the one before us is faulty to a degree. His ar-

rangement is confused; its periods are disjointed, their members are unconnected, and inflated with sounding, but redundant words;—and the words themselves convey no distinct ideas, but rather distract the attention by their unnecessary occurrence: and the whole is ornamented with expressions and phrases, indicative of a party, but tasteless, puerile, and inaccurate. Nor is this a question of mere taste, or of the precision of thought, and elegance of language of Mr. Coldwell's sermons. It is a question of a far deeper interest,—whether the preaching of the Gospel ought to be used as a mere means of excitation upon the heated minds of a favoured few, to the disgust and exclusion of others; assimilating the church to the conventicle; or ought to be a right dividing of the word of truth—exhorting, instructing, explaining, and enforcing it;—searching into the nature of the heart and affections; and applying the remedy which Christ provided for their weakness and sinfulness;—shewing to men their real want of religion to enable them to become heirs of God; and building them up on their most holy faith. We decidedly pronounce that Mr. Coldwell's style of sermonizing is injurious to the character of the clergy, and the interest of the Church; and we hope both for his own credit, and for the sake of his parishioners, that he will study some of the authors whose names he has paraded, and compose his discourses in future in a correct workmanlike manner,—in such a way, that whilst they do not offend the critical judgment, they may instruct, please, and affect the man of plain, solid understanding. We feel assured that Mr. Coldwell has too much good sense to continue to barter his means of usefulness, for a dangerous and suspicious popularity.

Suspirium Sanctorum, or Holy Breathings; a Series of Prayers for every day in the month. By A LADY. 8vo. Pp. 260. London. Saunders and Otley. 1826.

THOUGH none can be more confident than ourselves, that for the purposes of private as well as of public devotion, our admirable Liturgy supplies us with every form that can be necessary to the devout Christian, and that the "holy breathings," which we find there, can never be exceeded, in chastity and purity of language, true devotion and correct principles, yet we should be loath to check the endeavours of private individuals, to embody their own "breathings," after the fashion of the book before us. The Liturgy is an admirable model to teach us how to pray, and what to ask, in all conditions of life, yet

there must always be a variety in the private feelings of individuals, that may conduce to the production of a set of offices, (if we may so call them) more suitable to the closet than the church. Especially when, as in this case, they are drawn up in the first person; family prayers are in fact, after all, public prayers; but the truly devout Christian cannot fail to desire frequently to address to the throne of God's grace, his own individual petitions, to commune with his Maker in absolute privacy; and though indeed in such cases, it might seem absurd to think of praying in the words of another, yet is it by no means so, when we consider, that besides a due supply of words, he may find thoughts *suggested* to him, which would not otherwise have occurred, and be reminded of blessings or of wants, of which his own memory might perhaps fail to admonish him. In short, though the wants and feelings of individuals, must vary in some degree, in most they will agree. We are all of one family, all the children of one parent, we have all our abode in the same place, all subject to the same wants, all dependent on the same Being for every thing we can wish for or desire. Though this book is without a name, professing only to be the work of *a Lady*, rumour tells us it is the work of lady Charlotte *Bury*, of the noble House of Argyle; and we must confess, her rank has led us to bestow rather particular attention on her book. Religion it is true is the same to all; and we well know that in a worldly point of view God is no respecter of persons, we know that the rich and the poor will one time or other be brought to meet together, for that the Lord is the maker of them all. Yet we like to see a sense of all these circumstances duly impressed on the minds of the higher orders amongst us. We well know under what painful pressures the poor and the destitute must often make their prayers to God, but it must be from wants of a different nature, that the higher orders are led to address the throne of grace. In the case of the lowly, distressed children of men, we must naturally expect some yearning after temporal objects to mingle itself with their devotion, but when their superiors retire to pray, we may well expect it to be from a deep, perhaps an exclusive sense, of their spiritual wants, and of the weaknesses and infirmities of their mortal nature, "He that humbleth *himself* shall be exalted." Christian humility may be the same in all, but it is certainly more difficult, and more ornamental, in the great than in the lowly-born. It bespeaks an understanding, not dazzled and bewildered by the accidental distinctions of human society; an understanding, which, while they are outwardly "rich and increased

with goods, and seem to have need of nothing," tells them that without holiness to the Lord, they are as "wretched, and miserable, and poor, and blind, and naked," as the most abject outcast upon the face of the earth. Besides, piety in the great, must be the greatest possible encouragement to those below them to cultivate the same holy disposition. If the high and mighty in the sight of men, are seen humbly to acknowledge their manifold weaknesses and infirmities and wants, before God, what can those below them think, but that in a religious point of view they are all equal, and have, notwithstanding all outward appearances of distinction, the same weaknesses, the same infirmities, and the same *wants*, and that all are equally expected to set their affections on things above, and not on things on the earth. There is also nothing more repulsive in modern prayers, or offices of devotion, than certain vulgarisms of language, so common among the enthusiastic and uneducated worshippers of the Almighty, as to be notorious to all sober-minded Christians. Every day we hear of hymns and prayers composed for particular occasions, that are quite revolting to persons of good taste, and chastened piety. The simplicity of language therefore observable in the prayers of this writer, has struck us forcibly, and must recommend them to our notice and regard. A few specimens will be sufficient to shew what we mean, and, (as we trust,) to recommend the publication as a very meritorious work. It is dedicated to the Lord Bishop of Carlisle, with some intimation of an occurrence in the life of the author, which we cannot explain.

"To whom can an attempt to render homage to our holy faith be more appropriately dedicated, than to one who is so eminently distinguished by his piety and learning, and to whom (under Providence) I am indebted for the preservation of my life at the peril of his own?"

The book begins with a selection of scriptural motives to prayer, and denunciation from the same source, against such neglect to pray. Then follow morning and evening prayers for every day in the month. We shall transcribe one of each, and from the very beginning, for selection is not necessary. The first two, indeed, apply as well to the first day of the year, as of the month, and may be regarded therefore as more comprehensive in their nature.

"MORNING PRAYER

"FOR THE FIRST DAY OF THE YEAR."

"MERCIFUL, ever blessed, and Almighty Lord God, I praise thee, worship thee, I laud and magnify thy holy name. Thou callest me

to the commencement of a new year ; and I bring to the footstool of thy throne the first offering of my waking senses, praising and thanking thee for the blessings vouchsafed unto me, and imploring their continuance.

“ I desire to recel to my mind my own unworthiness, and thy ineffable goodness, patience, mercy, and long-suffering ; with all my relapses into sin ; and all my forgetfulness of thee ; and I earnestly desire by the grace of the Holy Spirit to be strengthened for the future, and by the blood of my Lord and Saviour to be pardoned for the past.

“ I further implore thee, O God of all mercies, to confirm my good resolutions, that my footsteps slip not ; and to lend me thy divine aid, so that, with the new year, I may walk in newness of life ; for, without thine especial favour, I know that I can do no manner of good. In order to obtain this unspeakable blessing, grant, heavenly Father, that on all the ensuing days which thou mayest be pleased to allot me on earth, I may never be hindered, by my fault, or that of others, from coming to thee, morning and evening, to pour out my soul before thee in penitence, in petition, in reverence, and in love. For thou, O God, hast said, ‘ Repent ye that your sins may be blotted out.’ ‘ I am he that blotteth out thy transgressions.’ If thou seek him, he will be found of thee.

“ ‘ Who is God save the Lord ?’ and who is a Rock, save our God.’ ‘ A gracious God and merciful, slow to anger, and of great kindness.’

“ To all those dearest to me, absent and present, give, most gracious God, thy divine grace. Raise those that fall ; strengthen those that stand ; confirm the wavering ; awaken the supine ; and bring them all, O God, to one fold, under one Shepherd, through the mercies of our precious Saviour’s atonement.

“ If any of these are in sorrow, trouble, sickness, need, or any other adversity, in perils of waters, in perils by land, under their own roof, or by the way side, or on the devouring ocean, O God, do thou look down upon their several necessities, and be to them a very present help in trouble. Pardon my enemies, if I have any, O God ; and teach me from my heart to forgive them, as I hope to be forgiven : pour into my heart that spirit of gentleness which is from above. Thou, O God, hast said that I am not to forgive my fellow-creatures seven times, but until seventy-times seven. Thy words, O God, are, ‘ Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you ; that ye may be the children of your Father which is in heaven.’ Grant, most heavenly and almighty God, that I may be indeed one of thy children ; and send down thy Holy Spirit upon me, that I may live in charity with all men.

“ May I, in no one thing, O God, trust to my own strength ; ‘ For because that thou hast trusted in thy works, and in thy treasures (saith the Lord, to a proud nation), thou shalt also be taken ; but who trusteth in the Lord his God, mercy embraceth him on every side.’

“ Give me, heavenly Lord God, giver of all good gifts, perseverance

and success in my lawful undertakings ; may every future day allotted to me on earth, be so employed that I may redeem lost time, and when the last day and hour cometh, may I be found watching, strong in faith, relying upon the merits of my Lord and Saviour Jesus Christ, in whose blessed name I offer up this prayer, and to whom, with thee and the Holy Ghost, be all honour and glory. *Amen.*"

"EVENING PRAYER.

"FOR THE FIRST DAY OF THE YEAR.

"GRANT, O Lord God Jehovah, Father of all mercies, that as I kneel now before thee on this evening of another year, blessing thee for past mercies, and imploring their continuance, I may be so found every future evening of my life ; ' for we know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning.' And whenever he may come, O God of all grace, grant that I may be found watching. Vouchsafe to hear the petitions which, with this renewed epoch of life, I now offer up to thy mercy seat.

"May I follow after righteousness, godliness, faith, peace, and love ; and make all my temporal desires to be in subjection to those heavenly ones. May I pass henceforth every day, which is given to me on earth, in the progressive attainment of thy favour ; so shall all be well with me, whatever may betide.

"When sorrow, sickness, perplexity, wearisomeness, assail me, may I fly to my Bible for comfort and aid ; for therein are the words of eternal life. Happiness here, and everlasting happiness, are contained therein. God Almighty, grant that it may not be a sealed book to me ; but open thou the eyes of mine understanding ; and ' may I continue in the things which I have learned,' and have been assured of, knowing where I have learned them, and that from a child I have known the Holy Scriptures, which are able to make me wise unto salvation, through faith which is in Christ Jesus.

"May I remember and ever hold fast the blessed truth that all Scripture is given by inspiration of God, and is profitable for correction, and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Bless this house with religion, peace, and love. Take all its inhabitants under the shadow of thy wings ; keep them from all evil ; guard them through the night, and awaken them to a new day with more intense sentiments of love to thee, and a more steady desire to do thy will.

"Bless all those dearest to my soul, absent or present ; correct their evil propensities ; confirm their good ones ; lead them through this life, O God, so that they lose not that life which is eternal.

"Pardon my enemies, if I have any. Take from my heart all bitterness towards them ; and though I guard myself against their malice, may I never harden my heart towards them, but strive to imitate the blessed Jesus who pardoned all, even on the cross.

“ Thus in prayer to God, and in peace with all mankind, I lie down to take my rest; and may I, Almighty Father, through faith in the blood of the Lamb, so lie down in life's last sleep, calm and untroubled, and arise to be with thee for ever. Amen.”

The same spirit pervades the whole of these solemn addresses to the Almighty, bespeaking such a sense and feeling of the blessed hopes and prospects of pure Christianity, as do great credit to the heart and understanding of the noble author.

A Sermon preached at St. Martin's Church, Birmingham, on Sunday, October 9, 1825, in behalf of the General Institution of Deaf and Dumb Children at Edgbaston, near Birmingham, and published at the particular Request of the Committee of that Institution. By the Hon. and Right Rev. HENRY, LORD BISHOP OF LICHFIELD AND COVENTRY. 8vo. Pp. 24. 2s. London. Rivingtons.

IN this very interesting appeal in behalf of an excellent Institution, the Bishop, after passing from the consideration of our Lord's miraculous cures of bodily infirmities to that of the remedies which He has provided for our spiritual maladies, proceeds to consider first, The deplorable state of the deaf and dumb while unrelieved; secondly, The change wrought by the relief which the Institution affords; and he concludes with a practical application of the subject to the hearts and consciences of various classes in the congregation. We have only room for the following touching and affecting enumeration of the privations under which the uninstructed person labours, who is deaf and dumb from the birth.

“ He seems doomed almost wholly to hopeless ignorance. He can neither make enquiries, nor receive answers. Incapable of hearing, so as to imitate, he can never acquire language. The fetter of the ear chains the tongue. And to all the benefits of social intercourse he is little less a stranger. He sees at times vivacity and every sign of animated enjoyment in the countenance and gestures of those around him—but to him it is all unintelligible and uninteresting.

“ Life, with all its chequered varieties, is to him but an uniform, cheerless, dreary blank. He is never more solitary than when in company. The suggestions of friendly counsel, the soothing voice of the comforter, and the no less salutary admonitions of the reprover never reach his soul. He cannot give vent to the effusions of affection, or pour forth the tribute of gratitude.

“ The proclamation of sin forgiven, of a crucified Saviour, and a reconciled Father, ‘ that sound which has gone through all the earth,

even unto the end of the world,' passes him by. Amidst its pealing echoes, its awakening summons, its touching appeals, he stands insensible and unmoved. 'The sword of the Spirit, which is the word of God,' cannot pierce the barrier of his ear, or penetrate to his imprisoned soul. The customary channels at least, by which he would hear of his God, are cut off; and we usually find him without prayer, without God in the world." P. 10.

We hope that these extracts will not only exhibit an example of real excellence in composition; but also serve to give additional publicity to the merits of an Institution that benevolently and successfully (as far as human efforts can succeed) endeavours to remove the afflicting infirmities, which are here so feelingly depicted, and that is open to the whole kingdom, and therefore may confidently appeal to the whole kingdom for encouragement.

The Dangers by which the Established Church is menaced at the present time. A Sermon preached at the Archdeacon's Visitation, held at London, April 18, 1826, by W. M. HURLOCK, M.A. Rector of Helblington, in the County of Norfolk, and Lecturer of Dedham, Essex. 8vo. Pp. 25. 1s. 6d. London. Rivingtons. 1826.

THIS is a very excellent and impressive discourse. Having briefly noticed the duties of the Christian ministry, Mr. Hurlock proceeds to call the attention of his hearers to the dangers by which he conceives that the Established Church is more immediately threatened at the present time. These are *Infidelity, Socinianism, Enthusiasm*, and, what has been mis-called, *liberality of sentiment*. From his remarks on Enthusiasm we extract the following as a favourable specimen of the preacher's style.

"In the character of him who was our great exemplar, whose heart was ever warmed by the kindest feelings of our nature, we perceive nothing extravagant, nothing eccentric, much less enthusiastic. His demeanour was, on occasions the most trying, calm, composed, and dignified; amid scenes which ruffled the tempers, and agitated the minds of his disciples, he retained his self possession and restrained every act which savoured of intemperate zeal. All his discourses were addressed to the reason, rather than the passion of his hearers; and it was his aim to war souls to himself through the medium of a rational conviction. Far be it however from the minister of Christ to decide as visionary impulses, or wild conceits, these holy, though animated feelings, that joy and peace in believing which with most

exalted feeling that good men can enjoy upon earth,—an earnest and a pledge of heaven itself. Although we must no longer look for supernatural gifts, still does the great author of our being hold sweet communion with the hearts of men by his Holy Spirit; which may ever be distinguished from enthusiasm by its rise and operation on the mind. Its holy influences are not instantaneous, but progressive; bright but not dazzling,—shining still more and more unto the perfect day." P. 12.

A Sermon on the present times, addressed to the Manufacturing Poor of Rochdale, and preached in the Parish Church of that place, on Sunday, 30th April, and again on Sunday, 7th May, 1826. By the Rev. JAMES ASPINALL, M.A., Curate. Pp. 17. 1s. Rochdale. Ashworth.

It is not the least important of the duties of the Christian minister, to impart to the necessities of his hearers that spiritual instruction and consolation, which are so needful and so soothing in times of public distress. Mr. Aspinall has taken occasion, on such a conjuncture, to impress upon the minds of his auditors a great scriptural truth, and to give them that divine comfort and encouragement, which a pious and conscientious pastor will always be ready to communicate.

The example of our Lord under his unparalleled afflictions was an obvious topic on such an occasion, and the writer has expatiated on the subject with considerable feeling and effect. The sermon is plain, practical, and judicious; and indicates a degree of humane sympathy and benevolence worthy of the writer, and of the distressing emergency on which it was delivered.

A Sermon preached in the Cathedral Church at Winchester, on Tuesday, Feb. 28, 1826. (At the Lent Assizes.) Before the Hon. Sir James Burrough, Knt. and the Hon. Sir Stephen Gaselee, Knt. and published at their Desire. By JOHN RICH, M.A. of St. John's College, Cambridge. Pp. 20. 1s. 6d. London. Rivingtons.

NOTWITHSTANDING several instances of obscurity, this sermon bears many indications of being the production of a mind habituated to deep reflection, and to close and accurate reasoning.

Different occasions and different auditories call for different modes of address, and we think that among recent discourses on occasions of a similar nature few will be found superior to

that which we have now before us. The close connection between the several parts, which is one of the characteristics of this sermon, necessarily unfits any passage for being taken from its place without injury to its effect. Nevertheless we cannot forbear to extract the following :

" Loyalty and submission to civil government are not merely matters of temporal policy ; they are a part and parcel of that very religion which is our sole confidence of salvation. In that religion we are commanded to ' submit to every ordinance of man for the Lord's sake ; whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.' In obeying, therefore, the law human, we obey the law divine. It is not merely a question of protection to our person and property, but also of salvation to our souls. St. Paul has declared ' there is no power but of God : the powers that be are ordained of God.' And let us notice that the Apostle wrote this counsel to the Christians who were at Rome, under the yoke of Nero ; the heathen, and the tyrant. Does God then ordain all wicked rulers as well as good ? We answer, God ordains them not ' wicked,' but He ordains them rulers. For if without God ' no sparrow falleth to the ground,' so, assuredly, without God no ruler riseth to a throne."

A Sermon preached at the Abbey Church, Malmsbury, April 5, 1836, before the Chippenham and Malmsbury District Committee of the Society for Promoting Christian Knowledge. By the REV. GEORGE BISSETT, A.M., Rector of Dantsey, Vicar of Malmsbury, and late Senior Colonial Chaplain in the Island of Ceylon. 8vo. Pp. 29 1s. 6d. Rivingtons.

THIS is a warm and zealous appeal, and is delivered by one who had ample opportunities of witnessing the extensive and beneficent efforts which the Society for Promoting Christian Knowledge is incessantly making for the advancement of Christianity in our possessions in the East. He has given a very interesting account of the exertions of the late lamented Bishop of Calcutta, (Dr. Middleton) for the further diffusion of the Christian religion in the island of Ceylon.

" This visit to Ceylon, the Bishop declared, was one of the most gratifying circumstances of his life. He found it an island highly gifted by Providence, and wholly possessed by the British Crown, rapidly advancing to civilization and Christianity under the fostering care of a Governor, who appeared to have no other wish or principle of action but the temporal and eternal interests of the people com-

mitted to his rule. Here persons talked of diffusing knowledge and religion with as little reserve as they do in England. Schools were established, churches were built, books were disseminated, and converts made, and all without a syllable being uttered about alarming the natives. Two or three such Governors in succession would Christianize a great part of the island. The people seemed to be of a different character from those on the continent, in having more confidence and cheerfulness, arising probably from a better acquaintance with Europeans. The Bishop particularly observed upon the road that the people at their doors, instead of gazing upon the party with a vacant stare, mixed with apprehension, welcomed them with smiles, and seemed to recognise the Governor as a friend."

We have cited the above expressions, (which though given by the Bishop's biographer in the third person, are the prelate's own) because they are a remarkable contradiction of some representations which have recently appeared in the public prints respecting the state of Christianity in the extensive island of Ceylon.

A Sermon preached in St. Michael's Church, Lewes, at the Visitation of the Archdeacon of Lewes, June 13, 1826. By T. B. POWELL, M.A. Rector of Newick, and late Fellow of Oriel College. Pp. 21. 1s. Lewes. Baxter.

In this sermon we are presented with a concise and satisfactory view of the evidence from Scripture, and antiquity, of the distinction of the three orders in the Christian Church. The writer has concluded his judicious and pious discourse with some just observations on the solemn duties which devolve on the Christian ministry, on a proper discharge of which the spiritual interests of mankind so obviously depend. We are induced to extract the following passage on the necessity and advantages of the episcopal office.

"In our endeavours to feed the flock which is multiplying round us, a due regard to the episcopal constitution of our church will best ensure that all be done with decency and order; that we act, or rather co-operate as members of the same body.

"In any undertaking to extend the benefits of religion to the less enlightened subjects of this empire, the episcopal constitution of our church is the best security that the religion of Jesus Christ shall be proposed in its original light, and be received as a religion of order and soberness, and become a permanent means of moral and intellectual improvement.

"On any occasion for applying to the needs of the time, which

must ever fluctuate, these spiritual benefits, which are the same 'yesterday, to-day, and for ever,' the order of the Christian Church duly consulted will lead to fervent and adequate exertion, while it represses inconsiderate zeal, and an imprudent fondness for speculation and novelty." P. 19.

A Sermon preached at the Consecration of Trinity Chapel, Brighton, on Friday, April 21, 1826. By the Rev. ROBERT ANDERSON, Perpetual Curate of Trinity Chapel. Pp. 20. 1s. 6d. London. Rivingtons.

THIS sermon abounds in quotations from the Scriptures, from the liturgy, and from two or three writers of our church to whom Mr. Anderson acknowledges his obligations. The discourse is pious and appropriate, but it has no pretensions either to elegance in the composition, or to judgment in the manner in which the materials are arranged.

Rulers a Terror to evil Works. A Sermon preached in the Cathedral Church of Carlisle, at the Assizes for the County of Cumberland, on Sunday the 6th of August, 1826. By the Rev. ANDREW HUDLESTON, M.A. 2nd Edition. 4to. Pp. 24. Whitehaven. Robinson. 1826.

THIS is a very elaborate production. It contains a great deal of useful information collected with diligence, and arranged with judgment. But even when we have made, as we are certainly bound to do, all due allowances for the occasion on which this sermon was delivered, we cannot help thinking that it contains too many observations on human legislation and civil polity, and too few on those scriptural topics which must be present to the mind of every Christian minister on such an occasion. The whole discourse has much more of the character of a lecture on the laws and constitution of England, than of a sermon delivered by a divine of the Established Church; and instead of finding the science of legislation waiting upon theology as her mistress, we are constantly presented with instances of the latter being called upon to act as a handmaid to the former. While, however, we are reluctantly compelled to withhold our unqualified approbation from the plan of the discourse, we must, in justice to Mr. Hudleston, repeat, that the sermon

bears unquestionable testimony to his extensive information, which he has been enabled advantageously to display, by the aid of a style at once eloquent, animated, and perspicuous.

A Sermon preached at St. Andrew's Church, George-Town, Demerara, on Sunday the 18th of December, 1825, for the Benefit of the Free-School for Girls. By the REV. STEPHEN ISAACSON, A.B. of Christ College, Cambridge. Author of a translation of Bishop Jewell's Apology for the Church of England. 4to. 2s.

WE are sorry to meet in the first passage of this sermon a sentence which we cannot help denouncing as extremely reprehensible. The passage is as follows:—

“ And if, as adds the prophet Daniel, this almsgiving and shewing mercy to the poor could be a lengthening of his (Nebuchadnezzar's) tranquillity, and redeem his soul from the punishment due to his flagrant crimes, his idolatry, his contempt of his Creator, and general profligacy, ought we not, my brethren, to endeavour to heal our spiritual diseases by the application of this salutary medicine, and, in the language of the wise man, ‘ by mercy and truth to purge our iniquity.’ ”

Endeavour to heal our spiritual diseases by the application of this salutary medicine! Endeavour to purge our iniquities by almsgiving and shewing mercy to the poor! What is this but a declaration of the merit of works? We are persuaded that Mr. Isaacson was not aware of this heterodox interpretation, which, however, his words obviously bear. He has told us in his preface, that he has aimed on this occasion at departing from the beaten track; but we have too good an opinion of his judgment to suppose that the great doctrine of the Atonement, and of salvation by faith in that Atonement, is one of those beaten paths, which he thinks it expedient to avoid. Whenever a Christian minister can appeal to that “ faith which worketh by love,” he will never desire nor descend to address a weaker or less worthy principle.

We quote the following passage because it is a fair specimen of the writer's style:

“ If, notwithstanding these arguments, there are still any who arrogate to themselves the name of Christians, whilst they steel their hearts against the dictates of humanity, and the obligations of the Gospel; any who wilfully resist the emotions both of nature and grace, who obstinately refuse, out of their superfluities, to supply the craving wants of their brethren; who can see a poor abandoned child ready to

starve for want of the necessities of life, or in danger of perishing everlastingly for want of saving knowledge, and reach not forth a helping hand to rescue him; the widow of Zarephath 'shall rise up in judgment' against such a one, for she took compassion on the prophet Elijah, and administered to his wants in the hour of distress; the daughter of Pharaoh shall rise up in judgment on such an inhuman Christian, for she had compassion on the child Moses, though a stranger, and of a persecuted race, 'and behold a greater than Moses is here;' for, according to our Saviour's construction, what 'is done, or not done, unto the least of these his brethren is either done or not done unto him.' P. 13.

Plain Directions for Reading to the Sick. By the REV. JOSEPH HORDERN, M.A. Vicar of Rortherne, Cheshire. London. Rivingtons.

MANY of our clerical readers, particularly of the younger and less experienced class, have no doubt often felt themselves at a loss, when attending their sick parishioners, for arguments and illustrations drawn from the Scriptures precisely applicable to every case in point. To remedy this inconvenience is the object of this little unpretending but very useful tract, which we cordially recommend to those for whose service it is published, convinced that in giving it publicity none will accuse either its author or ourselves of a work of supererogation. It is, in fact, an attempt to provide a manual for parochial use, comprised in the most portable and condensed form, in which the most striking and applicable passages of Scripture are noticed and enforced by appropriate reflections, for the most part drawn from Adams, Barrow, Baxter, Bowdler, Dehon, Jebb, Thomas à Kempis, Scott, Sherlock, Stackhouse, Stillingfleet, Jeremy Taylor, and Tillotson. The work commences with the Office for the Visitation of the Sick in common use, to which is annexed, a few Prayers from Dodwell, and other approved authors. The remaining pages are occupied with the reflections and quotations alluded to, classed under the following heads:

"Of the Acceptation of Prayer.—On Resignation to the Will of God.—On Support under Sufferings.—On Repentance.—On Forgiveness.—For one that has been long ill.—Christ the Sinner's Refuge.—For one that is in Bodily Pain.—For one that is Low Spirited.—Christ both able and willing to save Sinners.—Christ died to make Atonement for the Sins of the whole World.—On the Assistance of the Holy Spirit.—On Death.—Different Conclusions of the Good and Bad.—On the Mercy of God."

We select, as a specimen, that upon the Atonement, as affording at the same time a proof of the author's correct view of this very important article in a Christian's creed.

" Christ died to make atonement for the sins of the whole world.—The Third Collect for Good-Friday.—Read Psalms xxii. lxix. lxxxviii.—Genesis xxii. to verse 30.—Isaiah l. from verse 6.—St. Luke xxiii. to verse 50.—St. Matthew i. from verse 18 ;—and xvi. from verse 21.—Acts iii. A few insulated texts are then introduced prefatory to the remarks to the sick person—that Adam, having sinned against God, became liable to punishment, and forfeited the favour and protection of his Maker ; God, however, sent his Son Jesus Christ into the world to make atonement for his sin. That all mankind inherit from Adam a depraved nature, which leads them into sin, but that the sacrifice made by Christ cleanseth them from all sin, both original and actual, and that all the CLAIM we have to eternal life, is purchased for us by the death of our Redeemer, who took away the punishment we had deserved, and made a full, perfect, and sufficient sacrifice for the sins of the WHOLE world. That EVERY man hath an interest in the merits of Christ, and that as EVERY infant that comes into the world ' brings along with it the guilt of Adam's sin, so it brings along with it likewise the benefits of Christ's meritorious death, which God hath set forth as a standing propitiation for the sins of the WHOLE world; that the covenant of grace commenced immediately after the covenant of works was broken, and has included ALL mankind ever since, that the blood of Christ shields his children from the wrath of God, and that the imputation of Adam's guilt and obnoxiousness to punishment is effectually taken away by the meritorious oblation of that Lamb of God, which was slain from the foundation of the world.'—*Stackhouse*.

In a future edition we strongly recommend the addition of the Communion Service, without which, as a Manual for the Visitation of the Sick, the present work is in some degree incomplete.

LAW PROCEEDINGS

RELATIVE TO THE CHURCH.

RENNELL v. BISHOP OF LINCOLN.

Continued from page 226.

Justice Burrough.—It frequently happens that different persons come to different conclusions from the same premises; this is the case with me in drawing a different conclusion from that of my Brother *Gazlee*. I am of opinion that judgment must be given for the Defendants, *Thomas Henry Mirehouse* and *William Squire Mirehouse*.

I ground myself on the allegations in the declaration, that the *late prebendary*, in his life-time and at his death, was seised of the prebend or canonry founded in the cathedral church of *Sarum*, with its appurtenances, to which the advowson of the rectory in question is annexed, in his demesne, as of fee and right, *in right of the said prebend or canonry*. These are the premises on which I ground my opinion.

These allegations stand admitted on the record. This naturally leads to an investigation of the character, in law, of the prebendary or canon; of the nature of his prebend, or in other words, of his right as prebendary or canon; and of what must be taken to be meant by the seisin in his demesne as of fee, in right of his prebend or canonry.

By our known law a prebendary or canon is an ecclesiastical sole corporation: as such, he can have no heir, he can have no personal representative: as such his prebendal rights or property cannot go, either to his natural heir or his personal representative. Where must those things go? to his successor. In their corporate capacities, in estimation of law, the predecessor and successor, being one, it is a continuance of the same corporate body. This is more visible in an aggregate corporation: when one of the body dies the body corporate remains. A prebendary or canon is a corporator, in two respects: in one respect, as member of the corporation of dean and canons. He is one of the chapter, having *idem in ecclesia et vocem in capitulo*: he is a corporator sole, as prebendary. In every relation in which he stands to the church he is a corporator.

That I might thoroughly understand the question we have to de-

cide, I have looked into the origin of the rights of this particular prebend or canonry. Before the removal of the church of *Salisbury* to the place where it now stands, *Osmond*, Bishop of *Salisbury*, nephew of *William* the Conqueror, by his charter, granted to the church of *Salisbury*, for ever (amongst other things) the church of *Grantham*, with the tithes and other things there adjoining.

Whilst in this state, the church of *Salisbury*, and that church only, could have the duties of the church of *Grantham* under its care. A copy of this charter is to be found in the evidence book at the church of *Salisbury*, in the registry of that church, and in 3 *Dugdale Mon. Angl.* 371.

It must have been the intention of the founder that this property should be in the disposition of the church only.

In process of time the property so given by *Osmond* was appropriated in different ways. New prebends were founded in the church, and this and other property apportioned to them and other members of the church. Whether to the bishop, to the dean, to the dean and chapter, or to the prebendaries or canons, is wholly immaterial; they were all corporations of different descriptions, and could only take and hold in their corporate capacities. These corporate capacities excluded the idea of any of the rights going otherwise than in succession.

Therefore I presume it is, that we find no instance of an heir or personal representative of a sole corporation presenting or claiming to present to any church, to which the right of presentation had vested in the corporate character.

If one adverts to a lay advowson in fee, appendant or in gros, a manifest distinction is to be perceived; the party claiming a right to present would allege a seisin in demesne as of fee, or in gross as of fee and right.

What is the legal explanation of the word fee in such cases? It is to him and his heirs. The property is in him in his natural character; the party seised of it may dispose of it as he pleases: if he dies without doing so it goes to his heir. If a vacancy happens in the ancestor's time, and he dies without disposing of it, it is wholly immaterial, in my mode of considering the question, whether it belongs to the heir, or to the executor or administrator to present.

There is no qualification of the seisin in such case.

But the prebendary of the prebend of *Grantham* (as appears in the declaration) is seised in his demesne as of fee, in right of his prebend or canonry. It is said, "in his demesne as of fee." By this it cannot be intended to mean a seisin to him and his heirs; the heir can in no case have it; it must mean to him and his successors.

There being so plain a distinction between the case of an ordinary lay patron seised of a lay advowson, and a prebendary seised in his corporate capacity in right of his prebend, it appears that no case of a lay patronage applies to the subject in question; such a case can only apply by way of analogy; on examination it is clear the analogy does not hold, and, therefore, it has no application to this subject.

By looking to the fountain head, to the original grant to the church of *Sarum*, and then tracing the creation of the prebendary with the prebend appropriated, and the annexation of the advowson to the prebend, I feel myself obliged to say that the right to present in the present instance has not been disunited from the prebend.

The only case that bears materially on the subject, is *Repington v. The Governors of the Free School of Tamworth*, 2 Wils. 150. I have a copy of the declaration in my possession. It is there stated, that *Sebright Repington*, Esq., was seised of the advowson and donation of the vicarage of *Tamworth* as of fee and right. The title to the advowson is then derived to *E. Repington* as tenant in tail male. It is then stated that a vacancy happened, that *E. Repington* died without having given it, and his executor claimed to give it. There were pleas and a verdict for the Plaintiff. This Court arrested the judgment, saying, that the right belonged to the heir, and not to the Plaintiff, the executor.

The Court said, the executor would have had a title, if it had been a presentative benefice. The declaration is, I admit, a confirmation of the law as it is said to exist, and as it respects lay property. But it is also a confirmation of what I hold to be the law in the present case. You must look back to the origin of the present right, and see what it is. If the founder has placed it in a state to be enjoyed only in one particular form, that must be adhered to. In the present case, I think the right is annexed to the prebend, and one who is not clothed with the character of prebendary cannot exercise it. The Plaintiff claims as the executrix of a natural person. She does not connect herself with the prebendary in his corporate capacity to the exclusion of the successor, and, therefore, there must be judgment for the Defendants.

Justice Park.—I am of the same opinion (as I indeed always have been since I heard the argument) with my brother *Barrough*, that judgment must be for the Defendants.

In this case, as my brother *Gaselee* has said, it is not absolutely necessary to decide who has the right of presentation to the living in question, though upon that I have a clear opinion, as will appear by the result. The point is, has the Plaintiff established her claim, as administratrix to the late prebendary of *South Grantham*, in the cathedral church of *Sarum*? I am of opinion she has not.

One thing has been much pressed at the bar, which I think wholly unnecessary, because upon that we are, as I at present believe, all agreed; namely, that in the case of *lay* patronage, in the events which have happened, the executor or administratrix would have been entitled to this presentation, and not the heir; because in *lay* patronage the church having become vacant in the life-time of the last possessor, the presentation became a chattel, went to the executor as personal property; and did not any longer remain with the advowson as a part of the possessions of the heir of the person seised of the advowson;

and in that case it is a mere question between the representatives of the same patron.

But in my view of this case, that leaves the point still open, and which, as far as my research and reading go, has never yet in specie been decided in the law of *England*.

The real question is, whether lay and spiritual patronage are not to be considered as standing upon a very different footing? And if I should have formed a wrong opinion upon this subject, the silence of our books (and even the diligence excited at the bar having furnished us with no case bearing upon the point) will form no small excuse for those who think the claim of the Plaintiff to be ill-founded. That the fact has existed many hundred of times no man can doubt; and that ecclesiastics, and those who have had to act upon it, must have thought it clear one way or the other cannot be questioned, and, therefore, we find no decision upon it.

How *they* have thought I do not enquire, for we must act for ourselves; though I am induced to say, that till this claim was set up, no one ever imagined that those rights which a man held *merely jure ecclesiæ* could be exercised by others after he was departed, otherwise one cannot but think such a claim would have been ascertained by some decision in the course of five or six hundred years, the circumstance having necessarily so often happened.

Throughout the whole law of *England* a distinction prevails between the lay and spiritual character: even the cases and statutes just alluded to on the Bench so luminously, by my brother *Gaselee*, prove the distinction.

Personal rights belong to one of these characters, which do not belong to the other.

The transmission of their property stands under different considerations. A person seised of a freehold right is said to be seised in his demesne as of fee: a clergyman, as in this declaration, is said to be seised in his demesne as of fee, *in right of his said prebend or canonry*. It is very true that many of the evils and absurdities which I contemplate by giving effect to the Plaintiff's claim, will also arise in lay patronage; because I must admit that by giving the presentation to the administratrix of a lay patron it may fall to a very inferior person to present, where the administrator may be such; that arises out of the unfortunate situation of lay patronage; but which I cannot ought not to be carried one single point further.

What was the origin of lay patronage? It arose in the infancy of society: it arose from this, that though the nomination of fit persons to officiate throughout the diocese was originally in the bishop, yet when lords of manors of old were willing to build churches, and to endow them with glebes and manses for the accommodation of fixed and resident ministers, the bishops, on their part, for the encouragement of such pious undertakings, were content that those lords should have the nomination to churches so built and endowed by them, reserving to themselves still the right of judging of the fitness of the

persons so nominated; and thus arose that constitution of the church, "*Si quis ecclesiam cum assensu diocessani construxit ex eo jus patronatus acquiritur*;" and hence followed all the consequences of a mere lay possession. Chattels, where chattels, going to the executor; the rights of the heir, to the heir, where by the common law those rights would prevail. But still do those rules apply to the spiritual patron, and can his rights and properties be dealt with as if he were a private person? Of this there is no doubt, that in our law,—and I hope they ever will,—lay and spiritual patronage stand upon a very different footing.

The doctrine of the book which has been so often referred to at the bar, I fully adopt, as making a clear distinction between lay and spiritual property. In *Gibson's Codex*, p. 757, it is decisively marked: for he says, "The right or property which the patron has in an advowson will not warrant a plea (as it is in *temporal* property, and of course Gibson is speaking of spiritual property,) that he is seised in *dominio suo ut de feodo*, but only *ut de feodo*." The reason of which is given by Lord Coke (in 1st *Institute*, 17. a), because an inheritance which savoureth not *de dono* cannot serve either for the sustentation of himself or his household; nor can any thing be received of the same for defraying of charges. And in the case of *John London* and the church of *Southwell*, where the words of the lease were, *commodities, emoluments, profits, and advantages* to the prebend belonging, it was adjudged that the advowson did not pass by the said words. Why? because all of them implied things *gainful*, which, as was added, is *contrary to the nature of an advowson, regularly*. *Hob. 304.*

Why is all this? It is because, as I say, an advowson in the hands of a churchman is not a matter of *profit*, but of naked trust merely, and the churchman who has an advowson appendant to an ecclesiastical dignity, has it as a mere matter of trust in *jure ecclesiæ*, which he can only exercise for the benefit and advantage of the church of which he is a member, and of which only, as a member of the church, could he have a right to dispose. Only as a member of the church of *Salisbury* had Mr. *Rennell* any right; and the moment he expired, all his rights as a member of that church ceased.

Am I right in stating it to be a matter of *trust* only? for upon that much of the argument has turned. Hear bishop *Gibson* again on this subject, in the same pages, 757 and 758.

"Guardian in *Souage* shall not present to an advowson. Why? because he can take nothing for it, and, by consequence, he cannot account for it, and by the law he can meddle with nothing he cannot account for. Which said doctrine, and the plain tendency thereof, are exactly agreeable, not only to the nature of advowsons, which are merely a *trust*, vested in the hands of the patrons, by consent of the bishop, for the good of the church and of religion, but also to the express letter of the canon law, the rule of which is, *jus patronatus cum sit spirituali annexum vendi vel emi non potest*. But the notion and practice of making merchandize of advowsons, and next avoidances,

is not so easily reconciled, either to the laws of the church, or to the ancient laws of the land, or to the nature of advowsons, considered (as they certainly ought in reason and good conscience to be considered) in the nature of *mere trusts* for the benefit of men's souls. Nor does it follow either from the patrons being now vested with that right by the common law, or from its being annexed to a *temporal inheritance*, or ought (legally speaking) to be considered otherwise, than as a *spiritual trust*, since it is certain that the foundation of the right was the consent of the bishop."

Am I not right then in contending that there is a great difference between lay and spiritual patronage, and that however the exercise of the right in the former case may have so grown up, that it is now difficult, perhaps impossible, to shake it, in the latter it has ever been considered as a *mere trust* to be exercised by the patron for the benefit of the church, for the due discharge of the duties of which he alone is to look, which he only can consider in *his life time*, and upon which his executors or administrators may be absolutely unable to form a judgment? It may appear an unfit argument, but I think it a deep one, and of vital importance to the interests of that church which every good man must love and revere,—suppose a prebendary died insolvent, as well as intestate, and that all his next of kin renounced administration, and that his butcher, or baker, or other inferior tradesman, had taken out administration: was this person to present? and yet the consequence must follow. I have admitted that in case of *lay* patronage the same consequence would follow; but I lament it; and I am quite sure, that unless I am compelled by decisive legal authority, I ought not, sitting as a judge, to carry such lamentable consequences one point further; at least, not to introduce them into the church. That the next presentation (in the event that has happened) could not be assets (in the common and legal acceptance of that word) is quite clear, and, therefore, I cannot conceive that it ought to go to the executor or administrator of the deceased prebendary. It may be a chattel, but in the hands of an ecclesiastic it is a chattel of mere trust.

The total silence of our books during the whole period of our ascertained law of *England*, when the thing must have existed in *fact*, many hundreds of times, is, as I hear said to me, a strong proof that no such idea was ever entertained till now upon this question; and I verily believe that no man now living in the church of *England*, and interested in such questions, ever heard before of such a claim.

The Court has been much pressed by the Statute of 28 Hen. 8. ch. 21. But that statute, upon a full consideration of it, I think has no bearing upon the present question. It appears, at that time, that the heads of the church, following the example of the pope, who, till the Reformation, had exercised a most tyrannical sway over all churches under his dominion, had been desirous of keeping in their hands the temporalities of the church, which belonged to them in their corporate character, whether aggregate or sole, to an unreasonable time for their private benefit; the statute deprived them of that

right, and gave the benefits to the incoming possessor from the death of the last incumbent, and to the executors of such successor, if he should die, before he realized those interests : and, therefore, though I was at first taken with that argument as bearing upon the question now at the bar, when it comes to be sifted, it does not appear to me to bear upon the point in the present case. Bishops grants and several entries have been stated, and cases were quoted in reply from *Cro. Eliz.* upon which I would observe that when they were decided, the church had hardly got into a state of regularity, so soon after the time of the Reformation ; and we all know, both from history and law, that till that time the scandalous use made by the popish clergy of their revenues, and the rapacious and grasping manner in which they invaded the rights of the church, was matter of universal complaint. Even in this very reign of Queen *Elizabeth*, and at a later period in it, we find the legislature declaring, that although " by the intent of founders of colleges, churches, collegiate churches, cathedrals, &c. elections, presentations, nominations, &c., should be made of the *fittest and most meet persons* freely, without any reward, gift, or thing given or taken for the same ; yet, notwithstanding, it is seen and found by experience, that the said presentations be many times wrought and brought to pass with money, &c., and whereby the fittest persons to be elected, wanting money or friends, are seldom, or not at all preferred."

The legislature of the country, therefore, has sanctioned me in the reprobation I have used as to the shameful venality of the churchmen of that day.

It does not appear from any of the cases in *Cro. Eliz.*, that the bishops took any profits for their grants in these cases. If they did, it was a most disgraceful abuse of their sacred trust ; and I do not believe that such cases would be supported if brought into discussion at the present day. But there will be no opportunity for that discussion : for I verily believe, there is not a bishop of the church of *England*, who would not think himself insulted by such a proposition.

The Court has been much pressed also by the options of the archbishops ; to which I answer, that they also are anomalies in the law. They were originally, as far as we can trace them, an usurpation in favour of the legatine power, annexed by the Pope to the archbishopric of *Canterbury*, over those who were appointed bishops under him ; and that claim, which as *Blackstone* says, was originally an encroachment like most others of the papal see, has been continued to the archbishops in their respective provinces, even after the power of the popes had ceased in this country. But all these anomalies I desire to use in support of my argument, to shew that the rights of *lay* and *ecclesiastical* persons stand upon a totally different foundation ; and that the common law of the country as attaching upon property of this description in the hands of a *lay* person, does not attach upon a person who merely holds *Jure Ecclesiæ*.

The ground of my opinion is, that this, in the case of a *spiritual*

patron, is a mere personal trust, to be exercised by him in his spiritual character, which he cannot, consistently with his high duty, either devolve upon another during his life, or leave behind him to be exercised by his heir, executor, or administrator after his death. He holds it *jure Ecclesie*, and in that right only: if he had it not in right of his church, he could not have it at all: and as soon as he dies, all his rights, powers, and privileges, as to the church, absolutely cease, as if he had never existed. This is not a new notion, for Dr. Burn, who is now no more, and may be now considered perhaps as an authority, as much as Bishop Gibson, and was a very considerable man, shews clearly what was the common understanding of men, and particularly ecclesiastics.

Dr. Burn is drawing a distinction between what is to be done with the possessions of a prebendary *after his death*, which he had in common with the rest of the chapter, and what he had in his separate capacity as a sole corporation of himself. (*Burn's Ecclesiastical Law*, vol. ii. p. 92. 7th edition, title *Deans and Chapters* :) "The issues of those possessions, which he hath in common with the rest of the chapter, shall after his death be divided amongst the surviving members of the chapter, but the profits of those possessions which he hath in his separate capacity as a sole corporation of himself shall be and inure to his successor."

Therefore, if a member of a chapter, as an aggregate corporation, should die after a living had become vacant, as well it might be contended that his executor or administrator might have a voice in the chapter how it was to be filled up, as that such executor or administrator might have it to himself exclusively, where a living belonged to him as a sole corporator merely; although Dr. Burn, as I think, more justly, says in the one case, it would go to the surviving members of the chapter; in the other, it would be, and inure to the successor. When Gibson says, that advowsons may be granted by deed or will, either for the inheritance, or for the rights of one or more turns, or for as many as shall happen within a time limited, he is speaking of lay patronage only.

It will have been observed, that hitherto I have treated this question upon principle only, upon the distinction uniformly observed in the laws, and by the constitution of *England*, between the lay and clerical character. They have (and formerly had much larger) exemptions on the one hand; they have disabilities on the other. This distinction between laymen and the clergy pervades every page of our constitutional history. But I have said, that there is no case in specie to be found applicable to that now in discussion. Those, however, who are at all well versed in the Ecclesiastical history of our venerable church will immediately recognise the justice of those principles which I have been endeavouring to establish.

It is well known, that in the early periods of the church in this country, the *parochia* or parish was the episcopal district. The bishop and his clergy living together at the cathedral church, and all the

tithes and oblations of the faithful were brought into a common fund, for the support of the bishop, and his college of presbyters and deacons; for the repair and ornament of the church: and for other works of piety and charity.

While this state of things continued, in the infancy of society, the stated forms of religion were performed only in these single choirs to which the people of each whole diocese or *parochia* resorted, especially at the more solemn seasons of devotion. But to supply the inconvenience of distant and difficult access, the bishop was wont to send forth some of his presbyters into the remotest parts as a kind of *missionaries*, to be preachers and dispensers of the word and sacraments: and these missionaries returned from their circuits to their homes, that is, to the episcopal college, to give the bishop a due account of their labours and success. But as the wants of society for spiritual instruction increased, and when the members of the episcopal college, or the deans and chapters found it inconvenient themselves to go forth as above-mentioned, certain churches were allotted, some by lay patrons (where they had the patronage given them as a compensation for having built and endowed churches, which, as I before mentioned, was the foundation of lay patronage), some by the bishops, to the prebendal body at large, some to one particular member of the body; or the individual member sent out priests to do the duty, paying them certain sums for doing so, and retaining the remainder to himself, or allowing them to receive the profits, reserving a certain rent to themselves; as may be seen by those who will take the trouble to look into old church records; and thus these churches became *prebendal*, and the supply of the duty was left to the aggregate corporation, if the perpetual advowson was in the whole community of the dean and chapter, or to that sole corporation, or single canon or prebendary who was to have his prebend or exhibition from it.

In process of time these representative curates, who were to account for their profits, and only to receive a small pecuniary stipend for their services, were so ill paid, that the bishops obliged the members of his churches, who had such advowsons, to retain fit and able *capellans*, *vicars*, or *curates* (for these titles all meant the same office), with a competent salary; and this plan failing in its effect, the bishop again interfered, and obliged the clergy (that is the chapters, or the single canon or prebendary, in whom the perpetual advowsons in right of the chapter, or in right of his prebend of which he was seised *jure ecclesie*, was vested,) to make the presentation to perpetual vicars to be endowed and instituted, who should have no other dependance upon their spiritual patron than rectors had upon their lay patrons, with a competent maintenance to be taxed and assigned by the bishop; and this matter became the subject of legislative consideration by the 4 H. 4. c. 12.

In giving this historical detail, I have not thought it necessary to refer to authorities, but what I have said will be found, as the early

history of our church, in various books well worthy the attention of the curious, such as *Spelman de non teneandis Ecclesiis*, who says the *propriety* of the advowsons are still said to be parsons of their churches, and are as the incumbents thereof, and by reason of this, their incumbency is full, and not void. See also Bishop Kennet on *Inpropriations*, and Barn's *Ecclesiastical Law*, tit. "*Appropriations*."

This short history of the church in general, I think decidedly proves that what is thus vested in the church for spiritual purposes, vests in them as a corporate body, and can never be allowed to fall into the private common stock of the body at large, or of the individual sole spiritual corporator.

What I have said of the church at large, I have no doubt is true of the church of *Salisbury*, and whoever will consult the history of the foundation of that church in 3 *Dugdale* (as quoted by my brother *Burrough*), by *Osmond*, Bishop of *Salisbury*, Earl of *Dorset*, and nephew of *William* the Conqueror, will probably find that this history of the foundation of these prebendal presentations in the church at large which I have been giving, is no other than the history of the church of *Salisbury* too.

I am afraid I have fatigued the Court, but as we are not unanimous, I thought it necessary, in a case of research and novelty, to shew that I acted upon a deep conviction I had formed a right opinion. The sum and substance of my opinion then is this: Wherever a person has any thing attached to a spiritual office only, it sinks with the death or resignation of the party who possesses that right.

Thus, then, an ecclesiastical person during his incumbency is entitled to all the profits which may fall of a chattel nature. But when a living falls vacant to which an ecclesiastical person has, in right of his church, a right to present, he can derive no profit from it, but merely presents *quasi* incumbent.

The living in the present case may, as I have shewn, be assumed to have been endowed out of the prebend, or the advowson of it to have been given or attached to the prebend: in either case the prebendary for the time being, has the right of presentation, and when the avoidance happens he may present, but he presents in right, and only in right of his church; he presents as a trustee; the trust is personal, it is a trust only, and without profit; and, I contend, cannot be transmitted.

How, then, can the executor or administrator of a deceased ecclesiastic, who dies after avoidance, but before presentation, claim the presentation? Is it that he may make it a chose in action to pay the debts of the testator or intestate? That cannot be, for it is not assets. Does he claim to present because this trust had devolved upon, or as it were, become vested in the testator? The trust has indeed devolved upon the testator or intestate, but not in his own right; but, as the declaration states, in right of his prebend; and the moment he ceased to be prebendary, the trust was no longer in him, nor in his representatives, for it was by bare naked personal trust in

him; and the presentation is in him while he is prebendary, but not for his own use or benefit, but for the use and benefit of the church. It is a trust *confided to him*, for the dignity and ornament of the church, that he may appoint a proper incumbent *upon his own personal responsibility*, to have the cure of souls, and for the advancement of the interests of religion; a duty which his executor or administrators cannot in law be deemed qualified to discharge. For these reasons I think the Defendants are entitled to judgment.

(To be continued.)

STATE OF THE DIOCESES

IN

ENGLAND AND WALES,

FROM JULY TO SEPTEMBER, INCLUSIVE.

CANTERBURY.

MARRIED.

The Rev. Henry James Wharton, M.A. of Emmanuel College, Cambridge, and of Seal in Kent, to Caroline, youngest daughter of the late Mayow Mynell Mayow, Esq. of Sydenham.

The Rev. H. Wynch, Rector of Pett, Kent, to Charlotte, second daughter of the late E. Golding, Esq. Maiden, Erleigh, Berks.

YORK.

PREFERRED.

The Rev. R. Thompson, to the Chaplaincy of Barlow, Yorkshire. Patron, D. Sykes, Esq. M.P.

The Rev. J. Carridge, B.A. to the Living of Nether Poppleton, near York; Patron the Archbishop.

The Rev. Thomas Mounsey, of Stamford, to the Vicarage of Owthorne, Yorkshire; Patron, the Lord Chancellor.

The Rev. — Vernon, to the Subdeanery of York cathedral; Patron, the Archbishop.

MARRIED.

The Rev. Eardley Childers, to Maria Charlotte, eldest daughter of Sir Culling Smith, Bart.

The Rev. A. J. Lyon Cavie, B.A. of St. John's College, Cambridge, to Catherine Nevins, daughter of the Rev. Richard Foster, M.A. of Stourton Cottage, near Leeds.

At Bath, the Rev. D. Craig, of Mirfield, Yorkshire, to Elizabeth, youngest

daughter of Mrs. Gibbs, of Union Street, Bath.

The Rev. John Rogers, of Fulneck, to Eliza, eldest daughter of the late T. Haster, Esq.

The Rev. Joseph Skelton, Curate of St. Mary's Church, Scarborough, to Miss Alice Terry, of that place.

DECEASED.

At Kelham, near Newark, the Rev. Fred. Manners Sutton, Rector of Tunstall, Kent.

At his residence, Stamford Hall, Nottinghamshire, the Rev. Samuel Francis Dashwood.

LONDON.

PREFERRED.

The Rev. Josiah Pratt, to the Vicarage of St. Stephen, Coleman-street, London; Patrons the Parishioners.

The Rev. Christopher Benson, to be Master of the Temple; Patron, the King, on the resignation of the Dean of Winchester.

MARRIED.

The Rev. Christopher Benson, Master of the Temple, to Bertha Maria, eldest daughter of John Mitford, Esq. of Lincoln's Inn.

At Edgubaston, the Rev. Josiah Forshall, M.A. Fellow of Exeter College, Oxford, to Frances, only child of Richard Smith, Esq. of Herborne Heath, Warwickshire.

At Middleton Tyas, the Rev. William

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Wilson, M.A. Vicar of Elmsstead, Essex, to Margaret, second daughter of the late Rev. Thomas Wilson Morley, of Easby House, Yorkshire.

The Rev. Edmund Harden, of Hadley, to Emma, third daughter of the late Thos. Winckworth, Esq.

At Fordham, near Colchester, the Rev. C. J. Heathcote, one of the Chaplains of Trinity College, Cambridge, to Anne, second daughter of the Rev. Mr. Dodd, Rector of Fordham.

The Rev. Z. Trivett, of Worstead, late of Langham, Essex, to Miss Sunstead, of Halesworth.

The Rev. James Wortham Hitch, B.A. of Pembroke Hall, Cambridge, to Elizabeth Drendena, eldest daughter of George Henry Errington Esq. of the Casina, near Colchester.

At St. Margaret's, Westminster, the Rev. Henry Dashwood, youngest son of Sir John Dashwood King, Bart. M.P. to Anne, third daughter of William Leader, Esq. of Putney Hill.

The Rev. Charles McCarthy, Curate of St. Giles's-in-the-Fields, and Rector of Harlow, Cambridgeshire, to Ann, second daughter of the late James Buttsant, Esq. of Kennington.

DECEASED.

At Colchester, the Rev. Mr. Jennings, of Thaxted.

In Mary-le-bone, London, the Rev. Wm. Baker, of Dowdeswell, Gloucestershire.

Aged 68, the Rev. Edmund Latter, formerly Fellow of St. John's College, Cambridge, and 20 years Rector of Great Warley, Essex.

DURHAM.

MARRIED.

The Rev. Thomas Harvey, B.A. of Christ's College, Cambridge, to Mary Ann, only daughter of the late John Forsett, Esq. of Rushmere, Suffolk.

DECEASED.

At Warkworth, in Northumberland, the Rev. William Reed.

WINCHESTER.

MARRIED.

By the Rev. Dr. D'Oily, Rector of Lambeth, the Rev. Henry Clissold, M.A. son of Stephen Clissold, Esq. of Hill

House, to Mary Annie, eldest daughter of the Hon. Mr. Justice Bayley.

At Guildford, the Rev. Richard Oakes, M.A. Fellow of King's College, Cambridge, to Mary Elizabeth, only daughter of the late Thomas Sibthorpe, Esq. of Guildford.

The Rev. T. W. Smith, of Andover, to Miss Susan Harding, of South Petherton.

DECEASED.

At Richmond, Surry, aged 83, the Rev. W. Meynell.

ST. ASAPH.

PREFERRED.

The Rev. B. Bickerstaff, Curate of Chirk, to the Vicarage of St. Martin's, Salop.

The Rev. Robt. Ridsdale, M.A. Fellow of Clare Hall, Cambridge, and domestic Chaplain to the Earl of Cork and Orrery, to the Vicarage of Knockin, Salop; Patron, the Earl of Bradford.

BANGOR.

DECEASED.

The Rev. Thomas Williams, Vicar of Llanedwryn, Carmarthenshire.

BATH AND WELLS.

PREFERRED.

The Rev. Chas. Ranken, M.A. Student of Christ Church, Oxford, to the Lectureship of Brington, Somerset; Patrons, the Trustees, under the will of the Founder, Jas. Ireland, Esq. deceased.

The Rev. John Barnwell, B.A. of Pembroke College, Oxford, to the Vicarage of Stogursey, with the Chapelry of Lilkstock annexed, Somersetshire; Patrons, the Master and College of Eton.

The Rev. Henry Law, M.A. to the Archdeaconry of Wells.

The Rev. Richard Lowe, to the Vicarage of Misterton, Somerset; Patrons, the Dean and Chapter of Winchester.

MARRIED.

At St. Mary's Church, Bathwick, the Rev. Harvey Marriott, Rector of Claverton, Bath, to Caroline, fifth daughter of the late W. T. Paterson, Esq. of Devonshire-place, London.

At Churchill, the Rev. W. G. Dymock, B.A. of Exeter College, Oxford, to Mary Anne, eldest daughter of the late W. Perry, Esq. of Churchill, Somerset.

The Rev. Hugh Welman Helyar, Rector of Sutton Bingham, Somerset, and of Rier Hatchet, Dorset, to Honoria, fourth daughter of the late John Perring, Esq. of Combeforey, Somerset.

DECEASED.

At Bath, the Rev. Robert Ravenhill.

BRISTOL.

PREFERRED.

The Rev. Robert Smith, M.A. of Pembroke College, Oxford, to the Perpetual Curacy of Churchdown, Gloucestershire; Patrons, the Dean and Chapter of Bristol.

The Rev. Joseph Porter, M.A. to the Living of St. John the Baptist, Bristol; Patrons, the Corporation of that City.

The Rev. S. Robins, Curate of Poole, Dorset, to the Rectory of Edmansham, Dorset; Patron, the earl of Shaftesbury.

ORDAINED.

September 3.

By the Lord Bishop, in the Cathedral.

DEACONS.

John Kynaston Charlton, B.A. Queen's College, Oxford.

William Ellis Wall, B.A. Trinity College, Oxford.

James Culshaw Parr, B.A. Trinity College, Cambridge.

PRIESTS.

John Lewis Capper, B.A. Pembroke College, Oxford.

Thomas Roupell Everest, B.A. Pembroke Hall, Cambridge.

John Henry Bright, B.A. St. John's College, Cambridge.

William Carpendale, B.A. St. John's College, Cambridge.

MARRIED.

The Rev. Samuel Ellis Day, M.A. of St. Edmund Hall, Oxford, Curate of St. Philip and Jacob, and Lecturer of Christ Church, Bristol, to Olivia, only child of the late Rev. W. Deane Hoare, M.A. Minister of St. George's, Limerick.

At St. James's, Shaftesbury, the Rev. Thomas Evans, to Miss Caroline Bacon.

CARLISLE.

PREFERRED.

The Rev. Stephen Williams, Rector of Lanvihangel juxta Roggieth, Monmouth-

shire, to the Vicarage of Magor and Redwick, in the same county; Patron, the Duke of Beaufort.

CHESTER.

PREFERRED.

The Rev. Edward Copleston, D.D. Provost of Oriel College, Oxford, to the Deanery of Chester; Patron, the King.

The Rev. James Hall, M.A. Vicar of Great Bedwin, and Domestic Chaplain to the Marquis of Aylesbury, to the Rectory of Tanfield, in the county of York.

MARRIED.

The Rev. F. Whalley, of Rivington, Lancashire, to Mary, eldest daughter of W. Jones, Esq. of Wern Hill.

At Rostherne, the Rev. W. Hamilton, Twemlow, M.A. of Christ Church, Oxford, and Incumbent of High Leigh, Cheshire, to Ellen, only daughter of the late Rev. J. Hordern, M.A.

DECEASED.

The Rev. Joseph Hodgkinson, B.D. Vicar of Leigh, Lancashire, and formerly Fellow of Brasenose College, Oxford.

At his lodgings at Merton College, Oxford, the Very Rev. Peter Vaughan, D.D. Warden of Merton College, and Dean of Chester. He took the degree of M.A. 1795; B.D. 1806; D.D. 1810.—Proctor, 1805-6.

Aged 60. the Rev. J. Holland, of Bolton, Lancashire.

Aged 27, the Rev. Thos. Finlow, M.A. Fellow of Wadham College, Oxford, and Rector's Curate of St. John's Church, Manchester.

CHICHESTER.

PREFERRED.

The Rev. — Cartwright to the Prebend of Ferring, in the Cathedral Church of Chichester; Patron, the Bishop.

MARRIED.

At Wivelsfield, Sussex, the Rev. Geo. Dixon, M.A. of Lindfield, to Martha, fourth daughter of Wm. Tanner, Esq. of More House, Wivelsfield.

The Rev. W. Stephens, of Brighton, to Miss M. A. Fermor.

The Rev. Jas. Young, Vicar of Heathfield, Sussex, to Mary Elizabeth, only daughter of the late Robert Deane, Esq. of Caversham, Oxford.

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The Rev. John Scobell, Rector of Southover, and of All Saints', Lewes, Sussex, to Eliza, eldest daughter of the late William Land, Esq. of Hayne House, Devon.

ST. DAVID'S.

PREFERRED.

The Rev. Wm. Morgan, to the Rectory of Lampeter, Pembrokeshire, and to the Prebend of Clydey, in the Church.

ELY.

PREFERRED.

The Rev. Benjamin Parke, M.A. Vicar of Thney, Norfolk, to a Prebend in the Cathedral Church of Ely; Patron, the Bishop.

DECEASED.

At the Rectory House, Westmeon, Hants, the Rev. John Dampier, aged 76, Rector of that place, and Prebendary of Ely.

At Farnham, Yorkshire, the Rev. Edmund, Lally, Rector of Clopton-cum-Croydon, Cambridgeshire, and many years resident Vicar of Whitegate, Chesh.

At the Rectory-house, Fulbourn, in his 76th year, the Rev. Robert Fiske, B.D. Rector of Fulbourn St. Vigors, and Vicar of Fulbourn All Saints, Cambridgeshire. He was formerly Fellow of St. John's College, Cambridge, B.A. 1772; M.A. 1775; B.D. 1783.

The Rev. Thomas Cadogan Willats, M.A. Vicar of East Hatley, Cambridgeshire, and formerly Fellow of Downing College; B.A. 1811; M.A. 1814.

EXETER.

PREFERRED.

The Rev. T. S. Carlyon, to the Rectory of St. Mary, Truro.

The Rev. J. D. Coleridge, to the Rectory of Lawhitton, near Launceston.

The Rev. Whittington Landon, D.D. Provost of Worcester College, Oxford, Dean of Exeter, Prebendary of Sarum, and Delegate of Accounts in the University of Oxford, to the Vicarage of Bishop's Tawton.

The Rev. James Yonge, to the Rectory of Stockleigh Powerpy, Devon.

The Rev. John Sergeant, to the Perpetual Cure of Egloskerry, with the Chapel of Tremaine; Patron, T. H. Rodd, Esq. and Peter Hurdoit, Gent.

MARRIED.

The Rev. John M. Collyns, M.A. of Exeter College, Oxford, and Rector of St. John's, Exeter, to Sophia, daughter of the late Rt. Patch, Esq.

At East Teignmouth, the Rev. H. J. Roper, to Miss Hannah Benden.

The Rev. Thomas Horton, of Devonport, to Mary Savary, daughter of Thomas Pinsent, Esq. of Stoke Terrace.

DECEASED.

The Rev. George Boughton, of Tiverton, Devon.

At Canford Magna, Dorset, the Rev. George Tito Brice, aged 66, Rector of that place, and for many years a Magistrate for the County.

At Lawhitton, Devon, the Rev. Chas. Marshall, many years Rector of that parish.

At Genoa, the Rev. R. Buller, Rector of Lanreath, Cornwall.

GLoucester.

PREFERRED.

The Rev. Mr. Maltby, to the Vicarage of Awre, Gloucestershire.

The Rev. Thos. Jones, B.A. of Wadham College, Oxford, to the Rectory of Hempstead, near Gloucester; Patron, his father, Alderman Jones, of that city.

The Rev. Thomas Evans, B.A. of Oriel College, Oxford, to be Under Master of the College School, Gloucester; Patrons, the Dean and Chapter of that Cathedral.

The Rev. Dr. Wrench, of Trinity Hall, Cambridge, and Rector of Stewington, Kent, to be Minister of the Chapels of Blakeney, Gloucestershire; Patrons, the Company of Haberdashers.

The Rev. Henry Cripps, M.A. to the Vicarage of Stonehouse, Gloucestershire, Patron, the King.

The Rev. C. Coxwell, jun. M.A. to the Living of Dowdeswell; Patroness, Miss Rogers, of that place.

DECEASED.

The Rev. Edward Mansfield, Vicar of Bisley, Gloucestershire.

The Rev. Mr. Cottemeline, of Hempstead, near Gloucester.

At Cheltenham, the Rev. John Slingsby, Fellow of King's College, Cambridge, aged 38.

The Rev. S. Parker, B.D. Rector of Winterbourne, Gloucestershire, and for

merly a Fellow of St. John's College, Oxford.

HEREFORD.

PREFERRED.

The Hon. and Rev. Henry Rodney, to the Prebend of Huntingdon, in the Cathedral Church of Hereford; Patron, the Bishop.

The Rev. John Birch Webb, M.A. of Brasenose College, Oxford, to the Vicarage of Woobley.

The Rev. Benjamin Howell, Assistant Minister of St. James's Chapel, Ashted, to the Rectory of Haughley, Salop; Patron, the Rt. Hon. the Earl of Bradford.

The Hon. and Rev. James Somers Coeks, to the endowed Vicarage of Neen, Salop.

ORDAINED.

August 6.

By the Lord Bishop.

DEACONS.

John Clutton, B.A. Worcester College, Oxford.

Charles Taylor, B.A. Brasenose College, Oxford.

William Parsons Hepton, B.A. Trinity College, Oxford.

James Wheeler Birch, B.A. Magdalen Hall, Oxford.

Edward Lutwyche Davies, B.A. Jesus College, Oxford.

John Oakley Hill, B.A. Christ Church, Oxford.

John James, B.A. St. John's College, Cambridge.

PRIESTS.

Archer Clive, M.A. Brasenose College, Oxford.

William Legge, B.A. Christ Church, Oxford.

Robert Wickham, B.A. Christ Church, Oxford.

Hugh Vaughan, B.A. Jesus College, Oxford.

Charles Turner, B.A. Wadham College, Oxford.

Thomas Alban, B.A. Worcester College, Oxford.

Richard Montyn Price, B.A. Corpus Christi College, Oxford.

John Baldwin, B.A. Christ College, Cambridge.

Matthew Henry Jones, B.A. Queen's College, Cambridge.

NO. VIII. VOL. IV.

Thomas Taylor Lewis, B.A. St. John's College, Cambridge.

Herbert Napleton Beaves, B.A. Catherine Hall, Cambridge.

John Simons, B.A. Queen's College, Cambridge.

Philip Hall Palmer, B.A. Jesus College Cambridge.

DECEASED.

At Dorston, Herefordshire, in his 65th year, the Rev. J. Jones.

The Rev. Thomas Jones, Curate of Kimbolton and Middleton-on-the-Hill.

At the Rectory, Evesham, aged 67, the Rev. David Griffiths, Vicar of Ken-derchurch, Herefordshire, and of Norton, Radnorshire.

At Woobley, in his 73d year, the Rev. John Ellis Troughton, Vicar of that Parish, and Prebendary of Hereford Cathedral.

LICHFIELD AND COVENTRY.

PREFERRED.

The Rev. Robert Lingen Burton, B.A. of Christ Church, Oxford, to the Vicarage of the Holy Cross, and St. Giles's, Shrewsbury.

The Rev. H. Thicknesse Woodington, B.A. of Emmanuel College, Cambridge, and of Budbroke, Warwickshire, to the Vicarage of Hampton-in-Arden, Warwickshire.

The Rev. W. Iliff, to be Minister of St. Julian's Church, Shrewsbury.

The Rev. W. S. Marvin, to the Vicarage of Shawbury, Salop.

The Rev. W. E. Coldwell, Rector of St. Mary's, Stafford, to the Vicarage of High Offley, in the same county; Patron, the Bishop of Lichfield and Coventry.

The Rev. J. Compson, of Cleobury Mortimer, to the Vicarage of St. Chad's, Shrewsbury.

The Rev. William Bradley, M.A. of Brasenose College, Oxford, Domestic Chaplain to Earl Howe, to the Living of Nether Whitacre; Patron, Earl Howe: and to the Chapel Donative of Merevale; Patron, Dugdale S. Dugdale, Esq.

MARRIED.

The Rev. John Woods, of Nuneaton, Warwickshire, to Miss M. Ritchie, of Hull, Yorkshire.

The Rev. John Langley, to Mary Emma, relict of Hen. Andrews, Esq. of College Hill, Shrewsbury.

The Rev. John Wood, Head Master of

Shiffnall Grammar School, to Elizabeth, second daughter of the late Francis Pitt, Esq. banker, Wenlock.

The Rev. Isaac Temple, Perpetual Curate of Lane End, to Miss Tomkinson, of Stafford.

DECEASED.

At Chapel House, Atherstone, the Rev. Charles G. Okeover.

LINCOLN.

PREFERRED.

The Rev. — Green, to the consolidated Livings of Barkestone and Plungar, near Bingham; Patron, the Duke of Rutland.

The Rev. J. Hutton, B.A. Rector of Wyverby, Leicestershire, to the Vicarage of Granby, in the county of Nottingham; Patron, the Duke of Rutland.

The Rev. Samuel Haselwood, to the Vicarage of Anwick, with the Rectories of Branswell and Dunsby, in the county of Lincoln; Patron, the Marquis of Bristol.

The Rev. Dr. Forster, to the Rectory of Quarrington, Lincolnshire.

The Rev. Jonathan Trebeck, M.A. Student of Christ Church, Oxford, to the Vicarage of Caple, Bedfordshire; Patrons, the Dean and Chapter of that Society.

MARRIED.

At York, the Rev. Jonathan Trebeck, M.A. Student of Christ Church, Oxford, and Vicar of Caple, Bedfordshire, to Charlotte, second daughter of John Cooke, Esq.

At Benington, Lincolnshire, the Rev. J. Glover, Jun. to Julia, only surviving daughter of the late R. Waldegrave, Esq. of Benington Hall.

The Rev. J. R. Christopherson, Rector of Gainsby, Lincolnshire, to Caroline Mary, widow of J. G. Marshall, Esq. of Elm, near Wisbeck.

The Rev. Janson Davies, Vicar of Hvington, and Confrater of Wigston's Hospital, to Mary Elizabeth, eldest daughter of Thos. Barefoot Oliver, Esq. of the Belgrave Gate, Leicester.

At Buckden, by the Lord Bishop of Lincoln, the Rev. Dr. Maltby, Preacher to the Honourable Society of Lincoln's Inn, to Miss Margaret M. Green, youngest daughter of the late Major Green.

At West Ashby, Lincolnshire, the Rev. W. M. Pierce, M.A. of St. John's College, Cambridge, Rector of Fulleby, and Vicar of Burwell and Golceby, Lincolnshire, to

Elizabeth, only child of the late Rev. F. Rockcliffe, B.C.L. Rector of Fulleby, and Martin, in the same county.

At Lacey, near Grimsby, the Rev. Christopher Richmond, to Frances, daughter of the Rev. T. Dixon, of the former place.

The Rev. J. Burd, to Miss Wise, of Wantage, Berks.

The Rev. Robert Decker, Curate of All Saint's, Stamford, to Jane, fifth daughter of Edward Brown, Esq. of Stamford.

The Rev. Henry Dennis, to Mary, only daughter of the late R. E. Wotton, Esq.

The Rev. Augustus Hobart, of Walton, Leicestershire, to Maria Isabella, eldest daughter of the Rev. Godfrey Egremont.

The Rev. William Godfrey, B.A. Vicar of Ravenstone, Bucks, to Martha, eldest daughter of Mr. T. Greaves, Manor House, Haversham.

The Rev. B. Nicols, M.A. to Isabella, third daughter of the Rev. J. Leathes, of Therfield Rectory, Herts.

The Rev. T. Homer, Head Master of the Grammar School, Boston, to Mary, eldest daughter of the Rev. J. Glover, Vicar of Freston cum Butterwick, Lincolnshire.

The Rev. John Tyrwhitt Drake, Rector of Amersham, Bucks, to Mary, third daughter of Arthur Annesley, Esq. of Bletchington, Oxfordshire.

The Rev. Thomas Turner Roe, M.A. of Trinity College, Oxford, and Rector of Benington, Lincolnshire, to Susanna Caroline, eldest daughter of the Rev. R. Howard, of Throxenby Hall, Yorkshire.

The Rev. Ralph Wilde, B.A. late of Trinity College Dublin, and now of Hemmingford Grey, Huntingdonshire, to Priscilla Beda, third daughter of the late Captain J. D. Parsons.

The Rev. William Phelps, Vicar of Meare, to Anne, relict of Wm. Robbins, Esq. late of Cardiff.

At St. George's, Hanover-square, London, the Rev. John Hurt Barber, M.A. of Wadham College, Oxford, Rector of Aston Sandford, Bucks, and Chaplain of St. James's, Brighton, to the Right Hon. the Lady Millicent Acheson, youngest daughter of the late Earl of Gosford.

At Shudy Camps, the Rev. Fitzgerald Wintour, B.A. of Magdalene College Cambridge, and Rector of Great End Little Gransden, Hunts, to Jane, only daughter of the late Marmaduke Bayrell, Esq.

DECEASED.

At Godmanchester, the Rev. M. Holworthy, many years Rector of Elsworth, Huntingdonshire.

At Salisbury, aged 63, the Rev. John Howard, of Irnham Hall, Lincolnshire.

At Snelsmore House, Berks, the Rev. W. Dupré, aged 52.

At Syston, Aged 70, the Rev. Henry Woodcock, LL.B. Vicar of Barkby, Rector of Cagthorpe cum Frieston, Lincolnshire, and one of the Magistrates of Leicestershire.

At Woolsthorpe, aged 74, the Rev. Leonard Towne, Vicar of Lyddington cum Caldecott, Rutlandshire, and of Brampton, Huntingdonshire.

At Conington, Hunts, at an advanced age, the Rev. P. Gardner, D.D. formerly Fellow of Catharine Hall, Cambridge, and Rector of Gimingham and Trunch, Norfolk. He proceeded B.A. 1762, M.A. 1765, B.D. 1775, D.D. 1790.

The Rev. R. Walker, Rector of Gaulby and Norton, Leicestershire.

The Rev. R. Anlezark, M.A. Minister of Castle Church and St. Chad's, Staffordshire.

At the house of his grandfather, (Mr. Williamson, banker, of Baldock) the Rev. H. Allington.

LLANDAFF.

DECEASED.

The Rev. E. Davies, of Lantarnham, near Newport, Monmouthshire.

NORWICH.

PREFERRED.

The Rev. Charles Day, B.C.L. to the Vicarage of Rushmere, near Ipswich; Patron, the Marquis of Bristol.

The Rev. E. H. Copley, B.A. of Trinity College, Cambridge, to the Perpetual Curacy of Wicken, Cambridge-shire; Patroness, Mrs. Rayner.

The Rev. Arthur Loftus, to the Rectory of Fincham, Norfolk; Patron, the Lord Chancellor.

MARRIED.

At Mildenhall, the Rev. Charles Joseph Orman, B.A. late of Sidney Sussex College, Cambridge, to Elizabeth, third daughter of the late G. Bucke, Esq. of Workington.

At Stow Bardolph, Norfolk, the Rev.

Henry Creed, of Chedburgh, near Bury, to Anne, youngest daughter of the Rev. Philip Bell, Vicar of Stow Bardolph.

At Thorne, Yorkshire, the Rev. John Steele, of Ipswich, to Susannah, the sixth daughter of the late John Benson, Esq.

The Rev. Thomas William Salmon, M.A. of Weston Rectory, Norfolk, to Sarah, eldest daughter of H. V. Worship, Esq. of Yarmouth.

The Rev. Edward Curtis Kemp, M.A. to Elizabeth Anne, eldest daughter of Francis Riddell Reynolds, Esq. of Great Yarmouth.

The Rev. W. William Hallward, of Milden, Suffolk, to Harriet, daughter of the late Charles Powell Leslie, Esq. of Glasslough, Monaghan, Ireland.

The Rev. John White, A.M. Rector of Chevington and Hargrave, to Mary, eldest daughter of the Rev. John Image, Rector of Whepstead.

DECEASED.

The Rev. J. W. M. Sumner, Rector of Sutton, Suffolk.

In his 80th year, the Rev. Henry Hill, M.A. Rector of Buxhall and Harleston, and for many years one of his Majesty's Justices of the Peace for the county of Suffolk.

OXFORD.

PREFERRED.

The Rev. Walter Levett, M.A. late Student of Christ Church, Oxford, to the Vicarage of Bray, in the county of Berks; Patron, the Lord Bishop of Oxford.

The Rev. Thomas Symonds, M.A. Curate of Ensham, Oxfordshire, to the Vicarage of the same place; Patrons, the Executors of Dr. Nash.

MARRIED.

The Rev. Wm. Crabtree, M.A. Rector of Checkendon, and formerly Fellow of University College, Oxford, to Marianne, second daughter of W. Vanderstegen, Esq. of Came End House, both in Oxfordshire.

The Rev. Horace Robert Pechel, M.A. Fellow of All Soul's College, Oxford, to Caroline Mary, third daughter of the Right Hon. Lord Mark Kerr.

DECEASED.

Aged 83, the Rev. Rd. Grant, M.A. formerly a Student of Christ Church, Ox-

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ford, and for 55 years Vicar of Blackbourn, in that county. He was also Vicar of Stansted Mountfitchett, and Rector of Wenington, Essex.

The Rev. Henry Winstanley, Fellow of Magdalen College, Oxford, third son of the late Rev. Dr. Winstanley, Principal of St. Alban Hall.

Aged 62, the Rev. Joseph Hollis, Vicar of Chesterton, Oxfordshire, and late Fellow of New College. He took the Degree of B.C.L. December 6th, 1791.

At the Rectory of Salford, in the 84th year of his age, the Rev. Thomas Nash, D.D. formerly of Worcester College, Oxford, Rector of Salford and Whitcomb, and Vicar of Enham, in that county. He took his Degree of M.A. in 1768, that of B.D. in 1778, and D.D. 1793.

PETERBOROUGH.

PREFERRED.

The Rev. C. Arnold, B.A. to the Rectory of Wakerley, Northamptonshire; Patron, the Marquis of Exeter.

The Rev. George Powys Stopford, B.A. Fellow of All Soul's College, Oxford, to the Rectory of Warkton, in the county of Northampton; Patroness, her Grace the Duchess Dowager of Buccleugh and Queensbury.

The Rev. Henry John Gunning, to the Perpetual Curacy of Horton cum Pedington, in the county of Northampton; Patron, Sir R. H. Gunning, Bart.

MARRIED.

At Gretton, Northamptonshire, the Rev. Felix Laurent, M.A. of St. Alban Hall, and of Alford, Lincolnshire, to Mary Anne, widow of John Mould, Esq. of Oundle.

The Rev. W. C. Colton, son of the Rev. B. Colton, late Canon residentiary of Salisbury, to Louisa Poyatz, second daughter of John Miller, Esq. late Receiver-General for the county of Bedford.

ROCHESTER.

MARRIED.

At Speldhurst, Kent, the Rev. Charles Cutts Barton, B.A. of Christ Church, Oxford, to Emilia Ann, eldest daughter of the late H. N. Middleton, Esq.

The Rev. John Eveleigh, M.A. of Oriel College, Oxford, and Vicar of Darenth, Kent, to Mary, eldest daughter of the

Rev. Richard Wetherell, of Ticehurst, Sussex.

The Rev. Richard Davies, Vicar of Erith, Kent, to Georgiana Bulkely, eldest daughter of John S. Brander, Esq. of Somerford Grange, Hants.

SALISBURY.

PREFERRED.

The Rev. Abraham Boyle Townsend, M.A. Student of Christ Church, Oxford, to the Rectory of East Hampstead; Patrons, the Dean and Chapter of that Society.

The Rev. Charles Randolph, to the Vicarage of Lyme Regis, on the cession of the Rev. W. Jones; Patron, the Rev. C. Fane.

The Rev. Charles Henry Grove, M.A. late of University College, Oxford, to the Rectory of Berwick St. Leonard, with the Chapel of Sedgell, Hants; Patron, Colonel S. M'Intyre.

The Hon. and Rev. Frederick Pleydell Bouverie, M.A. Rector of Pewsey, Wilts, to a Canonry in Salisbury Cathedral.

Rev. Samuel Littlewood, Curate of Bishop's Canning, and the Chapelry of South Broome, Wilts, to the Perpetual Curacy of Edington; Patron, George Watson Taylor, Esq. M.P. for Devon.

MARRIED.

The Rev. William Dryland, of Woodspen, to Miss Carter, of Speenhamland.

The Rev. W. Oxnam, M.A. Scholar of Wadham College, Oxford, to Mary Susannah, eldest daughter of the Rev. T. Carter, Lower Master of Eton College.

The Rev. Hugh Hodgson, Vicar of Idmiston, Wilts, to Harriet, second daughter of Charles Knivett, Esq. of Sonning, Berks.

At Eton College, the Rev. Edward Coleridge, Rector of Moaksilver, Somerset, to Mary, eldest daughter of the Rev. Dr. Keate, Head Master of Eton School.

DECEASED.

In the 73d year of his age, the Rev. John Symonds Brendon, D.D. formerly Fellow of St. John's College, Oxford.

WORCESTER.

PREFERRED.

The Rev. James Beesley, M.A. and Master of Feckenham School, to the

Vicarage of Feckenham; Patron, the Rev. Edward Neale, B.C.L. of Taplow, Bucks.

The Rev. Christopher Benson, M.A. Master of the Temple, and one of the Prebendaries of Worcester Cathedral, to the Vicarage of Cropthorne; Patron, the Dean and Chapter of Worcester.

The Rev. Robert Sanders, B.A. of Magdalen Hall, Oxford, to the Living of Tibberton; Patron, the Dean and Chapter of Worcester.

MARRIED.

The Rev. Charles Tookey, M.A. Rector of Oddingly, to Elizabeth, youngest daughter of the late H. Cameron, Esq. of Worcester.

DECEASED.

June 22nd, by a fall from his horse, on returning from a Meeting of the Clerical Society, held at Tewksbury, the Rev. Leonard Middleton, Rector of Great Comberton and Little Comberton, Worcestershire.

SCHOOLS.

The Rev. T. Bonney, B.A. of Clare Hall, Cambridge, to the Mastership of Rugby Free Grammar School.

The Rev. James Beasley to the Mastership of Feckenham School.

The Rev. J. H. C. Borwell, M.A. of Queen's College, Oxford, to the Head Mastership of the Corporation Free Grammar School, Plymouth.

CHAPLAINCIES AND PREACHERSHIP.

The Rev. R. Morris to be Chaplain to the Corporation of Stratford-upon-Avon.

The Rev. William Charles Bidley, of Kimbolton, to be Domestic Chaplain to the Duke of Manchester.

The Rev. William Dalby, M.A. late Fellow of Exeter College, Oxford, and Vicar of Warmminster, to be Domestic Chaplain to the Earl of Mount Cashel.

The Rev. William Gunning, S.C.L. has been licensed, by the Lord Bishop of Bath and Wells, to perform Divine Service in the Chapel of Farnley's College for decayed gentlewomen, in the parish of Weston, at the nomination of the Foundress and Trustees.

The Rev. C. Walters, M.A. Curate of

Bishop's Waltham, to be one of the Domestic Chaplains to the Earl of Listowel.

The Rev. Lovick Cooper, B.A. of Magdalene College, Cambridge, and Minister of South Lambeth Chapel, Surry, to be Domestic Chaplain to the Marchioness Dowager of Clanricarde.

PREFERRED.

Irish Church.

The Rev. Mr. Beresford has been instituted, by authority of the Lord Bishop of Cloyne, to the Living of Inniscarra.

Rev. Charles Forster to the Precentorship of Adfert, county of Kerry; Patron, the Bishop of Limerick.

His Grace the Archbishop of Cashel has presented his nephew, the Rev. Richard French Laurence, M.A. of Pembroke College, Oxford, to the Parish of Littleton Ballybeg, and the Rev. Benjamin Holford Banner, M.A. and Fellow of St. John's College, Oxford, to the Parish of Banaha.

The Lord Bishop of Leighlin and Ferns has collated the following Clergymen to the benefices respectively attached to their names.

The Rev. J. Miller, to the Prebend and Rectory of the Union of Whitechurch.

The Rev. C. W. Doyne, late Curate of Tullow, Diocese of Leighlin, to the Rectory and Prebend of Fethard.

The Rev. W. Hickey, to the Rectory of Kilkormuck.

The Rev. H. Newland, late Curate of Wexford, to the Rectory and Vicarage of Kilkevan, and Vicarage of Bannow.

His Lordship was also pleased to appoint the Rev. G. B. Dawson to the Curacy of Tullow; and, the Rev. C. W. C. Fenwick to the Curacy of Wexford.

MARRIED.

The Rev. Richard Wright, of Clover Hill, in the county of Cork, to Charlotte Lewis, eldest daughter of the late M. W. Wilson, Esq.

At St. James's Church, Dublin, the Rev. James Sprigg, M.A. to Miss Gardiner, only daughter of the late J. Gardiner, Esq. of Dublin.

At Barbadoes, the Rev. T. F. Horsford, Rector of Falmouth, Island of Antigua, to Alicia Maria, eldest daughter of the Rev. J. G. Gibson, of Holybourn, near Alton, Hants.

The Rev. John Briggs, Chaplain of

his Majesty's Ship, *Windsor Castle*, to Elizabeth, only daughter of Mr. Joseph Potts, of Devonport.

At the Chapel of the Hospital in Geneva, (having been previously married before the Civil Authorities, according to the laws of the country,) the Rev. Alexander Goode, M.A. of Pembroke College, Oxford, to Anne Charlotte, second daughter of James Sout, Esq. of Geneva.

The Rev. Emilien Frossard, Minister of the Protestant Church at Nismes, to Isabella, second daughter of the late Charles Brandon Trye, Esq. of Leckhampton Court, Gloucestershire.

The Rev. J. F. Darrah, Chaplain on the Madras Establishment, and late Curate of Louth, Lincolnshire, to Harriet, daughter of the late H. Zouch, Esq. of Wakefield.

On the 10th of July was married, at Bridgetown, Barbados, by the Lord Bishop of that Island, the Rev. Edward Eliot, Archdeacon of Barbados, and Fellow of Exeter College, to Elizabeth K. Skeete, daughter of the Hon. M. Skeete, President of the Island of Barbados.

DECEASED.

At the Palace, Cloyne, in the 72nd year of his age, the Right Rev. Dr. Warburton, Lord Bishop of Cloyne.

At Merragh, the Rev. Ambrose Hickey, D.D.

At Trichinopoly, on the morning of Monday, April 3d, the Right Reverend Reginald Heber, D.D. Bishop of Calcutta.

His Lordship had reached that place on Saturday morning, and on the following day had preached, and held a confirmation in the evening;—after which he delivered another discourse, concluding with a solemn and affecting farewell to the congregation. On Monday, at an early hour, his Lordship visited a congregation of Native Christians, and, on his return, went into a bath, as he had done on the two preceding days.—He was there seized with an apoplectic fit; and when his servant, alarmed at the length of his stay, entered the bathing-room, he found that life was extinct. Medical aid was immediately procured, but proved wholly unavailing.

The deceased Bishop of Calcutta was brother of the late Representative of the University of Oxford, and was first of Brasenose College, whence he was elected a Fellow of All Souls'. In 1803 he gained the Chancellor's Prize, "*Carmen Seculare*," Latin Verse; in 1803, "*Palästine*," English Verse; and in 1805, "*The Sense of Honour*," an English Essay. He was Bampton Lecturer in 1815, and was chosen Bishop of Calcutta in 1823. He took the Degree of M.A. in 1808, and that of D.D. (by Diploma) in 1823.

PROCEEDINGS OF THE UNIVERSITIES.

OXFORD.

DEGREES CONFERRED.—FROM JULY TO SEPTEMBER, INCLUSIVE.

MASTERS OF ARTS.

July 1.

Rev. Daniel Alexander, St. Mary Hall.
Rev. James Adair Griffith Colpoys,
Exeter College.

July 8.

Joseph Stroud, Wadham College, Grand
Compounder.
Rev. Thomas Wilde, Christ Church.
Rev. Thomas Lawes Shapcott, Magda-
len Hall.

BACHELORS OF ARTS.

July 8.

Hugh Willoughby, Exeter College.
Hon. James Stuart Wortley, Christ
Church.

MISCELLANEOUS UNIVERSITY INTELLIGENCE.

June 26.

Mr. John George Clifford was admitted
actual Fellow of St. John's College, and
Mr. George Thomas Clare was elected a
founder's kin Fellow, and Mr. James
Guillemand, from Merchant Tailors, Mr.
John Carter, from Coventry, and Mr. Tho-
mas Chandler Curties, from Reading
Schools, were elected Probationary Schol-
ars of that Society.

June 30.

Mr. Henry Duke Harrington, and Mr.
Benjamin Wills Newton, of Exeter Col-
lege, were elected Fellows of that So-
ciety.

The Rev. Henry Brown Newman, M.A.
was elected actual Fellow of Wadham

College; Mr. John Foley, B.A. (of kin
to the founder), and Mr. Zachary James
Edwards, B.A. were elected probationary
Fellows; and Mr. Henry Edward Knatch-
bull, (of kin to the founder), and Mr. Ed-
ward Cockey, of the county of Somerset,
Scholars of that Society.

July 6.

Mr. Osborn, son of the Rev. Mr. Os-
born, of Tiverton, was elected by the trus-
tees of Blundell's School, a Scholar; and
Mr. Dinham, son of Mr. Dinham, also of
Tiverton, an Exhibitioner, of Balliol Col-
lege. The two medals for composition
and speaking were presented, the former
to Mr. Tucker, son of the Rev. Mr. Tucker,
of Morchard, and the latter to Mr. Din-
ham. To the first of these young gentle-
men, in addition to the medal, a hand-
some gratuity was presented by the trus-
tees, as a mark of their approbation of his
classical attainments—an honour rarely
conferred.

July 8.

Being the last day of Act Term, the
Rev. the Provost of Queen's College, was
unanimously re-elected Margaret Pro-
fessor of Divinity.

July 25.

Mr. William Palmer was elected Demy
of Magdalen College.

July 26.

Mr. Pears, Demy, and Mr. Bourne, of
Pembroke College, were elected proba-
tionary Fellows; Mr. Allington, and Mr.
Linton were admitted Fellows of the same
Society.

The Rev. Michael Marlow, D.D. President of St. John's College, and Rector of Handborough, and the Rev. James Ingram, D.D. President of Trinity College, and Rector of Garsington, were elected Proctors to attend the Convocation in Parliament for this Diocese.

July 29:

His Grace the Archbishop of Canterbury was pleased to nominate and appoint Robert Marsham, Esq. M.A. and Fellow of Merton College, Warden of that Society.

August 2.

Came on the election at Merton College, when, Edward Denison, B.A. of Oriol College; George Trevelyan, B.A. of Oriol College; William Ricketts, B.A. of Merton College; and Edmund Hiley Estcourt, B.A. of Balliol College, were elected into the four vacant Fellowships.

August 7.

At the visitation and election at Abington School, Mr. Edward Hawkins was chosen a Scholar of Pembroke College (as Founder's kin) on the foundation of Thomas Tesdale, Esq.

August 22.

In Convocation, Mr. John Holliday (who for thirty years has served the office of Marshall of the University with much zeal and ability) was unanimously elected Yeoman Bedel in Divinity, in the room of Mr. George Kirtland, deceased.

August 28.

The Rev. Charles John Meredith, M.A. of Magdalen College, was admitted a Fellow of Lincoln College, on the Visitor's nomination.

CAMBRIDGE.

DEGREES CONFERRED FROM JULY TO SEPTEMBER, INCLUSIVE.

DOCTORS IN DIVINITY.

July 4.

Rev. Miles Bland, St. John's College,
Rev. James Walker, St. John's College.
Rev. William Moore, St. John's College.
Rev. William Ward, Caius College.

June 28.

At a congregation this day, the Earl of Liverpool was presented to the degree of Doctor of Laws.

DOCTORS IN PHYSIC.

June 28.

Henry Hawes Fox, St. John's College.

July 4.

Edward J. Seymour, Jesus College.
John Wilson, Christ College.

DOCTORS IN CIVIL LAW.

July 4.

John Wylde, Trinity College.

Rev. George Bitton Jermy, Trinity Hall.
William Calverly Curteis, Trinity Hall.

MASTERS OF ARTS.

July 1.

Hon. Charles Dundas, son of Lord Melville, Trinity College.

July 4.

J. W. Gleadhall, Catharine Hall.
H. Harper, Queen's College.
H. Dickenson, Peter House.
G. Leapingwell, Corpus Christi College.
R. Foley, Emmanuel College.
R. Conyngham, Peter House.
C. Currie, Pembroke Hall.
E. Fisher, Peter House.
R. Cory, Emanuel College.
W. Hodgson, Peter House.
E. Nepean, Trinity College.
T. Crick, St. John's College.
W. Marshall, Queen's College.

R. E. Kerrich, Christ Church.
 R. C. Hildyard, Catharine Hall.
 S. S. Rusby, Catharine Hall.
 J. Bainbridge, St. John's College.
 G. B. Airy, Trinity College.
 C. J. Myers, Trinity College.
 F. Field, Trinity College.
 L. Stevenson, St. John's College.
 J. C. Williams, Catherine Hall.
 C. Jeffreys, St. John's College.
 C. R. Dicken, Corpus Christi College.
 H. Howarth, St. John's College.
 H. Norman, Catherine Hall.
 E. Biller, King's College.
 E. Strutt, Trinity College.
 W. Hicks, Magdalene College.
 S. J. Boileau, Trinity College.
 W. G. Peene, Trinity College.
 F. T. Atwood, Trinity College.
 P. Mason, St. John's College.
 W. Stoddart, Christ College.
 J. Thomas, Corpus Christi College.
 E. Wilson, Jesus College.
 J. Robinson, Corpus Christi College.
 C. May, St. John's College.
 G. L. Foxton, Christ College.
 H. Margetts, St. John's College.
 J. D. Glover, St. John's College.
 C. Melhuish, St. John's College.
 E. Osborne, Peter House.
 T. Wilson, Catherine Hall.
 J. Moverley, Queen's College.
 J. Furlivall, Queen's College.
 H. Jackson, St. John's College.
 T. Willis, St. John's College.
 H. J. Cooper, St. John's College.
 J. Barber, St. John's College.
 S. C. Saxton, Clare Hall.
 H. Goggs, Christ College.
 G. Tomlinson, St. John's College.
 H. B. Clive, St. John's College.
 J. L. Pettit, Trinity College.
 R. Wharton, St. John's College.
 W. Pearce, St. John's College.
 E. Kempson, Trinity College.
 E. Birch, St. John's College.
 G. Bryan, St. John's College.
 R. Poole, Catherine Hall.
 W. Speer, Trinity College.
 W. E. Evans, Clare Hall.
 F. V. Lake, Peter House.
 C. W. Helgham, Christ College.
 C. J. Rennell, Trinity College.
 R. W. Rothman, Trinity College.
 C. G. S. Menteath, Trinity College.
 John Sandys, Queen's College.
 F. Iliff, Trinity College.
 T. Singleton, Corpus Christi College.
 E. J. Howman, Corpus Christi College.

R. H. Sandys, Trinity College.
 W. Somerville, Peter House.
 C. Gray, St. John's College.
 E. Egremont, Trinity College.
 C. S. Chaplin, Christ College.
 C. Thorold, Emmanuel College.
 G. L. Russell, Christ College.
 C. Collins, St. John's College.
 T. Collyer, St. John's College.
 J. Bateman, St. John's College.
 A. Williams, Pembroke Hall.
 T. Trocke, Pembroke Hall.
 P. Gurdon, Downing College.
 F. G. Smith, St. John's College.
 R. B. Blake, Pembroke Hall.
 J. C. Evans, King's College.
 W. Huntington, Trinity College.
 W. Waring, Magdalene College.
 T. W. Gillham, Corpus Christi College.
 J. Cubitt, Christ College.
 W. H. Parker, Downing College.
 J. Chapman, King's College.
 G. F. Heneage, Trinity College.
 T. Dale, Corpus Christi College.
 G. Wightman, St. John's College.
 O. Sergeant, St. John's College.
 S. Benson, St. John's College.
 A. Hopkins, Emmanuel College.
 W. Sutcliffe, Trinity College.
 J. N. Palmer, Pembroke College.
 W. Brett, Corpus Christi College.
 J. Porter, Corpus Christi College.
 W. Gay, Corpus Christi College.
 W. Knight, Catherine Hall.
 W. P. Lendon, Trinity College.
 J. H. Thelwall, Trinity College.
 G. Gabert, Queen's College.
 G. Jackson, Queen's College.
 T. W. Salmon, Caius College.
 G. H. Maturin, King's College.
 G. W. White, St. John's College.
 N. Walters, Trinity College.
 W. H. Barkworth, Trinity College.
 G. B. L. Hesse, Emmanuel College.
 G. J. Berrey, Emmanuel College.
 C. A. Dwaris, Emmanuel College.
 D. Hewitt, Trinity College.
 C. W. Ethelstone, Trinity College.
 T. Clowes, Queen's College.
 H. N. Coleridge, King's College.
 J. Moultrie, Trinity College.
 J. R. Maude, St. John's College.
 H. Thorpe, Christ College.
 T. Barringer, St. John's College.
 J. W. Allan, Trinity College.
 E. Childers, Trinity College.
 R. H. Wrightson, Trinity College.
 B. Iff, Trinity College.
 C. D. Halford, Jesus College.

T. Romilly, Trinity College.
 C. E. Palmer, St. Peter's College.
 J. E. Drinkwater, Trinity College.
 J. Pannett, Clare Hall.
 R. D. Backhouse, Clare Hall.
 W. E. L. Faulkner, Corpus Christi College.
 W. Taylor Rhyne, St. John's College.
 W. A. Clavering, Trinity College.
 A. B. Thelwall, Trinity College.
 Robert Edmonds, St. John's College.
 N. R. Calvert, St. John's College.
 Charles Tenyson, St. John's College.
 S. J. Baynes, Pembroke Hall.
 R. B. Radcliffe, King's College.
 George Newman, Peter's College.

July 6.

Rev. Gilbert Tristram Ricketts, Trinity College.
 Rev. Samuel Paynter, Trinity College.
 Rev. Jenkin Jones, St. John's College, compounder.

Daniel Green, Gatherine Hall.
 In congregation, the Rev. Thomas Brooksbank Charnock, M.A. of University College, and William Spencer Harris Braham, M.A. of Lincoln College, Oxford, were admitted *ad eundem*.

BACHELORS IN CIVIL LAW.

June 30.

Rev. Francis Lockey, Magdalene College.
 Charles Frederick Bond, Trinity Hall.

July 6.

Rev. W. H. Dickinson, Christ College.

LICENTIATE IN PHYSIC.

June 30.

George Shaw, of Caius College.

BACHELOR IN DIVINITY.

June 30.

The Rev. John Natt, B.D. Fellow of St. John's College, Oxford, was admitted *ad eundem*.

BACHELORS OF ARTS.

June 30.

Edward Ellis, St. Peter's College.
 Edward Hatch Hoare, B.A. of Dublin, was incorporated at this University.

ADJUDICIA

William Henry Holt, St. John's College.

David Fulford Hanidge, Queen's College.

MISCELLANEOUS UNIVERSITY INTELLIGENCE

John Perme, Daniel Maude, and Henry Cape, Bachelors of Arts, Caius College, were elected Fellows of that Society on the Perse foundation.

August 2.

Mr. George Wm. Barnard, of King's College, was admitted a Fellow of that Society.

August 3.

George Leapingwell, Esq. M.A. of Corpus Christi College, was unanimously elected one of the Esquire Bedells of this University, in the room of the late Mr. Ware.

The Rev. John Punnett, M.A. of Clare Hall, is elected Fellow of that Society.

PRIZES.

Members' Prizes.

[For the best dissertations in Latin prose.]

Adjudged to

James Amiraux Jeremie, Trinity College, Senior Bachelor, and
 Charles Dade, Caius College, Middle Bachelor.

St. William Browne's Gold Medal.

Subjects.

GREEK ODE.

Delphi.

Adjudged to

William Selwyn, St. John's College.

LATIN ODE.

Pluvius describitur Arcus.—HORACE.

Adjudged to

William Selwyn, St. John's College.

GREEK EPIGRAM.

'Εκώρ, ἀνέκρινε γὰρ θυμῷ.

Adjudged to

William Selwyn, St. John's College.

LATIN EPIGRAM.

Eloquiumve oculi, aut facunda silentia linguae.

Adjudged to

William Selwyn, St. John's College.

POETRY PRIZE.

Subject.

SHAKESPEARE, King John, Act III, Scene

3, beginning with

KING JOHN—"Come hither, Hubert,"

and ending with

KING JOHN—"I think thou lovest me well."

The metre Tragicum Iambicum Trimeterum Acatalecticum.

Adjudged to

B. H. Kennedy, St. John's College.

A second prize was adjudged to John Wordsworth, Trinity College.

QUARTERLY LIST

OF

FOREIGN THEOLOGICAL PUBLICATIONS.

A Review of the Progress of Religious Opinions during the Nineteenth Century. By J. C. L. Simonde de Sismondi, author of the History of the Italian Republics, &c. &c. Translated from the French.

Adelung (F.) Die Korseunschen Thüren in der Cathedral-kirche sur heil. Sophia in Nowgorod. Mit 1 Kupfer und 8 Tafeln in Steindruck, 4to. Berlin, 1823.

Azais, Inspirations Religieuses, 18mo.

Bibliothèque choisie des Pères de l'Eglise Grecque et Latine, ou Cours d'Eloquence Sacrée, par Guillon, Tom. XIII. et XIV. 8vo.

Cathédrales Françaises dessinées d'après nature etc. livraison 4. 4to.

De Potter, Epître a Saint Pierre, suivie de notes contenant les faits les plus importants de l'histoire des Papes, 18mo. fig. Bruxelles.

De Joux, Letters sur l'Italie, considérée sous le rapport de la Religion. 2 vol. 8vo.

Dessen Werke. In einer das Bedürfniss der Zeit berücksichtigenden Auswahl. 6s—10s Bdchn.

Dominique de Colonia, La Religion Chrétienne autorisée par le témoignage des anciens auteurs payens, 2nde. édition par l'abbé Labouderie, 8vo.

Drelincourt, Du Jubilé des Eglises Reformées, &c. 12mo.

Dubois, Exposé de quelques uns des principaux articles de la Théogonie des Brahmes, contenant la Description détaillée du Grand Sacrifice du Cheval, appelé Assuameda; de l'Origine et des Grandeurs du Gange; du Temple célèbre de Gaya; des principaux Avatars, ou Incarnations de Vichnou, etc; extrait et traduit des meilleurs originaux, écrits dans les langues du pays. 8vo.

Eichorn, I. G., Commentationes de prophetica poësi Hebræorum paralipomena continentes.

Frayssinous, Les Vrais Principes de l'Eglise Gallicane sur la Puissance Ecclésiastique, la Papauté, les Libertés Gallicanes, la Promotion des Evêques, les Trois Concordats, et les Appels comme d'Abus; 3ème édition, 8vo.

Fritzsche, C. F. A., Evangelium Matthæi cum commentariis perpetuis.

Galland, La Passion, ou Discours Evangéliques prononcés dans l'Eglise Française de Berne, 8vo.

Geschichte, neuere, der evangel. Missions-Anstalten zu Bekehrung der Heiden in Ostindien, aus den eigenhändigen Aufsätzen in Briefen der Missionnarren, herausgeg. von A. H. Niemeyer. 73s St. Mit dem Bildn des sel. Cons. R. Dr. G. Ch. Knapp.

Glaube, Liebe, Hoffnung. Gesänge von Harms, Klopstock, Stolberg, Göthe, Schiller, Schreiber, Niemeyer, Jacobi u. a. m. Ein Andachtsbuch f. Gebildete aus allen Ständen.

Grundvig, V. F. Protest der christlichen Kirche gegen den Afer-Protestantismus des Prof. D. H. Clausen. 12mo. Leipzig.

Histoire de la Saint-Barthelemy d'après les Chroniques, Mémoires, et Manuscrits de XVIe. Siècle. 8vo.

Hohenlohe (Alexander Princeps de) Sacerdos Catholicus in Oratione et Contemplatione positus coram Deo et Salvatore suo Jesu Christo qui est Deus benedictus in secula; in pium usum Sacerdotum Catholicorum proponitur. 16mo. Bambergæ. 1820.

Holzhäusen, Commentatio de fontibus quibus Socrates, Sozomenus ac Theodoretus in scribenda historia sacra uti sunt, adjuncta eorum episcopi.

Journal, neues kritisches, der theolog. Literatur, herausg. von G. A. Winer, u. J. G. V. Engelhardt. 5r Bd. 1s—4s Stück.

La Mennais, Nouveaux Melanges, 8vo.

Luthers kleiner Catechismus, in behaltbaren Sätzen zum Auswendiglernen, mit Bibelstellen, Liederversen und einer kurzen Geschichte der Religionspartheien, der kirchlichen Feste ect. herausg. von L. S. Jaspis.

Montlosier, Comte, Memoire à consulter sur un Systeme religieux, politique et tendant à renverser la Religion, la Société, et le Trône, 8vo.

Montlosier, Denonciation aux Cours Royales, relativement au Systeme religieux et politique, signalé dans le Memoire à consulter, &c. 8vo.

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